



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





Period

790

*13a. Sept. 1897*



**Library of the Divinity School.**

---

**Bought with money**

**GIVEN BY**

**THE SOCIETY**

**FOR PROMOTING**

**THEOLOGICAL EDUCATION.**

---

*Received 30 Dec. 1893-27 May 1894.*











THE  
HOMILETIC REVIEW

VOL. XXVII.  
*FROM JANUARY TO JUNE.*  
1894.

EDITORS:  
I. K. FUNK, D.D., AND REV. NEWELL WOOLSEY WELLS.

PUBLISHERS:  
FUNK AND WAGNALLS COMPANY.  
NEW YORK.  
LONDON. 1894. TORONTO.



**COPYRIGHT, 1894, BY THE  
FUNK & WAGNALLS COMPANY.**



# THE HOMILETIC REVIEW

An International Monthly Magazine  
of  
Religious Thought, Sermonic Literature  
and Discussion of Practical Issues.

EDITORS

I. K. FUNK D.D.

REV. NEWELL WOOLSEY WELLS

FUNK & WAGNALLS COMPANY

TORONTO,

NEW YORK  
18 & 20 Astor Place

11 Richmond St. West.

LONDON.

44 Fleet Street.

Copyright 1894 by Funk & Wagnalls Company.

PRINTED IN THE UNITED STATES.



# THE HOMILETIC REVIEW

JANUARY, 1894.

Editors: I. K. FUNK, D.D.; Rev. NEWELL WOOLSEY WELLS.

## CONTENTS:

### REVIEW SECTION.

- I. THE ATTITUDE OF CHRISTIANITY TOWARD OTHER RELIGIONS. By Prof. William C. Wilkinson, D.D., Chicago, Ill. .... 8
- II. OUR TRINITARIAN PRAYERS. By Robert Belgarne, D.D., Bishop Auckland, England. .... 15
- III. EMOTION IN RELIGION. By Rev. William C. Schaeffer, Huntingdon, Pa. .... 19
- IV. LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES. XII. BELSHAZZAR. By William Hayes Ward, D.D., New York City. .... 27

### SERMONIC SECTION.

- MEMORY, HOPE, AND EFFORT. By Alexander MacLaren, D.D., Manchester, England. .... 29
- OUR PRAYER AT THE BEGINNING OF A NEW YEAR. By Pastor Bernhard Hoffmann, Archdiocesan in Piona. .... 33
- THE UNCHANGING LORD. By Rev. Newell Woolsey Wells, Brooklyn, N. Y. .... 35
- AN OLD PSALM IN A NEW LIGHT. By Dr. Elder Cumming, Glasgow, Scotland. .... 40
- THE FAITH WHICH OVERCOMES THE WORLD. By Rev. Charles Roda, Philadelphia, Pa. .... 44
- ONE-SIDEDNESS IN RELIGION. By Rev. James Douglas, M.A., Brixton, London, England. .... 47
- AMERICA'S PRIVILEGES AND PERILS. By Kert B. Tupper, D.D., Denver, Col. .... 50
- STRIKING THOUGHTS FROM RECENT SERMONS. .... 52

- THEMES AND TEXTS OF RECENT SERMONS. .... 54
- SUGGESTIVE THOUGHTS FOR PULPIT TREATMENT. .... 54
- ILLUSTRATIONS OF BIBLE TRUTHS FROM SCIENCE AND HISTORY. .... 55
- HELPS AND HINTS, TEXTUAL AND TOPICAL. By Arthur T. Pierson, D.D. .... 56
- THE PRAYER-MEETING SERVICE. By Wayland Hoyt, D.D. .... 60

### EXEGETICAL AND EXPOSITORY SECTION.

- A QUESTION IN TEXTUAL CRITICISM. By Rev. S. W. Whitney, Ashfield, Mass. .... 67
- SOCIOLOGY AND COMPARATIVE RELIGION. THE AINU. By Rev. A. H. McKinney, New York City. .... 70

### MISCELLANEOUS SECTION.

- FELLOWSHIP WITH CHRIST IN HIS SUFFERINGS AN ESSENTIAL QUALIFICATION FOR THE WORK OF THE MINISTRY. By Rev. E. P. McClintock, Newberry, S. C. .... 76
- IDEAL WORSHIP. By B. B. Loomis, Ph.D., D.D., Lansingburgh, N. Y. .... 79
- PREACHERS EXCHANGING VIEWS. .... 83

### EDITORIAL SECTION.

- LIVING ISSUES FOR PULPIT TREATMENT. .... 89
- EDITORIAL NOTES. .... 95
- BLUE MONDAY. .... 97

**TERMS:** Subscriptions, one year, \$3.00; to Clergymen, \$2.50 per year, if paid in advance. Single number, 30 cents. Bound volumes (6 numbers), \$2.00. Binding, 90 cents per volume, carriage paid one way. "The Homiletic Review" and "The Missionary Review of the World" together, one year, \$4.00.

## BE SURE TO EXAMINE THIS BULLETIN.

**PAGE NUMBERING.**—The pages referred to in this Bulletin are numbered separately from the body of the Magazine, and are continuous on each side of it.

**STILL OPEN, OUR EXTRAORDINARY SPECIAL OFFER** of the "Spurgeon Memorial Library" and "Thirty Thousand Thoughts." Exclusively for subscribers for "The Homiletic Review." Time Limited.—See pages 4, 5, and 6.

**"OUR NEW HYMNAL."**—Special attention is called to important NEW FEATURES in "OUR NEW HYMNAL." For use in the Church Services of All Denominations, For Every Christian Congregation, For General Religious Work, and for Special Religious Services. Ready Early in January, 1894. See particulars, also special offer for Introduction, etc., on pages 10 and 11.

For Other Items of Especial Interest, see Advt. Pages 1 to 32.

**FUNK & WAGNALLS COMPANY, Publishers, 18 and 20 Astor Place, New York.**



# Important Books of Religion.

## Lyman Abbott.

The Evolution of Christianity. Lectures delivered at the Lowell Institute, Boston, and thoroughly revised. 16mo, \$1.25.

## Myron Adams.

The Continuous Creation. An Application of the Evolutionary Philosophy to the Christian Religion. Crown 8vo, gilt top, \$1.50.  
The Creation of the Bible. Crown 8vo, gilt top, \$1.50.

## James Freeman Clarke.

Ten Great Religions. Part I. *Thirtieth Edition*. Crown 8vo, cloth, \$2.00; half calf, \$3.25.

A great body of valuable and not generally or easily accessible information.—*The Nation*, New York.

Ten Great Religions. Part II. *Thirteenth Edition*. Crown 8vo, cloth, \$2.00; half calf, \$3.25.

Every page is full of interest.—*Christian Life*, London.

Events and Epochs in Religious History. With 20 Portraits, Plans, and Views. *Sixth Edition*. 12mo, \$2.00.

The Ideas of the Apostle Paul, translated into their Modern Equivalents. *Sixth Edition*. 12mo, \$1.50.

Common Sense in Religion. *Fourteenth Edition*. 12mo, \$2.00.

Every-day Religion. *Eighth Edition*. 12mo, \$1.50.

## Joseph Cook.

Boston Monday Lectures. With Preludes on Current Events. Each volume, 12mo, \$1.50. The set, 10 vols., \$15.00.

Biology. Marriage.

Transcendentalism. Labor.

Orthodoxy. Socialism.

Conscience. Occident.

Heredity. Orient.

Current Religious Perils. Eleventh volume of Boston Monday Lectures. 8vo, \$2.00.

These wonderful lectures stand forth alone amidst the contemporary literature of the class to which they belong.—*London Quarterly Review*.

## John Fiske.

The Idea of God as affected by Modern Knowledge. *Thirteenth Thousand*. 16mo, \$1.00.

The Destiny of Man, viewed in the Light of his Origin. *Nineteenth Edition*. 16mo, \$1.00.

The Unseen World, and Other Essays. *Eleventh Edition*. Crown 8vo, gilt top, \$2.00.

## Washington Gladden.

Who Wrote the Bible? A Book for the People. 16mo, \$1.25.

Applied Christianity. Moral Aspects of Social Questions. 16mo, \$1.25.

The Lord's Prayer. 16mo, \$1.00.

Tools and the Man. Property and Industry under the Christian Law. 16mo, \$1.25.

## William Elliot Griffis.

The Lily among Thorns. A Study of the Biblical Drama entitled "The Song of Songs." 16mo, \$1.25; white cloth, with gilt top, \$1.50.

## F. W. Gunsaulus.

The Transfiguration of Christ. 16mo, gilt top, \$1.25.

## S. E. Herrick.

Some Heretics of Yesterday. Tauler, Wiclif, Hus, Savonarola, Latimer, Cranmer, Melancthon, Knox, Calvin, Coligny, Brewster, Wesley. \$1.50.

## Samuel Johnston.

Oriental Religions, and their Relation to Universal Religion. I. India; II. China; III. Persia. 3 vols., 8vo, each \$5.00.

A book of which every American scholar has reason to be proud.—*T. W. Higginson*.

## Lucy Larcom.

As It Is in Heaven. 16mo, \$1.00.

The Unseen Friend. 16mo, \$1.00.

At the Beautiful Gate and Other Songs of Faith. 16mo, \$1.00.

Beckonings for Every Day. A Calendar of Thought. 16mo, \$1.00.

Breathings of the Better Life. Original and selected. 18mo, \$1.25.

## Elisha Mulford.

The Republic of God. 8vo, \$2.00.

One of the great works in modern religious literature.

## T. T. Munger.

The Freedom of Faith. Sermons, with a Prefatory Essay on "The New Theology." *Twentieth Edition*. 16mo, \$1.50.

On the Threshold. For Young People. *Twenty-seventh Edition*. 16mo, \$1.00.

Lamps and Paths. Sermons for Children. *Tenth Edition*. 16mo, \$1.00.

The Appeal to Life. Sermons. *Seventh Edition*. 16mo, \$1.50.

## William Burnet Wright.

Ancient Cities. From the Dawn to the Daylight. 16mo, \$1.25.

The World to Come. Sermons, with a remarkably interesting and informing Lecture on Christmas. 16mo, \$1.25.

Sold by all Booksellers. Sent, post-paid, by

**HOUGHTON, MIFFLIN & CO., Boston and New York.**

# THE BUTLER BIBLE-WORK COMPANY.

## Announcement.

# THE BIBLE-WORK

By J. GLENTWORTH BUTLER, D.D.

THE REVISED TEXT arranged in sections; with comments selected from the hoicest, most illuminating and helpful thought of the Christian centuries, taken from more than one thousand scholarly writers. Eight volumes published—each complete in itself. Royal octavo, cloth, about 650 double column pages in each volume, beautifully printed, and illustrated with nearly 200 engravings of Maps, Diagrams, Scenes in Bible Lands, and Character Sketches.

NEW TESTAMENT. Vol. I., The Fourfold Gospel. Vol. II., Acts, Epistles, and Revelation. OLD TESTAMENT: Vol. I., From Creation to Exodus. Vol. II., Exodus and Wanderings of Israel; Legislation Codified. Vol. III., Joshua to End of Solomon's Reign. Vol. IV. and V., The Psalms. Vol. VI., Job, Proverbs, Ecclesiastes and Song of Solomon.

Three completing volumes will be issued together by or before September, 1894. About 90,000 volumes have been sold. More than a thousand unqualified commendations have been received, and no word of adverse criticism. We subjoin

### Some Recent Estimates of the Work.

The most eminent ministers of America, and Bible students whose names carry the greatest weight and authority, unite in their judgments upon Dr. J. Glentworth Butler's BIBLE-WORK. It is an unique production, combining more treasures of truth than any hundred commentaries, and containing the golden coinage of thousands of devout minds. In these days of conflict over God's precious book, Dr. Butler has been providentially guided to produce a work which throws a fresh and concentrated light upon the sacred pages, and reveals anew their self-evidencing power. If I wished to give a minister a single work that should meet his deepest daily wants as an expounder of Holy Scripture, I should select these unequalled volumes of Dr. Butler. It is the best of expositions of the best of all books. *Theo. L. Cuyler, Brooklyn, March, 1893.*

THE BIBLE-WORK presents the best results of scholarly interpretation without the exhibition of the apparatus and processes. *J. T. Durysa, D.D.*—Although it makes no show of technical criticism, the expositions it furnishes proceed, as all interpretations worthy of attention must proceed, on careful, critical study of the text. *Donald Fraser, D.D., London.* First of all, the exact sense of Scripture is carefully sought for, and then the innermost practical meaning of every passage is elucidated and enforced. *Fra. R. D. Hitchcock.*—The comments are discriminating, broad, suggestive, vital. The writers are the ablest, the profoundest, and most trustworthy. *E. B. Webb, D.D.*

The longer I use these volumes the better I like them. On no other plan could there be such sustained elevation and such refreshing variety of thought and style. *J. Munro Gibson, D.D.*

*What this Work is.* It is a Biblical theology, not formally stated, yet stated in the most popular form. It is largely a topical treatment of the Scriptures, after the method of Macaulay in history—by exhibiting about the central idea or motive those illustrative, explanatory, and philosophical data which constitute the soil of which it grew. This sets the truth in its relations—the only position in which truth can be seen in any sense in its entirety. It is the digest of all Biblical literature, and especially of all English Biblical literature. It is the condensed extract of Biblical theology. It is safe to say that whole libraries have been packed into the Butler Bible-work. It is the Bible as the best commentators and the greatest preachers see it. It is, above all, an evangelical-spiritual treatment of the book, the commentary of commentaries, and a thesaurus of devotional aids.

*What this Work contains.* It contains the textual codification of the Mosaic legislation, with a synopsis of the history and of the laws of the Pentateuch—an inestimably valuable feature. It contains the Psalms in strophes and anti-strophes, suggesting their original liturgical and antiphonal function. It contains the four narratives of the gospel, arranged continuously as one. Thus one gets a composite photograph of Christ, and sees that the gospel is one gospel. It contains the text in logical paragraphs. It contains excellent topical indexes of Biblical literature, beautiful maps, diagrams, illustrations, profile sections, topographical data, all made for to-day and "for the people now on earth!" On the whole this work is incomparably superior to any work of its class that we have seen. We recommend students and clergymen to buy it, to use it regularly and constantly, and to read it conscientiously within three years' time. *Boston Academy, July, 1893.*

I can recommend it to ministers and teachers, as bringing to the statement and illustration of the truth, the most educated and consecrated thought of the best writers and preachers. *John Hall, D.D.*

There is none equal to it. I use it continually, and have found it constantly helpful. It is clear, accurate, suggestive, and comprehensive. *R. E. Meredith, D.D.*

Your work is truly an *encyclopedia of religious thought upon the truths of the Bible*. Its doctrinal and practical contents are explained and applied with such clearness, force, and amplitude that the mind of the reader is constantly stimulated, enriched, and impressed with the range and richness of Scriptural teaching. . . . You have done what seems to me to be of the first importance—you have exhibited the *great moral and religious truths of the Bible in clear, strong outline*. Your work shows the student of it what is the *very pith and core of Biblical truth and teaching*. It is of great and lasting value. *Geo. B. Stevens, D.D., Yale University.*

It collects the best thoughts and the best practical interpretation of various Biblical passages, all given in compact form and made as easy of reference as a dictionary. I prize the work very highly and place it next to Young's "Concordance" in usefulness, in the study of the Bible or the preparation of sermons. *H. K. Carroll, D.D.*

It is a scholar's homage to the Book. The work is not a Lange Bible work, for it makes no effort to relieve the sermonizer of the necessity of doing his own thinking. It aims to give him clearer insight into God's Word, and to impress its excellences upon him; once his own, he may use the thoughts as he will. . . . While representing the thought of the centuries, this work is in every sense fresh and up to date. The most recent periodical literature and the latest books have been sifted. *Bibliotheca Sacra.*

I have found it to be above price. It gives in the smallest space the best results of inquiry into text, topography, customs, and history. *Bp. Goodell.*

The best homiletic commentary published. I have used it for several years with ever-increasing satisfaction. Its distinguishing value lies in its ability to place before the pastor or student the best thing that has been said about a given passage. *Arthur J. Brown, D.D.*

Nothing can surpass it for clearness, directness, and strength as an aid to Bible readers and teachers. No one can make a mistake in buying it even if he could afford but one help to Scripture study. *A. A. E. Taylor, D.D.*

UNITED SOCIETY OF CHRISTIAN ENDEAVOR, BOSTON, Mass., July 27, 1892.

The author has brought together the very best things from the very best sources, and has woven his material so skillfully that any one who faithfully studies the sacred books with the help of his volumes must become a proficient Bible student. I know of no volumes which are more helpful, and none that I can recommend more heartily to all my friends.—*Francis E. Clark.*

The volumes are *eminently suggestive*; the sort of books more prized than any others.—*Dr. Stuart Robinson.* No one book holds so much suggestive, illustrative exposition of God's Word.—*Dr. H. Johnson.* It is very rich in thought, knowledge, and spiritual suggestion.—*Dr. R. S. Storrs.*

For illustrating Bible truth it uses materials furnished, not by preachers and exegetical scholars only, but by men of all ranges of worthy thought; and in this important line of excellence, it far surpasses all of its rivals.—*Prof. W. J. Beecher, D.D.*

For the workshop of a practical minister, no study at once so fresh, clear, and fundamental, so stimulating, so fully grasping all great themes, have I found in all my range of twenty years of reading. The minister who misses it, misses the opportunity of his life.—*C. B. Carlisle.*

Accurate and finely engraved maps accompany each volume.—*S. S. Times.* In all respects pertaining to the *geography and topography of Palestine*, it is much in advance of anything else before the public. I find careful accuracy in all particulars based on the latest explorations of oriental lands.—*Fres. Wm. W. Patton.* The maps, profile sections, plates, etc., make the work singularly valuable.—*Dr. David Brown, Scotland.*

In his great *Bible-work* Dr. Butler has done a noble service for all students of God's Word. The work gives the *heart of the meaning* of every passage in one or more paragraphs, which it is a delight to read. It is a book for the closet and for devotional reading.—*J. R. Muller, D.D., Philadelphia.*

## Uses and Value of the Bible-work.

To all intelligent persons, as a book of reference, it furnishes an answer to every inquiry suggested in reading, in conversation, or in the pew, concerning any Bible statement, text, or teaching. For Christian workers and learners, in Bible teaching, Christian Endeavor and Mission service, it provides the Scriptural knowledge that qualifies for and the Scriptural motives that incite to wise and effective endeavor both in study and service. To the true seekers after God, whose inner life demands and delights in the "exceeding great and precious promises," it presents satisfying spiritual interpretations by saintly scholars. But its *highest use* and really *incomparable advantage* are attained only *through the continuous thoughtful reading of the whole, volume by volume and page by page*. And for this comprehensive, connected reading the work was *primarily* planned and prepared. The *results* of such continuous reading (easily completed in one to two years) can not be fully expressed or measured in words. For these volumes summarize and compact all the teachings and facts contained in the more than three thousand publications that comprise the really valuable product of English Biblical literature. And vastly greater, more helpful, must be the effect of like continuous thoughtful reading *upon the intellectual and spiritual equipment of the ordained preacher*. A completed first reading will open to his vision a new and wonderful Bible; will not merely add immensely to his store of Biblical knowledge, especially of the Old Testament, and to his stock of fresh and effective thought and illustration, but will continuously multiply rich themes of study and topics for preaching.

**For Descriptive Pamphlet and Special Offers of Set or Single Volumes, to Ministers, Missionaries, Bible Teachers, Students, and Readers, and for any desired information, apply to**

**BUTLER BIBLE-WORK COMPANY, Publishers, 85 Bible House, N. Y.**



 *Homiletic Review* Subscribers, New or Old, see  
Exclusive Holiday Offer on next page 

# MEMORIAL LIBRARY OF SPURGEON.

TWENTY VOLUMES, CLOTH, 12MO, OVER 8,000 PAGES,  
LARGE, CLEAR TYPE, PRINTED ON GOOD PAPER.  
PRICE, \$20.00; PER VOLUME, \$1.00.  
CARRIAGE FREE.

**T**HIS LIBRARY consists of Twenty Volumes, Nineteen of which are made up of Spurgeon's Choicest Sermons (preached from 1856 to 1889) with Indices, etc., and One Volume, a Biography of the great Preacher, full of Reminiscences, Incidents, Anecdotes, and Sayings; by G. HOLDEN PIKE; Enlarged and Revised to Date; Concluding Chapters (including his Last Two Sermons, and Account of his Closing Days), by Rev. J. C. FERNALD; Introduction by WILLIAM CLEAVER WILKINSON, D.D.

## These Sermons are of Great Value to Preachers of all Denominations.

**The Freeman**, London, England:

"Will be welcomed by ministers of all ages."

**The Standard**, Chicago:

"Unequaled by any other published sermons, by men now in the pulpit or by those of other generations."

**The Christian Commonwealth**, London, England:

"Spurgeon has furnished the best illustration of the immense difference between simple popular eloquence and labored academic oratory."

**The Churchman** (Prot. Epis.), New York:

"Spurgeon has left a precedent and an example as a man mighty in the Scriptures which no preacher, of whatsoever church or denomination, can afford to disregard."

**The Christian World**, London, England:

"Preachers of every grade will find something suggestive under every head."

**The National Baptist**, Philadelphia:

"The kind of preaching that is so blessed of God, is well worthy of earnest and prayerful study by those who wish to make full proof of their ministry, and to see it widely and permanently useful."

**The Interior**, Chicago:

"His command of simple Anglo-Saxon was probably envied by the best English writers. His wealth of illustration made his thought drive home like an arrow. His intimacy with Scripture enriched every sermon."

**M. Valentine, D.D.**, Lutheran Seminary, Gettysburg:

"These sermons reveal the secret of this power. . . . Every minister ought to study them."

**The Christian Union** (Evangelical), New York:

"For the American preacher they are well worth his study for their simplicity, their earnestness, and their admirable English."

**Bishop John H. Vincent** (Methodist):

"His sermons are full of the Gospel and they are full of wise and well illustrated suggestions as to how one may most effectively preach the Gospel."

**Lyman Abbott, D.D.** (Congregational):

"His sermons are admirable models for preachers, because of their spirituality, their simplicity, their unmistakable sincerity, and their directness."

**Thomas M. Clark, D.D.**, Providence, R. I.:

"Mr. Spurgeon's discourses get a strong hold upon us apart from the magnetic influence of his voice and manner. They are never dry and didactic, but always pictorial and crowded with apposite illustrations, for in this department his resources seem to be inexhaustible."

**James McCosh, D.D.**, ex-President of Princeton College, says:

"Mr. Spurgeon is sound in faith and at the same time eminently practical and searching. He is clear and picturesque in his statements, his sermons are full of lively illustrations, and are practically faithful throughout."

**FUNK & WAGNALLS COMPANY**, Publishers, 18-20 Astor Place, New York.

# OUR GREAT HOLIDAY OFFER

A SPECIAL EDITION OF THE

## Spurgeon Memorial Library.

(SEE PRECEDING PAGE).

Bound in Cloth, Twenty Volumes, exactly the same in every respect as the regular \$20.00 Edition, is being published

**AT \$8.00, EXCLUSIVELY FOR HOMILETIC REVIEW SUBSCRIBERS.**

The sale of this edition will be limited strictly to yearly subscribers for THE HOMILETIC REVIEW, whose subscriptions are paid up to, or beyond, June, 1894. The payment for less than one year's subscription will not entitle the subscriber to the special terms named above. He must have paid an entire year's subscription, including at least the first six months of 1894.

### Are You a Subscriber for The Homiletic Review?

(SEE PROSPECTUS FOR 1894 ON PAGES 8 AND 9).

If you are not a subscriber, send \$2.50 for a year's subscription, and you will be entitled to receive the above special terms on the SPURGEON MEMORIAL LIBRARY. [Or, if you already have this, or prefer THIRTY THOUSAND THOUGHTS, or if you desire to obtain both works, see below]. If you are a subscriber already, paid up to, or beyond, June, 1893, send \$2.50 to pay up to, or beyond, June, 1894. If your subscription is paid to the latter date, you need send no additional payment for subscription, but can sign the special order blank and be entitled to the terms offered.

### Be Sure to Sign and Return the Acceptance Blank at Once.

☒ You can make your payment for subscription any time before Jan. 15, 1894, but we must know at once how large a special edition to print to supply HOMILETIC REVIEW subscribers under this special offer.

### If You Already have the Spurgeon Memorial Library.

Inasmuch as several thousand clergymen have already purchased from us the SPURGEON MEMORIAL LIBRARY, we will give to all the privilege of substituting on the same terms,

### THIRTY THOUSAND THOUGHTS.

The great work bound in fine English cloth, and as described on the following page—the same \$20.00 edition.

☒ OR, both THE SPURGEON MEMORIAL LIBRARY, together with THIRTY THOUSAND THOUGHTS, for \$20.00—the regular price for these, together, is \$40.00.

*Sign, detach, and return before January 15, 1894.*

### SPECIAL ORDER BLANK.

FUNK & WAGNALLS COMPANY, 18 and 20 Astor Place, New York.

GENTLEMEN: I desire to avail myself of your special offer, exclusively to HOMILETIC REVIEW subscribers, and in accordance with your proposition I enclose herewith \$1.00 as part payment upon the special price, \$8.00, for SPURGEON MEMORIAL LIBRARY, 20 Vols., Complete, \$20 Edition. Unless the subscriber desires both THIRTY THOUSAND THOUGHTS, 6 Vols., Complete, \$20 Edition, works at \$20.00 he should draw his pen through the one not wanted.

I hereby agree to remit the balance when notified that the books are ready for delivery about Jan. 15, 1894, or not later than March 1, 1894. I agree to comply with the conditions upon which this offer is made by you, namely, that my subscription for THE HOMILETIC REVIEW shall be paid for the coming year before January 15, 1894.

Name.....

Railroad Station

P.O.....

Date.....1898.

State.....

**FUNK & WAGNALLS COMPANY, Publishers, 18 and 20 Astor Place, New York.**

 *Homiletic Review* Subscribers, New or Old, see  
Exclusive Holiday Offer on preceding page.

# THIRTY THOUSAND THOUGHTS

EDITED BY THE

Rev. Canon Spence, M.A., Rev. Jos. S. Exell, M.A., and Rev. Charles Weil, M.A.

With Introduction by

VERY REV. DEAN HOWSON, D.D.

## INFORMATION ON ALL SUBJECTS:

Theological, Philosophical, Biographical, Practical, Ethical,  
Biblical, Ecclesiastical;

## AND FROM ALL SOURCES:

Patristic, Mediæval, Puritanical, Modern, Foreign, Scientific,  
Classical, Welsh.

6 Vols., Royal 8vo. Price, per vol., cloth, \$3.50; per set, \$20.00: Sheep,  
per vol., \$4.75; per set, \$28.50. Carriage Free.

## CHARACTER OF THE WORK.

In order to place the entire range of literature under contribution, scores of workers have searched thousands of volumes, especially of the Fathers and the Puritans; Books of Biography, Books Scientific, Classical, Philosophical, Foreign, University Lectures, and all the great Reviews of the age. The volumes contain illustrative extracts and quotations, choice and carefully selected literary gleanings of the highest order, anecdotes aiding to define moral and religious truths; historical, parallel similitudes—in brief, useful and suggestive thoughts gathered from the best available sources, on all subjects.

## Critical Opinions of the American and European Press.

*New York Observer*: "We can only repeat our words of praise for this excellent compendium of the best thoughts of the best men of all ages on all manner of important topics."

*Northern Christian Advocate*: "No description which can be given can convey anything like a clear view of their intrinsic richness."

*Inter-Ocean*, Chicago: "It is the cream of wisdom, which has been left as a legacy by the wisest men and women, brought side by side and made to bear directly upon the subject under discussion."

*The Methodist Recorder*: "It is impossible to take any section as it stands. Admirable hints as to form are given in some of the homiletical arrangements, but the thoughts, coming as they do from such varied sources, will have to be passed through the preacher's own crucible."

*The Interior*, Chicago: "It is a veritable thesaurus of valuable information and beautifully expressed thoughts."

*The Scotsman*, Edinburgh: "At once the largest, the most comprehensive, and the most scientifically arranged epitome of ideas on Theology, Scriptural and ecclesiastical History, and Christian ethics, to be found in our language."

*Northern Christian Advocate*, Syracuse: "No description which can be given can convey anything like a clear view of their intrinsic richness. They remind one of a visit to a world's exposition, where only the rarest and hence most valuable of the products and possessions of every land are brought together."

*Literary Churchman*, London: "A valuable addition to the theological library, and also an equally valuable help in the direction of homiletics."

*Christian Intelligencer*, New York: "Here we find such a fund of thought-gems, such a massing, analyzing and orderly arrangement of subjects in the direct line of every Biblical and homiletic scholar's study, that by use of it his work may be greatly simplified."

*British Quarterly Review*: "In the presence of 'Thirty Thousand Thoughts,' criticism is silenced. We can say only that almost every conceivable source has been explored. In the spirit of the largest catholicity, and yet without sacrifice of religious fidelity, extracts are taken from ancient and modern preachers of every church and school; from books and from periodicals; from the theologians and philosophers, like Prof. Huxley."

**FUNK & WAGNALLS COMPANY, Publishers, 18-20 Astor Place, New York.**

# The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD.

Vol. VIII., No. 6. Whole No. 190. } New York, Saturday, December 9, 1893. { Per Year, \$3.00. Per Copy, 10c

## Contents

### REVIEWS OF THE WORLD.

*The articles in the Review Department are not excerpts, but condensations of the original articles specially re-written by the Editors of THE LITERARY DIGEST. The articles from Foreign Periodicals are prepared by our own Translators.*

**POLITICAL.**  
NECESSITY FOR IMMEDIATE TARIFF-REDUCTION . . . . .  
    *A. Augustus Healy, The Forum, New York.*  
THE MEMOIRS OF ERNST II. . . . .  
    *N. Neergaard, Tilskeuren, Copenhagen.*

**SOCIOLOGICAL.**  
SUGGESTION AND CRIME . . . . .  
    *U. O. B. Wingate, M.D. The Medical-Legal Journal, New York.*  
THE SOCIAL CONDITION OF WORKINGMEN . . . . .  
    *Ralph D. St. John, The Chautauquan, Meadville, Pa.*  
THE MORALITY OF CONQUEST . . . . .  
    *The Spectator, London.*

**EDUCATION, LITERATURE, ART.**  
CHATS WITH JANE CLERMONT . . . . .  
    *William Graham, The Nineteenth Century, London.*  
CALVIN AS A WRITER . . . . .  
    *Emile Faguet, Revue Bleue Paris.*

**SCIENCE AND PHILOSOPHY.**  
IDEAL TRANSPORT . . . . .  
    *The Atlantic Monthly, Boston.*  
RECENT SCIENCE—Density of the Earth—Discovery of an Egg of the *Epyornis*—How Electricity is Encouraged—Infection from Rifle-bullets—In the Arctic Regions—The Phenomenon of Heat—Thickness of Oil Films . . . . .

**RELIGIOUS.**  
MODERN JESUITISM: THE RELATIONS OF CHURCH AND STATE . . . . .  
    *Graf Paul von Hoensoebroek, Preussische Jahrbücher, Berlin.*  
"BORN OF THE VIRGIN MARY" . . . . .  
    *Professor C. J. H. Ropes, The Andover Review, Boston.*

**MISCELLANEOUS.**  
WAUNA, THE WITCH-MAIDEN . . . . .  
    *Alvin Sydenham, Lieut. U. S. A. The United Service, Philadelphia.*  
SUMMARY OF PERIODICAL LITERATURE.

### THE PRESS.

**THE PRESIDENT'S MESSAGE.**  
A Chilling Message—Pleads for Protection in Spots—Sensible, Sincere, Patriotic—Shows Sound Judgment—Evasive and Unsatisfactory—It Gets at Facts—It Accomplishes Nothing—It is Un-American—Disappointing and Unsound—He Generally does the Unexpected—Tame, Empty, Inane . . . . .

**THE NEW TARIFF BILL.**  
DEMOCRATIC PAPERS: Approved by Canadian Tories—Will Not Please Extremists—It Will Hurt the Fruit-Importers—Will Benefit the Poor—It is of the First Rank Favors New England—A Poor Man's Bill—Worthy of Commendation—No Tariff-smashing—An Embodiment of Democratic Policy—Based on Conviction—A Blow at Trusts—Democratic Protection—Beneficial—A Benefit to Lead Mining—A Radical Bill—A Moderate Measure. **REPUBLICAN PAPERS:** It Means Low Wages—"The Sou'-Sou' West Tariff Bill"—A Blow at American Industry—A Southern Force Bill—Republicans Must Fight It—High Prices—"Tariff Destruc-

tion"—Revolutionary—Wisdom and Folly—What is It?—"The Device of Madmen"—Favors the South—How It Will Affect Maryland—It Will Hurt Michigan—Neither One Thing or Another—Good for the Brewers—A Blow at Lead Mining. **INDEPENDENT PAPERS:** Republican Anathemas Scarce—A Conservative Measure—A Nondescript Makeshift—Democratic Protectionists—Well Done—Not a Democratic Bill—The *Ad-Valorem* Policy—Texas and Free Wool . . . . .

**VAN ALLEN RESIGNS.**  
An Instance of Self-sacrifice—Victories of Public Opinion—The President Only to Blame—It Does Not Help Cleveland—A Question of Honor . . . . .

**POWDERLY'S RESIGNATION.**  
Politics Will Kill the Order—A Man of Lofty Ideals—Powderly's Politician—Powderlyism a Curse—The Knights of Labor Fall With Him . . . . .

**SIAM AND BRITISH INTERESTS** . . . . .  
**EXCISE REVENUE IN INDIA** . . . . .  
**CURRENT EVENTS** . . . . .

Issued Weekly. 24 Large Quarto Pages.

FUNK & WAGNALLS COMPANY, PUBLISHERS, 18 & 20 ASTOR PLACE, N.Y.

# THE Homiletic Review

*AN INTERNATIONAL MONTHLY MAGAZINE OF RELIGIOUS  
THOUGHT, SERMONIC LITERATURE, AND DIS-  
CUSSION OF PRACTICAL ISSUES.*

## PROSPECTUS FOR 1894.

**N**O EFFORTS HAVE BEEN SPARED to bring THE HOMILETIC REVIEW for 1894 still nearer the ideal which the editors keep constantly before them. It is their desire and endeavor to make it as helpful as possible to all who are engaged in the work of the ministry. With this end in mind they have solicited and secured the co-operation of some of the

### LEADING WRITERS OF THE WORLD,

upon those themes whose discussion comes naturally within the province of this REVIEW. Among the subjects to be treated during the year are the following :

#### THE APOLOGETIC VALUE OF MIRACLES AND PROPHECY.

By two of the most widely known apologists in Great Britain.

#### HOW I PREPARE MY SERMONS.

A Symposium in which leading sermonizers, representing the various denominations in the Christian Church, will take part.

#### METHODS OF PRESENTING TRUTH EMPLOYED BY SOME OF THE MOST SUCCESSFUL LIVING PREACHERS.

A series of papers by a well-known Professor of Homiletics.

#### THE TRUE METHOD OF BIBLE STUDY.

By PRESIDENT W. R. HARPER, Ph.D., of the University of Chicago.

#### THE IMPRECATORY PSALMS.

By PROFESSOR WILLIAM C. WILKINSON, D.D.

#### JOURNEYING WITH THE PSALMS.

By PROFESSOR HOWARD OSGOOD, D.D.

#### HOW TO INCREASE INTEREST IN THE SECOND SERVICE.

By DAVID J. BURRELL, D.D.

#### THE PULPIT AND SOCIOLOGICAL PROBLEMS.

By Washington Gladden, D.D.

#### WHAT CONSTITUTES A CALL TO THE MINISTRY.

By PRESIDENT HENRY A. BUTZ, D.D., LL.D., of Drew Theological Seminary.

#### THE FALLACIES OF THE HIGHER CRITICISM.

By PROFESSOR WILLIAM H. GREEN, D.D., LL.D. of Princeton.

#### THE PREACHER AND SECULAR STUDIES.

By PROFESSOR J. O. MURRAY, D.D.

#### THE EVANGELIST IN THE MODERN CHURCH.

By an able and well-known student and writer.

#### PAPERS IN SOCIAL SCIENCE AND COMPARATIVE RELIGION.

By REV. B. F. KIDDER, Ph.D.\*

Some Modern Aspects of the "Holy City." Some Phases of German Socialism. The Social Evil and the Public Conscience in France. The Greek at Home. The Scope of Education under

Mahommedan Patronage. Some of the Lower Superstitions, Social Customs, etc., of Northern Africa. Ancient Paganism in Modern Italy, etc.

\* Dr. Kidder will verify the facts and conclusions in his papers by personal observation and study in oriental countries, leaving New York shortly with this object in view.

#### WHAT THE PULPIT CAN DO TO ASSIST THE WORK OF CHARITY ORGANIZATION.

By GEORGE B. SAFFORD, D.D., Superintendent of the Brooklyn Bureau of Charities.

## CHRISTIANITY AND THE WORLD'S RELIGIONS.

The subject of Comparative Religion is coming into increasing prominence year by year. It is therefore intended to give a brief series of papers under the general head of "Christianity and the World's Religions." The writers of these papers will be men of recognized ability, whose familiarity with the subjects assigned them will give to their discussions the weight of authority.

### OTHER SUBJECTS,

Assigned to Equally Competent Writers; as,

**The Pastor and Revival Movements.**

**The Pastor and Popular Amusements.**

**The Pastor and the Skeptic.**

**The Pastor and the Sick Room.**

**The Pastor and the Death Bed.**

**The Literary Culture of Ministers.**

**How to Win the Workingman to the Church.**

**The True Method of Church Extension in Great Cities.**

**What Can the Pulpit Do to Develop a Higher Sense of Civic Responsibility?**

**How to Hold Young Men in Our Churches**

**What Preachers May Learn from SALVATION ARMY METHODS.**

**Several Prominent Laymen will take part in a discussion of the subject: "A LAYMAN'S VIEW OF THE PULPIT: HOW ITS INFLUENCE MAY BE INCREASED."**

**Etc., Etc., Etc.**

### IN THE REGULAR SECTIONS.

**Helps and Hints, Textual and Topical,** will be furnished as in the past by ARTHUR T. PIERSON, D.D., who will give during the year selections from the valuable marginal notes made by himself in his Bible, and which, through their usefulness, have proved to him invaluable in his work.

**The Prayer-meeting Service** will continue in charge of Wayland Hoyt, D.D. The popularity of this department will render this announcement a gratification to those who are acquainted with his methods.

**The Exegetical and Expository Sections.** The treatment of Scripture in these sections will be by the best living exegetes and expositors from this country and Great Britain.

**The Sociological Section.** Arrangements have been effected whereby increased interest will be given this section. A study of social conditions at the centers from which America receives a large proportion of her immigrants, will be made by a prominent pastor and brilliant writer in the Methodist Episcopal Church, and a synopsis of the results obtained will be given in a series of articles of great value to the pastors who are brought face to face with the problems arising from the increase of immigration.

### LIGHT ON SCRIPTURAL TRUTHS FROM RECENT SCIENCE AND HISTORY.

No part of the *Review* has proved more acceptable to its readers during the past year than "Light on Scriptural Truths from Recent Science and History." It is purposed to continue it through the coming year, and, if possible, to add to its helpfulness.

It is confidently expected that THE HOMILETIC REVIEW will reach the high-water mark of its usefulness during the coming year.

**Price, \$3.00 per Year; to Preachers and Theological Students, Invariably in Advance, \$2.50.**

**FUNK & WAGNALLS COMPANY, Publishers, 18 and 20 Astor Place, New York.**

# SONGS OF ZION.

AN ANNOUNCEMENT OF SPECIAL INTEREST TO  
PASTORS AND LEADERS OF EVERY  
DENOMINATION

## "Our New Hymnal"

For Every Christian Congregation,  
For General Christian Work, and  
For Special Religious Services.

By PHILIP PHILLIPS, Mus. Doc., and PHILIP PHILLIPS, Jr.

WILL BE READY Early IN JANUARY, 1894.

Square 12mo, Cloth, Handsomely Bound, 370 pp., with Full Indices and a Complete Concordance Index. Printed in Brevier Type, same as this paragraph. Price, \$1.00, post-free.

**STRONG REASONS** why many of our Churches will gladly, no doubt, change their present books to use "**OUR NEW HYMNAL.**"

[FOR SPECIAL TERMS, ETC., SEE FOLLOWING PAGE].

I. Having had a practical experience for many years in leading choirs, as well as being Precentor of Congregational singing, and feeling the need of a comprehensive hymn and tune book, to include *all the requirements of general and special occasions* (namely—(1) THE CHURCH, (2) the Sunday-school, (3) Evangelical Meetings, (4) Prayer and Gospel Meetings, (5) Christian Associations, (6) Christian Endeavor Societies, (7) Epworth Leagues, (8) King's Daughters and Sons), and containing none but the most *singable music*, in the most condensed form and size possible, consistent with Brevier readable type, and embodying none but *useful songs, old and new*, to the latest date, are the main reasons given by the Authors for compiling "**OUR NEW HYMNAL.**"

II. A mere glance at the mechanism of "**OUR NEW HYMNAL**"—the convenient size; the carefully selected hymns and tunes from the most popular authors; the singable features of these tunes; the variety of simple Gospel as well as classical tunes;

### THE COMPLETE CONCORDANCE INDEX,

whereby any Pastor or Leader can select, at a glance, the right subject or sentiments needed for any religious occasion; the six Song Services and Connective Readings, which can be used as a whole or a part of a service preceding the hour of the general assembly—can not fail to attract all classes and, perhaps, lure them into the sanctuary. These are among the desirable features for adopting, in preference to all other books, "**OUR NEW HYMNAL.**"

III. There are many Churches of different denominations who do not feel able or disposed to supply their pews with their own hymn and tune books, on account of the size and expense. "**OUR NEW HYMNAL**" is about half the usual size, there

fore cheaper, and contains *no hymns of a denominational character*, which makes it emphatically the book for Churches and Missions of every name.

IV. "OUR NEW HYMNAL" contains several new hymns and tunes which, it is believed, will rank with many popular old ones, and as such will always be welcomed, especially by those who love to sing the new, or modern, as well as the ancient songs of Zion.

There are choice selections (both ancient and modern) from more than seventy different authors, which adorn its pages. Among the classical authors we mention the names of Sullivan, Barnby, Dykes, Monk, Gauntlett, Neander, Willis, Hopkins, Samuel Wesley, etc.; these modern writers are well known, and their names may be seen scattered through the book.

V. "OUR NEW HYMNAL" is eminently adapted for use in the *Sunday-school* as well as in the Church.

If Sunday-schools would use more of the substantial hymns and tunes of the church, and our churches adopt the Sunday-school mode of rendering their music (which is universally congregational), then would our Sunday-schools avoid light and meaningless hymns, and our churches would attract the "lambs of the flock," and old and young would sing the praises of God together.

VI. We ask a careful examination of the more than 500 hymns and tunes contained in the book, also the consideration of the attractive features mentioned above, and we believe many of our churches will see good reasons for changing their present books to use

### "OUR NEW HYMNAL."

#### GENERAL CONTENTS OF SUBJECTS:

Praise and Adoration,—Page 7 to 92.  
Opening and Closing Hymns,  
God's Attributes and Providences,  
Sabbath and Sanctuary,  
Morning and Evening Hymns,  
Mediation of Christ,—Page 92 to 148.  
Atonement of Christ,  
Attributes of Christ,  
His Power to Save,  
Hymns of Consecration,  
Heaven,  
Gospel Invitations,—Page 148 to 192.  
Salvation through Christ,  
Lost Condition,  
Warnings and Exhortations,

Holy Spirit, and Guide,  
Repentance and Regeneration,  
Sabbath-school Hymns,—Page 192 to 264.  
Education of Youth,  
Infant-class Songs,  
Christian Work and Prayer,  
Holy Scriptures,  
Missionary Work,—Page 264 to 313.  
The Lowly and Outcasts,  
National Occasions,  
Temperance Work,  
Birth of Christ,—Page 313 to 344.  
His Sufferings and Death  
Resurrection and Triumph,  
Christmas and Easter.

## OUR SPECIAL OFFER.

TO ANY PASTOR OR LEADER who wishes to examine "OUR NEW HYMNAL" with a view to its introduction in his Church, etc., we will send the book, post-paid, together with special inducements and terms, on receipt of Fifty Cents. The regular retail price will be One Dollar per copy.

 SIGN AND RETURN the following ORDER BLANK, Etc.

FUNK & WAGNALLS COMPANY, 18 and 20 Astor Place, New York.

Enclosed find fifty cents, for which please send me, post-paid, as per your offer, a copy of "OUR NEW HYMNAL," together with terms, etc., for its introduction in my Church.

Name.....

P.-O.....

State.....

FUNK & WAGNALLS COMPANY, Publishers, 18 and 20 Astor Place, New York.



**FACIAL BLEMISHES.**

The largest institution in the world for the treatment of the Skin, Scalp, Nerves and Blood, removal of Moles, Warts, Pimples, Freckles, Tan, Red Veins, Superfluous Hair, Powder and Birth Marks, and all Skin Imperfections. 20 years practical experience. Inventor of Woodbury's Facial Soap for the complexion. For sale at all Druggists. Send 10c. for Sample Size Cake and 150 page Book, illustrated. Consultation free.

**JOHN H. WOODBURY, Dermatologist,**  
125 West 42d St., N. Y.

**EASTERN PROVERBS AND EMBLEMS.**

The book having the above title is unique, entertaining, practical, and forcible; compiled from 1,000 scattered vols., and drawn from the depths of the natural and popular mind, it serves to apply and fix great spiritual and natural truths. 12mo, cloth, 280 pages. Price, \$1.00, postage free. "The accumulated wisdom of the centuries is not only interesting, but useful."—*Journal of Education, Boston.* Funk & Wagnalls Company, Publishers, 18 and 20 Astor Place, N. Y.

## OUR SPECIAL REDUCED PRICES

For Books Necessary for the

# INTERNATIONAL SUNDAY-SCHOOL LESSONS

\* \* FOR 1894. \* \*

## The Preacher's Complete Homiletic Commentary <sup>on</sup> the Old Testament.

Vol. I., GENESIS. 747 pp.

Vol. II., EXODUS. 616 pp.

"Worth its weight in gold."—*Messiah's Herald, Boston.*

**Octavo, Cloth. Special Price, per Volume, \$2.25.**

## Meyer's Commentary <sup>on</sup> the New Testament

By **HEINRICH A. W. MEYER.**

An American Edition, with Preface, Notes, and Introduction, by Several Eminent American Scholars.

ST. MATTHEW, 591 pp. Edited by George R. Crooks, D.D.

ST. MARK, ST. LUKE, 618 pp. Edited by M. B. Riddle, D.D.

ST. JOHN, 583 pp. Edited by A. C. Kendrick, D.D.

"Meyer is the prince of exegetes."—*Talbot W. Chambers, D.D.*

"Meyer is of immense value."—*Thomas Armitage, D.D.*

"Meyer is always helpful."—*Joseph T. Duryea, D.D.*

"Meyer is scholarly, critical, comprehensive."—*Herrick Johnson, D.D.*

**Octavo, Fine English Cloth. Special Price, per Volume, \$2.25.**

## Parker's People's Bible,

By **JOSEPH PARKER, D.D., of London.**

Vol. I., GENESIS. 382 pp.

Vol. II., EXODUS. 386 pp.

Vol. XVIII., MATTHEW I.-VII. 318 pp.

Vol. XIX., MATTHEW VII.-XXI. 384 pp.

Vol. XX., MATT. XXII.-XXVIII. 381 pp.

Vol. XXI., MARK-LUKE. 464 pp.

Vol. XXII., JOHN. 464 pp.

"Every passage starts a train of copious and picturesque suggestions."—*The Advance, Chicago.*

"Hints are given and lights are flashed here which will be found nowhere else."—*Buffalo Christian Advocate.*

"Will assist Sunday-school teachers in the preparation of their lessons . . . teachers will be enabled to see at a glance how . . ."—*New York Christian Advocate.*

"To the clergyman these volumes are of almost incalculable value."—*Zion's Herald, Boston.*

**Octavo, Fine English Cloth. Special Price, per Volume, \$1.25.**

*The Prices Quoted Include Delivery.*

**FUNK & WAGNALLS COMPANY, Publishers, 18 and 20 Astor Place, New York.**

# SOME NEW PUBLICATIONS.

**PRAYER-MEETING TOPICS FOR 1894.** We have ready, printed on folding cards, 4 pp., pocket size, the prayer-meeting topics for the year, as they will appear, month by month, in *The Homiletic Review*, department conducted by Dr. WAYLAND HOYT. On front page of each card is a blank space for the use of purchaser. Price of cards, 60 cents per hundred, post-free.

**THOUGHTS ON THE RELATIONS OF EMPLOYER AND WORKMAN.** A lecture by WILLIAM H. SAYWARD, Secretary of the National Association of Builders. Delivered in Boston, Mass., 1893. 8vo, paper, 17 pp. Price, 10 cents per copy; \$7.00 per hundred, post-free.

This able essay emphasizes the fundamental facts which underlie the labor problem, reviews the causes of existing relations between employer and workman, and teaches the business value of harmonious relations between the employer and the employed. It makes manifest the facts that neither party to the joint interests in the labor problem can handle the question alone, and that the remedy for existing difficulties exists only in associated effort. Nothing but good to the employer can come from a study and wide circulation of Mr. Sayward's lecture.

**SUSTAINED HONOR: A Story of the War of 1812.** Vol. X. "Columbian Historical Novels." By JOHN R. MUSICK. Illustrated with 8 full-page, half-tone engravings, and 14 other illustrations by F. A. Carter. 12mo, cloth, 451 pp., with historical index. Price, \$1.50, post-free.

The historical matter in this volume pertains to the period embraced in the administrations of Presidents Jefferson, Madison, and Monroe. The novel which is interwoven with the history adds the charm of romance, and renders the book fascinating as well as educational.

*The Christian Inquirer*, New York, says:

"The Columbian Historical Novels" are books of a high order, and should be widely circulated. They can be safely and profitably read, especially by the young of both sexes."

**JOHN B. GOUGH; The Apostle of Cold Water.** Vol. XI. "American Reformers" Series. By CARLOS MARTYN. 462 pp., with Portrait and Copious Index. 12mo, Cloth. Price, \$1.50, post-free.

*The Church Advocate*, Harrisburg, Pa.:

"Mr. Martyn here does for Mr. Gough what he has done for Wendell Phillips—shows us the man. The book is full of lively and highly interesting anecdotes, and it gives, incidentally, a history of the temperance movement in America and England during the life of the reformer, 1817-1896. Bristling through its pages, all of which are luminous, are references to many lively facts and incidents, with which are linked the names of Charles Dickens, Joseph Parker, O. H. Spurgeon, Daniel Webster, Hogarth the Painter, Samuel Johnston, Neal Dow, Dante the Poet, Clinton B. Fisk, Queen Elizabeth, Henry Ward Beecher, and a host of others of equal celebrity. The tale told in this volume, once read, can not easily be forgotten, and its memories are valuable. It should find a place in every family library, and in every library accessible to the youth of our country."

**FUNK & WAGNALLS COMPANY, Publishers, 18 and 20 Astor Place, New York**

## "THE VOICE."

Forty-eight Columns Each Week, Full of Matter of Interest to All.

### ITS CONTENTS TOLD BY OTHERS.

**Editor New York Independent:** "The Voice" is bright, fresh, and strong."

**The Southwest** (a liquor paper): "The Voice" is the most dangerous Prohibition paper published in this country."

**Lyman Abbott, D.D.:** "The Voice" is a very valuable mine of information."

**Rochester Morning Herald:** "The Voice" is the best edited and most thorough journal of its class ever printed in this country."

**Religious Telescope**, Hartford: "The Voice" is the keenest and most consistent temperance and Prohibition paper ever published."

**I. H. Seelye**, President Amherst College: "The Voice" is invaluable for the proper understanding of the current temperance movement."

**Ex-Judge Noah Davis:** "It is conducted with remarkable energy and ability, and its weekly collations of statistical temperance information have never been surpassed."

**Benson J. Lossing, LL.D.** (the distinguished historian, shortly before his death): "Its corps of able, trained editors and assistants present, in admirably condensed form, in every issue, not only the most important current news at home and abroad, but terse essays upon almost every topic of interest to readers of every class—literature, art, science, history, biography, and fiction."

**Samuel Gompers:** "The Voice" is presenting the most reliable labor news obtainable in New York City.

Published Every Thursday. Subscription, One Dollar Per Year.

Address, Subscription Dep't "The Voice," 18-20 Astor Place, N.Y.

## NEARLY FINISHED.

**SPURGEON:** "A stupendous work: its accomplishment lies within the possibilities of Dr. Parker's fertile mind should life and health be spared."

**PARKER:** "My life work."

**CHRISTIAN LEADER, London:** "Since Matthew Henry, no one has arisen with the same qualifications for the work, and if he is spared to complete it, Joseph Parker will, in the centuries to come, have the same place as Matthew Henry has had in all English-speaking lands."

# PARKER'S PEOPLE'S BIBLE

Discourses Upon Holy Scripture—Expository, Sermonic.

By **JOSEPH PARKER, D.D.,**  
Minister of the City Temple, Holborn, Viaduct, London.

8vo, Fine English Cloth. Price, per Volume, \$1.50. Carriage Free.

THE PEOPLE'S BIBLE is not a Commentary in the *ordinary* sense of the term; it is rather a *Pastoral Exposition*, seeking out and applying the spiritual meaning of the Scriptures. In addition to this there is much critical matter collected from the best authorities and made available for ordinary readers. In the PEOPLE'S BIBLE considerable space is occupied by

### "HANDFULS OF PURPOSE,"

supplying hints and suggestions upon many unfamiliar texts, which are profitable to preachers and teachers as starting-points for useful lessons.

### CONTENTS OF VOLUMES NOW READY.

- I. Genesis. 332 pp.
- II. Exodus. 336 pp.
- III. Leviticus-Numbers XXV. 368 pp.
- IV. Numbers XXVI-Deuteronomy. 416 pp.
- V. Joshua-Judges V. 384 pp.
- VI. Judges VI-1 Samuel XVIII. 362 pp.
- VII. Samuel XIX-1 Kings XIII. 366 pp.
- VIII. 1 Kings XIV-1 Chronicles IX. 368 pp.
- IX. 1 Chronicles X-2 Chronicles XX. 368 pp.
- X. 2 Chronicles XXI-Esther. 366 pp.
- XI. Job. 462 pp.
- XII. The Psalter. 468 pp.
- XIII. Proverbs. 464 pp.

- XIV. Ecclesiastes-Isaiah XXVI. 464 pp.
- XV. Isaiah XXVII-Jeremiah XIX. 464 pp.
- XVI. Jeremiah XX.-Daniel. 464 pp.
- XVII. Hosea-Malachi. 466 pp.
- XVIII. Matthew I.-VII. 318 pp.
- XIX. Matthew VIII.-XVI. 384 pp.
- XX. Matthew XVII.-XXVIII. 381 pp.
- XXI. Mark-Luke. 464 pp.
- XXII. John. 464 pp.
- XXIII. Acts I.-XII. 367 pp.
- XXIV. Acts XIII.-XIX. 361 pp.
- XXV. Acts XX.-XXVIII. 365 pp.

**The Christian Observer, Louisville:**  
"Throws new light on the old stories of the Bible."

**The Canadian Baptist, Toronto:**  
"There is more help in it than in loads of so-called homiletic literature."

**The Christian Advocate, Buffalo:**  
"Hints are given and light is flashed here which will be found nowhere else."

**Zion's Herald, Boston:**  
"Dr. Parker is always fresh and suggestive. To the clergyman these volumes are of almost incalculable value."

**The Advance, Chicago:**  
"Every passage starts a train of copious and picturesque suggestions. There is only one Dr. Parker, and there could only be one such commentary, either in form or matter."

**The Christian Union, New York:**  
"The work is not laid out on the plan of other Bible interpreters. . . . His teaching is at times thrilling by his graphic delineations."

**The New York Observer:**  
"It might almost be called a pictorial Bible. Each course is characterized by vivid verbal pictures, profuseness of illustration, literally orientalisms of the Scriptures. It is a remarkable work. . . . A great addition to the Biblical literature of the age."

**The Baptist Quarterly Review, New York, says:**

"Dr. Parker gives to almost every chapter of the Bible a new meaning and a genuine charm. . . . The publication of these volumes will doubtless have a marked influence upon the pulpit ministrations of our time and succeeding generations."

**FUNK & WAGNALLS COMPANY, Publishers, 18 and 20 Astor Place, New York.**

The New Bible-class Text-book.

## RECENT EXPLORATIONS IN BIBLE LANDS.

By REV. T. NICHOL, D. D.

12mo, Cloth (flexible), 76 pp., with Map and Index. Price, 50 cents, Post-free.

The contents of this book were originally prepared as a supplement to Young's Analytical Concordance to the Bible, without any thought of separate publication. A demand for it in separate book-form for Bible-class and other uses has been met. It is now ready in the form of a hand-book, with a map and index added.

THE CHAPTERS: Introductory; The Monuments; Exploration; The Chaldean Genesis; Chedorlaomer's Campaign; The Empire of the Hittites; Egypt Before the Oppression; The Exodus and Its Route; Israel in the Desert; Canaan in the Tel-el-Amarna Tablets; The East of the Jordan — The Moabite Stone; The Jordan Plain and the Dead Sea; Jerusalem and the Temple of Solomon; The Siloam Inscription; The Assyrian Invasions; Babylon and Persia; General Results for the Old Testament; Gospel sites; Ephesus and St. Paul.

It would serve as a most suitable reward, or presentation gift-book for Sunday-school prizes at opening of classes, or at Christmas and New Year seasons.

### What is Said of It.

"It is the cheapest and best work of the kind yet published."—*The Preacher's Magazine*, London.

"Its use in classes will introduce a delightful variety into the studies of young people."—*Jas. Robertson, D.D.*, Professor of Oriental Languages, University of Glasgow.

"Sums up clearly, concisely, and in the main, accurately, the most notable results of modern research in Bible countries. Bible students are deeply indebted to Mr. Nichol."—*The Sunday-School Chronicle*, London.

"To the clergy, Sunday-school teachers, and, indeed, all who are called upon to instruct others, the importance of Bible exploration and discovery can not be exaggerated."—*The Church of England Sunday-school Magazine*.

"I do not know of any other work which attempts to cover the same ground. Members of Bible classes, and, indeed, all who desire to know the results of the laborious investigations of the past fifty years, may be safely advised to acquire this book and master its contents."—*A. H. Charteris, D.D.*, Professor of Biblical Criticism, and Biblical Antiquities in the University of Dublin.

A Very Desirable Gift-book.

## HOYT-WARD CYCLOPEDIA OF QUOTATIONS.

PROSE AND POETRY.

20,000 QUOTATIONS, 50,000 LINES OF  
CONCORDANCE

THE STANDARD WORK IN QUOTATIONS.

It is a Cyclopedia of Practical Quotations, English and Latin, with an Appendix, containing Proverbs from the Latin and Modern Languages; Law and Ecclesiastical Terms, and Significations; Names, Dates, and Nationality of Quoted Authors, etc., with copious Indices, etc., etc.

"The only standard book of quotations. For convenience and usefulness the work can not, to our mind, be surpassed, and it must long remain the standard among its kind, ranking side by side with, and being equally indispensable in every well-ordered library, as Worcester's or Webster's Dictionary, Roget's Thesaurus, and Crabb's Synonyms."—*Boston Post*.

"To any person who has ever needed it, the ordinary dictionary of quotations is a grief of heart and a vexation. What you want you never can find, and what you do not want is perpetually presenting itself. Moreover, such collections are usually ill-digested and worse edited, and of no earthly good when you call upon them. . . . What the people want, and what the student and the professional man and the literary man all want, is a working cyclopedia—and here it is at last."—*The Christian Union*, N. Y.

George W. Childs: "Impossible to give full idea" of Cyclopedia of Quotations.

Pres. Noah Porter, D.D.: Cyclopedia of Quotations is "a help and a pleasure."

Abram S. Hewitt: Cyclopedia of Quotations is "simply astonishing."

Gen. Stuart L. Woodford: "The most complete and accurate work of the kind I have ever seen. Such a book is almost invaluable."

William A. Hammond, M.D.: "I would as soon think of doing without my dictionary as trying to get along without the Cyclopedia of Practical Quotations. As a labor-saving machine to the author it has no equal."

Oliver Wendell Holmes: "It is a very handsome and immensely laborious work; has cost years to make it. . . . I shall let it lie near my open dictionaries. . . . It is a massive and teeming volume."

Royal 8vo, over 900 Pages.

### PRICES:

Cloth, . . . . .	\$5.00
Law Sheep, . . . . .	7.00
Half Morocco, . . . . .	8.00
Full Morocco, . . . . .	10.00

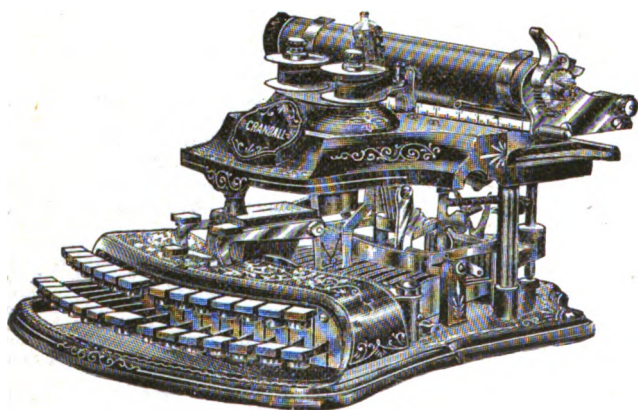
CARRIAGE FREE.

FUNK & WAGNALLS COMPANY, Publishers, 18 and 20 Astor Place, New York.

# Every Clergyman

and author should use a typewriter instead of a pen. The delivery of the sermon is facilitated, as it is read with absolute ease. Your manuscript is read without trouble by the publisher, the printer, and the proof-reader. The physical effort of continued writing is reduced to a minimum.

## The Crandall Typewriter



is the best writing machine for these special purposes. It has the advantage of being varied as to type, eight different styles and sizes being used, and the change is made in a few seconds.

It is constructed on the latest and most improved

plans, and will last a life-time—it can not wear out. All the parts are made of brass, steel, iron, and hard rubber. No wooden parts to warp or wear.

Another advantage: To write German, French, Italian, Spanish, and Latin, you simply have to replace an English “sleeve” with one of the language desired. Any one or all the “sleeves” can be secured at nominal expense, and the change made in ten seconds’ time. The work is always in plain sight—a desirable thing for composers, obviating the necessity of lifting the roller to see what has been written. The Crandall Typewriter is

## Superior to All Others

for the variety of its work and because it is learned the most readily. It has but twenty-eight keys, yet it writes eighty-four characters, including capitals, small letters, figures, and punctuation marks. It can not lose its alignment. The price is

# Only \$50.00.

**Special Offer**  
to  
**Clergymen.**

We will send one to any clergyman on ten days’ trial, at the end of which time he can keep the machine and send us \$40.00 and get a receipt in full. Or, he can remit \$10.00, and pay \$5.00 per month for the seven months following, making the price \$45.00 on this plan. Or, if the machine is not just what we claim for it, at the end of ten days he can return it to us here, and we will pay the return express charges.

**The Ireland-Benedict Company, [Limited]**

Sole Agents.

BINGHAMTON, N. Y.

# THE HOMILETIC REVIEW.

VOL. XXVII.—JANUARY, 1894.—No. 1.

## REVIEW SECTION.

### I.—THE ATTITUDE OF CHRISTIANITY TOWARD OTHER RELIGIONS.

BY PROFESSOR WILLIAM C. WILKINSON, D.D., CHICAGO, ILL.

THE subject proposed in my title is narrow and strictly bounded. I do not set out to discuss in general the relations between Christianity and the ethnic religions—relations of priority, of derivation, of reciprocal influence, of similarity, of intrinsic value, of present prevalence, of probable future spread. These topics have, all of them, their interest and their importance. But they are, all of them, aside from my present purpose. I discuss simply and solely the question of the attitude that Christianity assumes and maintains toward competing religions.

Will the reader kindly observe that it is not the attitude of Christians, but the attitude of Christianity, that I name? And it is not the attitude of Christianity toward the adherents of non-Christian religions, but the attitude of Christianity toward those religions themselves. In passing, I may say that, toward the adherents of non-Christian religions, the attitude of Christianity is an attitude of sympathy, of help, of desire and endeavor to save. Toward the non-Christian religions themselves the attitude of Christianity may be found to be very different.

But what is Christianity? As its name imports, it is the religion of Christ. Where shall we look to find the religion of Christ authoritatively described? If there is any authoritative description of Christianity existing, that description must be found in the collection of writings called the Bible. To the Bible, then, let us go with our question: What is the attitude of Christianity toward other religions?

I say, to the Bible; but, of course, I must mean, in the first instance, to that part of the Bible which is called the New Testament. The New Testament purports to give an account of what Christ and Christ's accredited representatives taught. This, evidently, is Christianity.

We shall not need to enter at all into the question whether the New

Testament report of teaching from Christ and from His apostles on the subject proposed is or is not a trustworthy report. Our subject is not a subject of the higher criticism. Again, we shall not need to consider whether the teaching so given, supposed to be trustworthily reported, is necessarily true teaching or not. But manifestly, if we possess anything really proper to be called Christianity, then that something is what Christ taught, or what He caused to be taught. And if there is obtainable any written report of such teaching worthy of credence, then such report is contained in the writings which go by the name of the New Testament. The simple and single object of the present discussion is an interpretative one ; it is to ascertain what the New Testament report of Christ's teaching and of His apostles' teaching may show to have been their personal attitude toward religions other than that particular religion which they taught.

Perhaps it will tend to clearness if we simply name the possible attitudes which might be held by a religious teacher toward faiths other than his own. First, toward such other faiths such a religious teacher might be frankly hostile ; second, he might be frankly favorable ; third, he might be partly the one and partly the other—that is, liberally, while critically, eclectic ; fourth, he might be neither the one nor the other, but neutral or indifferent ; fifth, he might be quite silent, as if either uninformed or purposely abstinent from expression. These various possibilities respect the conscious and express attitude of the religious teacher toward religions other than his own. Besides this more positive attitude openly declared on his part there would be—a thing not less important—the attitude necessarily implied, though not explicitly announced, in the tone and in the terms of his teaching.

It might at first blush almost appear that, as to Christ Himself, His own attitude was that of determined, absolute silence on the subject. It would not, if such were indeed quite the case, at all follow that, because He was silent, He was therefore indifferent. We should simply be remitted to examining the necessary implications bearing on the point of His doctrine, if such implications there were, before we could rightly settle the question of what His attitude was. But the fact is that Jesus once at least let His attitude toward a religion not His own remarkably appear.

No instance of closer parallel and approach between religion and religion ever, perhaps, occurred than occurred between the religion of the Jews and the religion of the Samaritans. The two religions had the same God, Jehovah ; the same supreme law-giver, Moses ; and, with certain variations of text, the same body of authoritative legislation, the Pentateuch. Yet Jesus, and that in the very act of setting forth what might be called the absolute religion (in other words, religion destitute of every adventitious feature), definitely and aggressively asserted the truth of particular Jewish religious claim in contrast to Samaritan claim, treated, on the contrary, as inadmissible and false, adding, " For salvation is of [from] the Jews." These added words are remarkable words. In the context sur-

rounding and commenting them they can, I submit, be fairly interpreted in no other way than as meaning that the Jews alone, of all peoples, had the true religion, the one only religion that could *save*.

Let it be remembered that there is no question here of the nature, the extent, or the application of the "salvation" of which Jesus speaks. It is not in the least a question to how many or to whom the salvation spoken of flows. It is simply and solely a question whence it issues, from what source. The destination of the salvation may be very wide—may be as wide as the world. It may even, so far as our own immediate purpose is concerned, include every individual soul of the whole human race. But the origin, the fountain-head of the salvation is narrow, it is single. It is, according to Jesus, from the Jews, from the Jews *alone*.

I may quote from M. Renan, writing in his "Life of Jesus," what he says of the universal, the absolute character of the religion set forth briefly in the language of Jesus to the Samaritan woman, speaking especially of this from Jesus, "God is a spirit, and they that worship Him must worship Him in spirit and in truth." "Jesus," M. Renan says, "when He pronounced that word was truly the Son of God. He spoke for the first time the word on which the edifice of the eternal religion shall rest forever. He founded that pure worship, without date, without country, which all exalted souls shall practise till the end of time. Not only on that day was His religion the good religion of humanity, it was the absolute religion; and if other planets have inhabitants endowed with reason and morality, their religion cannot be different from that which Jesus proclaimed at the well of Jacob."

Very noteworthy is it that, in connection with an utterance suited to elicit such praise from such a source, Jesus should have added the challenging clause of claim and exclusion which we are considering, "Salvation is from the Jews." No doubt, in using those words, Jesus had reference to Himself as born a Jew and as being Himself the exclusive personal bringer of the salvation spoken of. This consideration identifies Judaism with Christianity in the only sense of such identification important as bearing on the subject of present discussion. Judaism, as Christ-bringer, is substantially one and the same with Christianity as the express image of Christ.

Consider, it is the author Himself of Christianity that speaks. He speaks in such a manner as, on the one hand, virtually to identify Judaism with Christianity in the chief essential respect—that of constituting a religion able to save—while, on the other hand, in that same chief essential respect distinguishing Judaism from Samaritanism—still more, therefore, from every system of religious doctrine besides—by ascribing to Judaism, Judaism, of course, conceived as Christocentric, as being the chrysalis of Christianity—by ascribing to Judaism so conceived *exclusively* the power to afford salvation. The Author of Christianity, then, in those words of His, substantially adopts Judaism, not, perhaps, in all the incidental fea-



tures of the system, but at least in that feature of it which must be considered to be, theoretically as well as practically, more important than any other—namely, its claim to be quite alone in effective offer of salvation to mankind. If Judaism was narrow and exclusive in this respect, no less narrow and exclusive in the same respect was Christianity. Observe, it is of Judaism, the system, not of the Jews, the professors of that system, that, in thus attributing narrowness equally to Christianity and to it, I now speak. The system of Judaism is contained in the Old Testament Scriptures. To those documents, then, we may go with the same confidence as to the New Testament itself in order to learn what the attitude is of Christianity toward alien religions. Of all religions whatsoever, it may be said comprehensively that their ostensible object, their principal pretension, is one and the same—namely, to be a means of salvation to men. As to all religions except Judaism, Jesus teaches that the pretension is false, for He declares that human salvation is of (from) the Jews, and the force of the language is such as to carry the rigorous inference that He meant from the Jews *alone*. This attitude of His is, of course, an attitude of frank and uncompromising hostility to every religion other than His own—that is, other than Christianity.

But now, having, at least in part, settled this point, let us make a needed distinction. It does not follow that because, according to Christ, the non-Christian religions are false in their principal claim—the claim of trustworthily offering salvation to men—they are, therefore, according to Him, false also in every particular of their teaching. On the contrary, if, for example, we find Buddhism inculcating truthfulness as a universal obligation upon men, why, evidently the fact that Buddhism is, according to Christ, a fallacious offer of human salvation, does not make false its exhortations against lying. Such exhortations are, in the abstract, just as valid in Buddhism as they are in Christianity. Truth is truth wherever it is found. And undoubtedly the ethnic religions—most of them, if not all—would be found to contain recognitions of important ethical truth. It would be the purest bigotry to deny this.

But to admit it does not necessarily lead us so far as some seem to suppose; for while truth is, absolutely and in itself, indestructible and unalterable, by whomsoever uttered and wheresoever found, truth yet may be so uttered and so *placed* as to have the effect, not of truth, but of falsehood. “Thou shalt not lie” is a sound and excellent precept—that is to say, a valuable truth put into imperative form. This precept is common to Buddhism with Christianity; and, abstractly considered, it is as wholesome in the one system as in the other. Considered, however, not abstractly, but concretely and in relation to its context in the two systems respectively, the case is very different. Buddhism says, “Thou shalt not lie,” and it then proceeds to define a lie as follows (I quote now the exact words of the Buddhist document as given in the translation of R. Spence Hardy, universally confessed to be a competent, careful, conscientious scholar) :

"Four things are necessary to constitute a lie : 1. There must be the utterance of the thing that is not. 2. There must be the knowledge that it is not. 3. There must be some endeavor to prevent the person addressed from learning the truth. 4. *There must be the discovery by the person deceived that what has been told him is not true.*"

I venture to italicize this fourth and last particular. I ask every reader very carefully to consider it :

"There must be the discovery by the person deceived that what has been told him is not true."

I beg to have it distinctly observed that I do not ascribe the words foregoing to Buddha. Just what Buddha taught no one now knows. Hundreds of years elapsed after his death before any attempt was made to put his teaching into written form. To Buddhism, not to Buddha, I credit the instruction on the subject of lying to which I invite your attention ; to Buddhism as the system now actually exists where it is considered to have maintained itself purest—namely, in the island of Ceylon. Will my readers attend to this Buddhist ethical instruction once more ? In order that there be a lie—

"There must be the discovery by the person deceived that what has been told him is not true."

Let me repeat that I thus transfer the exact words of Mr. R. Spence Hardy, given by him, without note or comment, in his "Manual of Buddhism," page 486, substantially a body of mere strict translation from the purest text obtainable of the accepted books of Buddhism. Mr. Hardy, I may add, is an authority on his subject, always quoted from with unquestioning confidence by those whose names stand highest for character and scholarship among specialists in Oriental literature.

I have sincerely exercised my utmost ingenuity *in vain* to find some other than the obvious way of understanding the Buddhist statement submitted—some way that would relieve it of its apparent ethical monstrosity. I say it under correction, but apparently we find in the ethics of Buddhism the wholesome prohibition of lying, accompanied with the explanation that if, however, one lies successfully enough not to get found out by the person lied to, one does not lie at all.

I thus offer an illustration of the manner in which it is quite possible so to teach the truth as to make the truth itself minister to falsehood. The ethical truth implied in the precept against lying—namely, the truth that lying is wrong, is in Buddhism related to the falsehood that successful lying is not lying in such a way that the precept with its accompaniment becomes rather a challenger to skill in the liar's art than a deterrent from the liar's sin.

If space were allowed me for the purpose I could easily show that the further capital precept in Buddhist ethics which forbids the taking of life is similarly made void, nay, absolutely, vitally, vicious and m'schievous,

by casuistic explanations and conditions accompanying the sacred text where it occurs.\*

I have digressed into the foregoing particular illustration of what seems to be the real quality of Buddhist ethics for the reason that Buddhism is, by general consent, high, perhaps even highest, in ethical reach, among all the religions that might be supposed to compete with Christianity. There is a current disposition in the Christian world to give this religious faith quite its full due of appreciation and respect. From such a measure of regard it would be contrary to the spirit of Christianity to detract anything or to begrudge anything. But truth is a more sacred interest still than is mere complaisance. Let us hold by truth, and then let us hold by the truth in a spirit of love and good-will—of love and good-will not toward error, but toward the erring. The question is not now, let us remember, of attitude toward persons, but of attitude toward a thing—that is, a system of religion; and it is not of *our* attitude toward even a thing, it is of the attitude of Christianity toward that thing. I simply ask of those who know Christianity, What *must* be the attitude of Christianity toward a religious system which teaches what it seems to be clear that Buddhism teaches on the subject of lying? *Can* that attitude be other than one of uncompromising hostility to truth? For the system, is it not ever such as may be found to be one or two of the essential, the characteristic features of the system? And the question is not of the attitude of Christianity toward this particular thing or that particular thing which may be good and true in a given religious system, but of the attitude of Christianity toward the *system as a whole*. And that religious system is by Christianity condemned *as a whole* which, on a point fundamental, pivotal, like that of truth-telling, teaches—by inevitably suggested inference teaches—that you may lie if only you will take successful care not to get found out by the person you lie to.

I was shut up to the present line of argument as to Buddhism for the obvious reason that Christianity, whether in its Old Testament or in its New Testament form, never came into any historic contact with that ancient Indian faith, and therefore never found occasion to say anything expressly in the way of revealing its own attitude toward an Eastern religious system which of late has occupied to such a degree the attention of the West. The line of argument, however, to which I have thus felt myself driven in speaking of Buddhism, is so completely conclusive for every other religion as well, that recourse to any different demonstration might safely be dispensed with. If the best of the ethnic religions thus fails at a crucial ethical point to meet the commendation of Christianity, much more might be expected to fail religions confessedly inferior.

But Christianity, in its Old Testament form, came into close contact with a considerable number of the various dominant religions of the an-

\* Readers may find this point, with others, set forth with illustrations in the writer's little volume, "Edwin Arnold as Poetizer and as Paganizer."—*Eds. HOMILETIC REVIEW*.

cient world. To say that its attitude toward all these was hostile, implacably hostile, is to understate the fact. The fact is, that the one unifying principle that reduces to order and evolution the history recorded in the Old Testament is the principle that it was a history divinely directed to the effacement in the Jewish mind of every vestige of faith in any religion save the Jewish—that is, substantially, essentially, the Christian religion. This is the one brand, the one legend that no reader of the Old Testament can fail to see, for it is water-lined conspicuously, inextricably into the texture of the volume through all its books, from the beginning to the end. The religion of the Egyptians, the religions of the Phœnicians, the Syrians, the Assyrians, the Chaldeans, the Persians, they were one and all, and all equally and all inexorably faced by Judaism—that is, by Christianity in its ancient form ; faced and condemned—no hesitation, no reservation, no qualification, no exception, no complaisance, no quarter shown of any kind. I am speaking now, let it be remembered, of the religions mentioned, not of the persons who professed those religions.

Again, it would be easy, if space allowed, to show, by calm, colorless portrayal of what these various religions essentially were in their ethical teaching and in their ethical tendency—in their accomplished ethical *effect*, no less—that Christianity must necessarily—that religion being ethically what, as exhibited in its canonical documents it confessedly is—must necessarily, I say, being such, take an attitude of utterly implacable, of remorselessly mortal, hostility to those religions, the living religions and the dead, one and all alike. But, as I have said, that hostility is not left to be an inference, however inevitable ; it is openly, continuously, multitudinously, with every conceivable energy of eloquence in speech, with every impressive demonstration of historical act, declared, displayed, enforced.

This, however, which no one, I suppose, will deny or doubt, relates to the Old Testament form of Christianity. Did not the New Testament form introduce a different spirit, or, at least, adopt a different method—a method of more toleration, of more liberal willingness to discriminate and to recognize the good and the true that was to be found diffused in the midst of the false and the bad ? Such seems to be the view of some Christians. Is it a true view ?

The question thus raised is not a question of what ought to have been the attitude of Christianity toward the ethnic religions, but of what, in point of fact, that attitude actually was. It is not a question of what the new spirit of our time, the spirit of this closing nineteenth Christian century, demands ; it is strictly a question of what is demanded by a just interpretation of certain unchangeable documents descended to us from near about the beginning of the era called Christian. What does the New Testament, fairly understood, teach us as to the attitude of Christ and His apostles toward the non-Christian faiths ? That now is our narrowest question.

We have already sought to draw out the necessary implication bearing

on our subject contained in those famous words of Christ to the woman of Samaria. We have found that implication to be an exclusive claim for Christianity (Christianity then still subsisting in the form of Judaism, therefore much more for Christianity in its later, its fulfilled, its final form)—an exclusive claim, I say, for Christianity to be the trustworthy offerer of salvation to mankind. With his pregnant choice of word, Jesus, that weary Syrian noon, touched, in His easy, simple, infallible way upon a thing that is fundamental, central in religion, any religion, all religion—namely, its undertaking to *save*. Whatever religion fallaciously offers to save is, unless I have misunderstood Him, according to Jesus, a false religion. However much truth a given religion may incidentally involve, if its essential offer is a fallacious offer, then, by this rule, though it may not be wholly false, it is yet false *as a whole*, since its whole value is fairly measured by its value in that, its essential part. The only religion that can be accounted true is the religion that can trustworthily offer to save. That religion is, according to Jesus, the religion that springs out from among the Jews, which religion, whether or not it be also Judaism, is of course, at any rate, Christianity.

It seemed desirable to pay what may have seemed to some disproportionate attention to the words of Jesus, spoken at Jacob's Well, for the twofold reason that, first, here was a case, perhaps unique, of express contrast drawn by Him between His own and a particular competing religion ; and, secondly, those words of His assumed the true, the essential Judaism, Judaism independent of form, of ritual, to be identical with Christianity. But we are far, very far, from being limited to that one instance of the teaching of Jesus when we seek to know His mind on the important subject which we are considering. The hostile attitude of Jesus toward any and every offer other than His own to save is to be recognized in many supremely self-asserting, universally exclusive sayings of His—sayings so many, indeed, that it would half absorb my allotment of space merely to quote them all.

"No man cometh unto the father" (that is, no man is saved) "but by Me." "I am the bread of life." "If any man thirst, let him come unto Me and drink." "I am the light of the world." "I am the door of the sheep ; all that came before Me are thieves and robbers." "I am the door ; by Me, if any man enter in, he shall be saved."

Such are a few specimens of the expressions from Jesus' own lips, of sole, of exclusive claim to be Himself alone the Saviour of men.

It may be answered, "But Jesus also said, 'I, if I be lifted up, will draw all men unto Me ;' and we are thence warranted in believing, of many souls involved in alien religions, that, drawn, consciously or unconsciously, to Jesus, they are saved, notwithstanding the misfortune of their religious environment."

To this, of course, I agree. I am grateful that such seems, indeed, to be the teaching of Christianity. I simply ask to have it borne steadily in

mind that it is not at all the *extension* of the benefits flowing from the exclusive power of Jesus to save that we are at present discussing ; but strictly this question, Does Christianity recognize any share of saving efficacy as inhering in the non-Christian religions ? In other words, Is it anywhere in Scripture represented that Jesus chooses to exert His saving power in some degree, greater or less, *through* religions not His own ? If there is any hint, any shadow of hint, in the Bible, Old Testament or New, looking in the direction of the answer " yes " to that question, why, I confess I never have found it. Hints, however, far from shadowy I have found, and in abundance, to the contrary.

I feel the need of begging to have it observed that what I say in this paper is not to be misunderstood as undertaking, on behalf of Christianity, to derogate anything whatever from the merit of individual men among the nations who have risen to great ethical heights without aid from historic Christianity in either its New Testament or its Old Testament form. I should like to name among these the sweet and gentle tradition of that Indian prince whom we Westerns best know by his title of Buddha ; the comparatively pure, aspiring spirit of Persian Zoroaster ; the strict, practical moralist, Confucius, of the Chinese ; the classic Athenian Socrates ; the Roman Marcus Aurelius, far less justly renowned as emperor of the world than as author of his noble reflections or maxims. I offer only a suggestive, not an exhaustive list. But it is not at all of persons, either the mass or the exceptions, that I task myself here to speak. I am considering only the attitude assumed by Christianity toward the non-Christian religions.

Let us advance from weighing the immediate utterances of Jesus to take some account of the utterances of those upon whom, as His representatives, Jesus, according to the New Testament, conferred the right to speak with an authority equal to His own.

Olympianism—if I may use such a word to describe a certain otherwise nondescript polytheistic idolatry—Olympianism, Greek and Roman and Græco-Roman, Olympianism subsisting unmixed, or variously mixed with elements imported from the religions of the East, presented the principal historic contact for Christianity with alien religious faiths. What attitude did Christianity assume toward Olympianism ?

On Mars' Hill, in Athens, the Apostle Paul delivered a discourse which is sometimes regarded as answering this question, and answering it in a sense more or less favorable to polytheism. This view of that memorable discourse seems to me not tenable. Indeed, the resort to that utterance of Paul's is one not, as I think, proper to be made in quest of his sentiments on the subject now under discussion. What he said on Mars' Hill should be studied as an illustration of his method in approach to men involved in error rather than as a revelation of his inmost thought and feeling in regard to that particular error in which he found his Athenian auditors involved. Paul disclosed himself truly as far as he went, but he did not disclose

himself fully that day. He sought a hearing, and he partly succeeded in finding it. It is probable that he would wholly have failed had he spoken out to the Areopagites in the manner in which he spoke out to Christian disciples. It is to his outspoken declarations of opinion and feeling that we should go to learn his true attitude toward Olympianism. We there find him saying, without reserve, without bated breath :

"Wherefore, my beloved, flee from idolatry. . . . The things which the Gentiles sacrifice they sacrifice to devils, and not to God ; and I would not that ye should have communion with devils. Ye cannot drink the cup of the Lord and the cup of devils ; ye cannot partake of the table of the Lord and of the table of devils. Or do we provoke the Lord to jealousy ? Are we stronger than He ?"

I have thus quoted from Paul's first letter to the Corinthians. That word "jealousy" is a key word here. It is the self-same Old Testament word, and the word, as Paul resumes it, is full, almost to bursting, with the authentic Old Testament spirit. God is a jealous God—that is to say, the Hebrew God, the Christian God, is jealous of His sole prerogative ; He will *share* it with none.

An expression of this jealousy—jealousy accompanied, it must be confessed, in the particular case about to be referred to, with heavy, with damning inculcation of persons as well as things—occurs in the first chapter of Paul's Epistle to the Romans. Speaking of the adherents generally of the Gentile religions, he uses this language :

"Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and four-footed beasts, and creeping things."

"Man," "bird," "beast," "reptile"—these four specifications, in their ladder of descent, seem to indicate every different form of Gentile religion with which Christianity, ancient or modern, came into historic contact. The consequences penally visited by the offended, jealous God of Hebrew and of Christian for such degradation of the innate worshipping instinct, such profanation of the ideal once pure in human hearts, of God the incorruptible, are described by Paul in words whose mordant, flagrant, caustic, branding power has made them famous and familiar :

"Wherefore God gave them up in the lusts of their hearts unto uncleanness, that their bodies should be dishonored among themselves ; for that they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed forever. Amen."

I arrest the quotation unfinished. The remainder of the passage descends into particulars of blame well known, and well known to be truly charged against the ancient pagan world. No hint of exception here in favor of points defectively good, or at least not so bad, in the religions condemned ; no qualification, no mitigation of sentence suggested. Everything heavy-shotted, point-blank denunciation. No idea admitted of there being in some cases true and acceptable worship hidden away, disguised and uncon-

sious, under false forms. No possibility glanced at of there being a silent distinction made by some idolaters, if made only by a very few discerning among them, between the idol served and the one incorruptible, jealous God as meant by such exceptional idolaters to be merely symbolized in the idol ostensibly worshipped by them. Reserve none on behalf of certain initiated, illuminated souls seeking and finding purer religion in esoteric "mysteries" that were shut out from the profane vulgar. Nay, it was, as I suppose, with definite reference to just such pretentious sacred secrets, that elsewhere Paul writes, "Have no fellowship with the unfruitful works of darkness, but rather even reprove them ; for the things which are done by them in secret it is a shame even to speak of." Christianity leaves open *no* loophole of escape for the judged and reprobate anti-Christian religions with which it comes into contact. It shows instead only indiscriminate damnation leaping out like forked lightning from the presence of the Lord and from the glory of His power upon those incorrigibly guilty of the sin referred to, the sin of worship paid to gods other than God. There is no pleasing alleviation anywhere introduced in the way of assurance, or even of possible hope, that a benign God—here spoken dreadfully of only under His complementary attribute of unappeasable jealousy—that a benign God will graciously receive into His ear the ascriptions formally given to another as virtually, though misconceivingly, intended for Himself. That idea, whether just or not, at least is not scriptural. It is, indeed, intensely anti-scriptural, therefore anti-Christian. Christianity does not deserve the praise of any such liberality. As concerns the sole, the exclusive, the incommunicable prerogatives of God, Christianity is, let it be frankly admitted, a narrow, a strict, a severe, a jealous religion. Socrates dying may have been forgiven his proposal of a cock to be offered in sacrifice to *Æsculapius* ; but Christianity, the Christianity of the Bible, gives us no shadow of reason for supposing that such idolatrous act on his part was translated by God into worship acceptable to Himself.

It is much if a religion such as the Bible thus teaches Christianity to be leaves us any chance at all for entertaining hope concerning those remaining to the last involved in the prevalence of false religion surrounding them. But chance there seems indeed to be of hope justified by Christianity for some among these unfortunate children of men. Peter, the man who, "filled with the Holy Ghost," said, concerning Jesus, "In none other is there salvation ; for neither is there any other name under heaven that is given among men wherein we must be saved"—the straitened Peter, the one apostle, perhaps, most inclined to be unalterably Jewish, he it was who, having been thereto specially instructed, also said :

"Of a truth I perceive that God is no respecter of persons ; but in every nation he that feareth Him and worketh righteousness is acceptable to Him."

To fear God, first, and then also to work righteousness—these are the traits characterizing ever and everywhere the man acceptable to God. But



evidently to fear God is not, in the idea of Christianity, to worship another than He. It will accordingly be in degree as a man *escapes* the ethnic religion dominant about him and rises from it—not by means of it, but in spite of it—into the transcending element of the *true* divine worship, that that man will be acceptable to God—in other words, in degree as he ceases to misdirect, and begins to direct aright, the indestructible Godward instinct in him—that indestructible Godward instinct which it is, and not the depraved indulgence of it, that Paul on Mars' Hill recognized in the form of appeal that he adopted to the idolatrous Athenians.

Of any ethnic religion, therefore, can it be said that it is a true religion, only not perfect? Christianity nowhere either expresses or implies the answer "Yes." Christianity speaks words of undefined, unlimited hope concerning those—some of those—who shall never have heard of Christ. These words Christians, of course, will hold and cherish according to their inestimable value. But let us not mistake them as intended to bear any relation whatever to the erring *religions* of mankind. Those religions the Bible never represents as pathetic and partly successful gropings after God. They are one and all represented as gropings downward, not gropings upward. According to Christianity, they hinder, they do not help. Their adherents' hold on them is like the blind grasping of drowning men on roots or rocks that only tend to keep them to the bottom of the river. The *truth* that is in the false religion may help; but it will be the truth, not the false religion. According to Christianity, the false religion exerts all its force to choke and to kill the truth that is in it. Hence the historic degeneration represented in the first chapter of Romans as affecting false religions in general. If they were upward reachings they would grow better and better. If, as Paul teaches, they in fact grow worse and worse, it must be because they are downward reachings. The indestructible instinct to worship, *that* is in itself a saving power. Carefully guarded, carefully cultivated, it may even save. But the worshipping instinct misused or disused—that is, depraved to idolatry or extinguished in atheism, "held down," as Paul graphically expresses it, is in swift process of becoming an irresistible destroying power; the light that is in the soul turns swiftly into darkness. The instinct to worship lifts Godward. The misuse of that instinct, its abuse in idolatry, its disuse in atheism, is evil, only evil, and that continually. Men need to be saved *from* false religion; they are in no way of being saved *by* false religion. Such, at least, is the teaching of Christianity.

The attitude, therefore, of Christianity toward religions other than itself is an attitude of universal absolute, eternal, unappeasable hostility; while toward all men everywhere, the adherents of false religions by no means excepted, its attitude is an attitude of grace, mercy, peace, for whosoever *will*. How many may be found that *will* is a problem which Christianity leaves unsolved. Most welcome hints and suggestions, however, it affords, encouraging Christians joyfully and gratefully to entertain on behalf of the

erring that relieved and sympathetic sentiment which the poet has taught us to call "the larger hope."

## II.—OUR TRINITARIAN PRAYERS.

BY ROBERT BALGARNIE, D.D., BISHOP-AUCKLAND, ENGLAND.

"As he" (the Trinitarian worshipper) "directs his prayers, now to one" (person of the Trinity), "now to another, they sit apart within his faith; and his awe, his aspiration, his affection, flow into no living unity."—*Dr. James Martineau*.\*

THUS justly and incisively Dr. Martineau puts his finger upon a weak point of our devotions. He acquits us of Tritheism, and fairly enough explains to his co-religionists our standpoint as Trinitarians, yet his charge against us of thought-confusion in our worship is unquestionably true. In our anxiety to be orthodox we have come to acquire a habit of thought and expression in public prayer that can hardly be described as either rational or scriptural. If we closely analyze our mental vision in addressing the Deity, we seem to have three divine beings before our spiritual eye instead of one. We conjure up a misty conception of three celestial thrones, one occupied by the Father, another by the Son, and the third by the Holy Ghost. We address the first in the name of the second, imploring, as we do so, the aid and influence of the third. In the venerable Litany of the English Church an appeal is made for mercy to "God the Father of heaven;" this is followed in similar terms by prayer to the Son as Redeemer of the world; then succeeds a like petition to the Holy Spirit; after which comes the adoration of the Trinity; the prayer concludes with earnest supplication to the Son as Lord.†

Who is the central object of worship in this prayer for mercy? If we scrutinize our inner consciousness while offering it we must frankly acknowledge that there is "no living unity." Our thought seems to wander in the presence chamber from Father to Son, and from Son to the Blessed Spirit; we localize their thrones by habit, we appeal to each consecutively, but with no unified conception in our minds of one divine image and likeness—one conceivable and approachable form, in whom the fullness of the Godhead is embodied; one whom we can worship with all reverence and affection in spirit face to face.

It does not help us out of our difficulty here to return to the dreary controversies of the early Church. Origen, Clement, Irenæus, Tertullian, and others were confronted in their times by theories of the Godhead and ten-

\* *The Christian Reformer*, February, 1886.

† In striking contrast with the English Litany stand the Public Prayers of the Church of Scotland, which are addressed exclusively to the Father (*v. Directory*). This is unity indeed, but the unity desiderated by the Unitarian.

dencies of religious thought utterly unlike those that beset us ; and the conclusions they arrived at were only satisfactory when viewed in relation to the Gnostic and other heresies of their age. Like ancient ships of the Levant, they were built and shaped for other seas than ours.

Neither does the Unitarian sword cut the Gordian knot. As Dr. Martineau has shown in his second volume of "Addresses," his own co-worshippers are not altogether unbeset with difficulties. Putting names aside and concentrating our thoughts on realities, he frankly admits :

"The Father, in the sense which I have endeavored to explain, *is really absent from the Unitarian creed*. . . . Did Trinitarians perceive this, they would be less disposed to charge us with believing in only a cold, distant, and awful God. . . . Tell them that the object of our belief is their *second person*, not their first, and they will feel how false is the accusation ; for it is precisely around Him, as the very centre and solar glory of their faith, that all their trust and reverence move, and in Him that their affections burn and glow. If it is in Him that we also put our faith, though under another name, then we are at one with all Christendom in the very focus and fervor of its religious life." \*

There are some misconceptions that have to be cleared away before the chief point of this thesis can be dealt with.

1. We have been taught—taught wrongly—to regard Jehovah of Old Testament scripture as "the Father," the first person of the glorious Trinity. In spite of New Testament teaching to the contrary, this vital error, I fancy, is almost universally prevalent. Although we are expressly informed that "all things," without exception, "were made" by the co-eternal Son, we still attribute the creation of the world and the introduction of man to the act of the Father, and constantly distinguish in our prayers between God the Creator and Christ the Redeemer of the world. Although Moses heard God's voice at the bush, and saw Him at the mountain face to face, and we are told that no man hath ever seen or heard the Father, we continue to think of the Father—not the Son—as the "covenant God of Israel." Although JEHOVAH SABAOOTH, seen and worshipped by Isaiah in the temple, in the vision that effected his conversion and gave him the call to the prophetic office,† is described in the Fourth Gospel as Christ the Son—then anticipating His incarnation‡—we still think of and address the Father as the occupant of the mercy-seat when we kneel, as Isaiah did, in confession and prayer for forgiveness. And although we know that "the Father judgeth no man, but hath committed all judgment unto the Son, that all should honor Him even as they honor the Father," we cannot apparently divest our minds of the thought that it is the Father who "will bring every work into judgment." The Old Testament "Jehovah" has thus become to us "the Father of heaven" in our prayers. This is the *genesis* of our error. It is in following this false light that we have been led into confusion of thought in prayer.

\* "A Way out of the Trinitarian Controversy."

† Isaiah vi.

‡ John xli. 41.

2. Even New Testament Scripture is often popularly misread on this subject. We are distinctly told in the Gospels, *e.g.*, to attribute the birth of Christ to the power of the Holy Ghost, and that He should "therefore be called the Son of God;" yet the voices from heaven that acknowledged Him as the "Only Begotten and Well Beloved" at His baptism, on Horeb at His transfiguration, and at His passion are supposed to be the utterances of the first person of the Trinity and not of the third.

We also, being regenerated, are, in another sense, "born of the Spirit;" we are the children of the Holy Ghost; in strictest theological doctrine it is the third person of the Trinity, not the first, who has begotten us by the incorruptible seed and made us "sons and daughters of the Lord Almighty." Is it not, therefore, of Him our Lord speaks when He says, "I ascend unto My Father and your Father; to My God and your God"? "Our Father in heaven" is God, the Holy Ghost.

3. Our space here will not permit examination of those passages in St. John's Gospel where our Lord, in His conscious humanity, speaks of His relationship to His Father; yet most, if not all, are capable of being understood of God the Spirit. "I am in the Father, and the Father in Me"—the indwelling God is the Holy Spirit. "We will come and take up our abode with Him." "No man can come unto Me except my Father, who hath sent Me, draw him." Conversion is the work of the Holy Ghost. But we are already prepossessed of the idea that the reference is to the first person of the Trinity, and thereby miss possibly the point, power, and beauty of the allusion.

4. The imagery of the Epistle to the Hebrews, in which our Lord is represented as our Great High Priest seated at His Father's right hand in the heavens, there making continual intercession for us, although a divinely inspired truth and of priceless value to our faith, is nevertheless answerable for not a few of these human misconceptions. We cannot isolate and separate our Lord's humanity as if it stood apart from his Deity. It was the Deity *within Him* that was propitiated and reconciled to us by the priestly sacrifices of His humanity. It was on the altar of His Deity which was "greater than, and sanctified the gift," that He offered the sacrifice of His human nature, and so made peace between God and man.

They tell in Greek legend of a wounded warrior who held aloft his maimed arm before the judges of his country in silent yet eloquent appeal for the life of his son, a prisoner at their tribunal. The plea was allowed, and the youth was spared. So the "wound prints" of our Lord's humanity make silent but effectual intercession for us. But the nail-pierced hands are now outstretched *to us*, and through them "*God in Christ*" appeals to us to become reconciled to Him.

5. It may be thought to militate against the ascription of Fatherhood to the Holy Spirit that He was "sent" as the "Comforter" at Pentecost, and "proceedeth from the Father and the Son." \* "I will pray the Fa-

\* *Alloque*, not in Greek text of Eastern Creed.—*Bishop Westcott*, "*The Historic Faith*," p. 199.

ther, and He will give you *another Comforter*, that He may abide with you forever, even the Spirit of truth. . . . I will not leave you comfortless (*ὀρφανούς*), I will come to you." \*

Were these promises exhausted in the outpouring of the Spirit? Was He the *other Advocate*? Was He waiting for His advent till the Saviour's departure? Was it impossible for Him to come while Jesus remained on earth? Had He not been in the world from the beginning? † What mean the words "I will not leave orphans, I will come to you"? Is there not something here that we, with our many prepossessions, have overlooked? Was there not something in the divine constitution of our Lord's personality that only required a spiritualized and glorified body to reveal its omnipresent attributes and its omnipotent love? Did not the Holy Ghost descend on Jesus at His baptism and *remain* on Him, thus enshrining itself in His human spirit, and becoming embodied in His humanity? Was it not *This* that "baptized" the disciples and the first converts at Pentecost, enabling them thenceforth to manifest and exemplify the Spirit of Christ? God hath sent forth *the Spirit of His Son* into your hearts, crying, "Abba, Father." ‡

(a) Peter has explained the phenomena of Pentecost as the fulfilment of Joel's prediction: "I will pour out My Spirit upon all flesh, and your sons and daughters shall prophesy." But Joel's prediction was the promise of *Jehovah*, the second person of the glorious Trinity. It was *His* Spirit, therefore, that "fell" upon the Church at Jerusalem, making all men confess that "the Lord was among them of a truth." The Father-Spirit had been in the world from the beginning.

(b) "I will not leave you comfortless; I will come to you." That Christ fulfilled His pledge, and "after a little while" returned in spirit to His own is the unequivocal testimony of the early Church. Wherever two or three met together in His name there He was in their midst. When they preached "the power of the Lord was present to heal." No one might say, "Who shall ascend into heaven to bring Christ down from above?" Saul of Tarsus saw and heard Him on the way to Damascus; John in Patmos; Peter at Casarea; Stephen at his martyrdom: "*the Spirit of the Lord* caught away Philip" at Gaza; "*Domine quo vadis?*" And Chrysostom's renown as a preacher commenced with the day when his half empty church was filled by Christ and His angels. "Lo, I am with you *always*, even to the end of the world."

And is not this the hope and joy of the Church of all ages—that Christ is with us? that our living Lord is in the midst of us? that He still walks in the midst of the lampstands? and that "whosoever shall call upon Him shall be saved"?

What constitutes revival times but a sense of His presence? Why is

\* John xiv. 16-22.

† *The Expositor*, November, p. 368.

‡ "That imparted spirit acts upon us as the agent of one who is still truly human. He is 'the spirit of Jesus'" (Acts xvi. 7).—Canon Mason, "*The Faith of the Gospel*."

He the subject of revival hymns and the object of revival prayers but because it pleases God at such seasons "to reveal His Son in us" and "the light of the knowledge of His glory in the face of Jesus Christ" ?

(c) The third person of the blessed Trinity is not "sent," does not "proceed;" He fills immensity with His presence. Like the light and air of heaven, He pervades the universe. Like the ocean waters that cover the basins of the seas, the gulfs, the bays, the creeks, the inlets—nay, every little crevice and shell along the shore, "He filleth all in all." "In Him we live, and move, and have our being."

The argument against the Fatherhood of the Spirit, therefore, is not quite conclusive.

(*To be continued.*)

---

### III.—EMOTION IN RELIGION.

BY REV. WILLIAM C. SCHAEFFER, PH.D., HUNTINGDON, PA.

THE object of the following paper is to inquire into the place of emotion in religion, to note some of the abuses to which the emotions have been put in Christian work, and to ascertain how they may be awakened so as to be conducive to the greatest amount of good in the Christian life.

Do the emotions have a legitimate place in the Christian religion? There scarcely can be any difference of opinion. Christianity is a life. It touches every part of our being. It brings redemption not only to some but to all our powers. It quickens into new energy our whole life. Every part is made new and sanctified for a new service. Even the body is to be glorified. The intellect is to be enlightened. The will is to be sanctified and endowed with powers from on high. And why should it not be so with the emotions? They perform an important function in our natural life, and can do no less in the true Christian life.

What is that function?

The question must be studied from the standpoint of psychology. We must know what function the emotions perform in the natural life, before we can be ready to define their place in the Christian life and in Christian activity.

In one sense we may say that emotion has its end in itself. It is one of the faculties characteristic of man, and as such it adds a distinctive element to human life. Without it our life would be shorn of its interest and happiness. There is nothing in knowledge or activity that could give us pleasure if it were not for this faculty.

But just as pleasure is not the supreme end of life, so is the faculty by which we experience pleasure not supreme; it must be subordinate to an end beyond itself. There is a regal faculty of the mind to which all the rest are subordinate, just as there is one supreme end of virtuous action to which all other ends must be held in subjection. This regal faculty is the

will. It is that which forms the character, expresses the person, and shapes the immortal destiny of man. As is the will, so is the character ; as is the character, so is the person ; and as is the person, so is the immortal destiny of the man.

The other faculties, therefore, find their proper end only as they are subservient to the will. "No form of cognition," says Dr. Hickok, "is ultimate, and knowing is itself in the interest of a further end. What we come to know affects us agreeably or disagreeably, and our intelligent capability takes nothing which does not quicken under it some pleased or displeased feeling." The intellect, "separate from this susceptibility, would be but a sluggish, moribund faculty, fruitless and worthless in its own solitude." The same may be said of emotion. It also is in the interest of a farther end. Aroused by the intellect, it becomes a motive spring, prompting the will to action. It may, indeed, be exercised in the form of pure sentiment ; but where the sentiment is not translated into action, it becomes sickly and detrimental to the life, and introduces chaos and disorganization into the being.

Let us clearly notice this point, for it contains the principle, in accordance with which we must determine the value of much of the emotional in our religious exercises. *Emotion should be a motive spring to action, and where it is aroused for other purposes it reacts to the detriment of our being.* An illustration of this fact may be found in the constant reader of fiction. He reads, let us say, stories in which human misery is constantly portrayed. His sympathies are aroused, and he weeps over the distresses of his imaginary heroes ; but there is nothing to call forth any *active* sympathy on his part. He cannot perform any deeds of charity toward the imaginary sufferer. The result is that while he becomes accustomed to the idea of suffering in his fellow-men, he does not form the habit of benevolence ; and hence soon he will be able to see real suffering, and neither feel pity for the sufferer nor any prompting to relieve his misery. His novel aroused his emotions, but there was no opportunity for translating them into action ; hence he lost the capability of feeling pity when the real case of suffering presented itself ; and his last state was worse than the first. The emotions, by not subserving any end beyond themselves, became callous, and hence failed to respond when the real occasion for their exercise presented itself.

From the principles thus far laid down we may see the place of emotion in religion, and may perhaps point out how it is often abused and how it may be awakened to advantage.

1. We remark, in the first place, that emotion must be formed anew by the power of the Christian life. Emotion does not give birth to the Christian life ; but the Christian life must lay hold of the emotions and so purify the springs of action in them that they may prompt to a holy and pure life. The appetencies, which are the deepest element in emotion, were no doubt in the first place pure and good, and impelled man only

toward that which is holy ; but through the fall this spring of action has become polluted, and the waters which it now sends forth naturally have that in them which biases the will toward that which is sinful. Given a rational and free being, with appetencies such as are naturally found in man, and we can say with absolute certainty that he will choose the evil and not the good. Hence the first thing that religion has to do with the emotions is to transform them, so that pure and holy impulses may spring from them. "Create in me a clean heart, O God," expresses the first proposition which we have to lay down on our subject. Emotion is not religion, neither has it power to produce religion. True religion must be brought into the soul by a new birth from above ; and emotion, to be of any value whatever in religion, must be sanctified by that new creative energy of the Holy Spirit.

2. When thus sanctified and purified in their inmost spring by the mystery of the new birth, the emotions have their legitimate place in the Christian religion. There is much in the Christian revelation calculated to awaken the deepest emotions in the Christian's heart. To our natural desire for happiness it holds out the joy of believing here and the bliss of heaven hereafter ; to our aversion to pain it opposes the certain penalties of violated law and the torments of everlasting ruin. Our attachment to relatives and friends it strengthens and elevates by Christian love, and enlarges its sphere by introducing us into that one family in heaven and earth, of which Christ is the glorious and ever-living Head. It presents a new and nobler object to each one of our natural appetencies.

3. What purpose do the emotions properly perform in the Christian life ? We may reply, as we did on the purpose of emotion in the natural life, that it is to give us pleasure. There is a joy in believing and a pleasure in walking in wisdom's ways, for which we may look as a legitimate part of our Christian experience. Our emotional nature subserves an important end in rendering us capable of enjoying this pleasure.

Some Christians regard this as the highest and only end. Their religious energy seems to expend itself in revelling in the delights of religious sentiment. They are ever ready to complain that the services of the Lord's house are too formal and cold. They clamor for that which is sentimental. No matter whether the sermon is orthodox or whether it contains much or any truth to nourish and feed the soul, if only it is stirring and emotional. They care very little for the hymns and chants which speak the praise of God ; but they delight in the songs which make touching appeals to the sinner or dwell on some subjective experience. They are pleased with a religious exercise which gives them occasion to weep and shout, but they turn away from that which demands thought and activity.

It is not difficult to see that sentimentalism of this kind tends to something different from true edification. It usually has no basis in the intellect and reaches no proper issue in the will. It produces no virtuous activity, and hence cannot enrich and ennoble the soul. It is like all ex-



citement produced by external stimulus. It produces a sort of intoxication which is pleasant while it lasts, but which leaves the soul in a weakened state. It is one form of that drunkenness spoken of in the Scripture, which is not of wine.

We must seek the true purpose of religious emotion in something beyond the pleasure which it gives. Emotion, as we have seen, is subordinate to the will, and finds its legitimate end in relation to action. Man is so constituted that his will goes forth into activity only when it is prompted by some impulse from the emotion. This is true of religious activity as well as of any other. Do you wish to induce a man to give to some benevolent object? Then touch, if you can, his sympathies, and you at once lay your hand upon the string which opens his purse. So in every department of Christian activity. Reach the point where you can sway the sympathies and the emotions of a congregation, and you are at the place where you can lead them into any enterprise which may be felt important or necessary. It is even so sometimes in the matter of conversion. There are men who have been under Christian influences all their lifetime, who are well enough instructed in the fundamental truths of God's Word, and who are convinced in their own minds that they ought to give themselves by public profession to the Lord's service, but who stand hesitating from year to year upon the brink of decision. What they need is some strong impulse from their springs of action to carry them over the point of decision. We know, too, how the Lord sometimes deals with such men. Some overwhelming calamity or some crushing sorrow may carry them over the barrier of their hesitation. If we could but touch their emotions at the right place, we would usually have very little difficulty with such cases. When the intellect is rightly informed we must lay hold of the emotions to give us action.

Just here it may be instructive to look at a few facts from history. Have not the adherents of the pietistic and emotional systems of religion always been noted for their immense religious activity? Whatever may be said about the theology and the extravagances of some of the earlier Pietists and Methodists, no one can deny the wonderful religious activity to which these gave rise. The zeal and energy of Franke gave rise to a system of schools and to an orphan asylum which are still the glory of Halle. The missionary activity of Count Zinzendorf and his colleagues has become a matter of history; and the church of the Moravian Brethren, as reorganized by Zinzendorf, occupies to-day the honorable distinction of having more members in its foreign field than it has at home. The growth of Methodism is one of the marvels of the nineteenth century.

How shall we explain these facts? Pietism in Germany has been attributed to the coldness and formality of the Lutheran Church of that period, and the rise of Methodism has been attributed to the same state of affairs in the Episcopal Church in England. May we not also say that the Lutheran and Episcopal Churches, having been unduly absorbed in the

interests of theology to the detriment of the practical side of Christianity, these movements came in the form of a protest from the emotional and practical side of the Christian life? Explain it as we may, the fact remains that these emotional movements have been productive of enormous Christian activity.

Emotion, then, we maintain, holds an important place in the religious activity of the Christian Church. It is like the fire in the engine, which supplies motive energy for the whole machine. But, like fire, it is an exceedingly dangerous thing unless it is properly guarded and used. In the hands of a skilful engineer fire may furnish the motive power for a very large establishment, while in the hands of an incendiary it may become a demon to destroy a city. So emotion, under the direction of a skilful leader of men, may furnish the motive for the conversion of a nation; while under the direction of a charlatan or fanatic it may so burn out the soil in the Christian hearts of an entire community that the Gospel will afterward fall upon stony ground. It is, hence, important to inquire how the emotions have been misused, and how they may be rightly awakened and employed in Christian work.

4. That some very serious abuses have existed in the emotional system of religion admits of very little doubt. It has given rise to fanaticism and extravagance of various kinds. These abuses were due very largely to the fact that improper methods were employed for awakening the emotions, and to the fact that in too many cases it was sought to awaken emotion for its own sake, and not as an incentive to the will for Christian activity.

Emotion has its ground in some appetite, and is awakened by the idea of some object calculated to gratify or disappoint the appetite. The proper approach is through the intellect. Before it can be properly and safely awakened there must be instruction; but in too many cases instruction was despised. Having seen intense feeling in men who were filled with lofty religious ideas, followed by certain outward manifestations, many persons concluded that by reproducing the physical effects they might also reproduce the spiritual cause. On this point Rev. F. W. Robertson has truthfully said, "Having found spiritual feelings existing in connection and associated with fleshly sensations, men expect by mere irritation of the emotions of the frame to reproduce those high and glorious feelings." Sometimes "a direct attempt was made to arouse the emotions by exciting addresses and vehement language. Convulsions, shrieks, and violent emotions were produced; and the unfortunate victims of this mistaken attempt to produce the cause by the effect fancied themselves, and were pronounced by others, converted."

To awaken religious emotion where the corresponding religious ideas are wanting is always an abuse, and is usually attended with unfortunate results. This is seen in the outcome of certain religious revivals, where the primary effort is to stir up an excitement without laying a proper foundation in the way of a systematic presentation of the truth. Where

such efforts are not supplemented by something else going before or following after, they usually result in a burned district. The number of conversions may seem large, but in more than one case the number who have held out faithful in the way of service has been small.

Another very prevalent abuse lies in working up emotion for its own sake. There are persons who delight in sentiment. We have it in other spheres. There is a fascination in excitement of every kind. For the moment it lifts us above the dull monotony of our ordinary existence. Hence many men crave for stimulants—stimulants for the body, stimulants for the mind, stimulants even for religion. But whether aroused by stimulants or otherwise, when feeling is awakened simply for its own sake, it is harmful. It will be less responsive when it ought to be awakened for and end beyond itself. This is true of religious sentiment as well as of every other. A person who is constantly on the stretch of religious excitement for the sake of the pleasure which he finds in it becomes exhausted by the exercise; and hence he frequently fails when he is called upon to perform some high and solemn duty. He not unfrequently falls before the most ordinary temptations. In religion, as everywhere else, it is true that an emotion which cannot be translated into action, either directly or indirectly, would better not be awakened at all.

5. It remains for us yet to consider how emotion may be legitimately awakened and used.

As before said, the proper approach to it is through the intellect. The idea furnishes the channel through which the appetite flows forth into feeling. If you wish to awaken sympathy, you must present some object worthy of sympathy. If you wish to awaken love or fear, you must present that which is lovely or terrible. To awaken religious feeling you must present the facts and truths of religion. In every case instruction must precede the legitimate appeal to the feelings. It need not necessarily be systematic or extensive, yet it will be found that the more thorough the information the more permanent will be the motive force in the emotion. Feeling may rest upon a single idea, and may be valuable and permanent; yet the better that idea is comprehended, the more thoroughly all its relations to other ideas and truths is understood, the more powerful will be the emotion as a motive spring.

This explains a fact which has often been observed. Persons who in their youth were well instructed in the catechism, on passing over into churches in which the emotional type of religion prevailed have usually been found among the best, the most steadfast, and most active members in their adopted churches. The purely didactic methods of the catechetical system failed to arouse their feelings. The instruction reached no farther than the intellect, and hence produced but very little result in action; while after their emotions were touched they were roused into activity, while the instruction remained as a permanent basis on which the emotion rested.

It is true, emotion may be awakened in an altogether different way. Instead of reaching it through the intellect, it may be reached through the sense by external stimulants. The drunkard and the opium eater furnish examples of extreme cases. By producing certain effects upon the nervous system the imagination is stimulated, and through the influence of its creations various feelings are wakened within the bosom. Other examples, where the feeling is not so directly the result of physical stimulant, may be found in the wilder sort of revival; though here, of course, there is always some idea at the bottom of the excitement, furnished by the exhortation, or by some text of Scripture, or by the hymns that are sung. It can, however, be laid down as a rule that in all such cases the permanency of the feeling depends on the proportion of it which has been awakened respectively by the idea of some fact or truth and by the outward appliances used to produce the excitement. If the subject of the emotion be well informed, if he is convinced of the truth by which he is moved, the impression is likely to be a permanent motive power in the man's life; if, on the other hand, he is ignorant, if he is carried along mainly by the current of the excitement by which he is surrounded, and if he fails to comprehend the truth or fact which is at the basis of the feeling, the impression is likely to be evanescent, and the man is likely to be left in a hardened and worse condition.

It is, however, important to notice that not every idea is by itself calculated to awaken feeling. The idea must be in the singular and concrete. Abstract ideas cannot awaken emotion. You may preach for a lifetime upon the abstract idea of divine love and accomplish nothing; but if you present that love in the living and concrete person of Jesus of Nazareth, you will at once awaken either a responsive love or defiant hatred. Hence it is always that preaching which presents truth in the concrete form that is productive of the best results. The preaching which in the past has had power to attract and move the masses was in nearly all cases characterized by this quality. Where, in all His preaching, did Jesus deal with abstractions? He everywhere challenged faith in His own concrete personality. That was the centre of all His preaching. When He explained the principles underlying His kingdom, He did so by parables and illustrations. The question, "Who is my neighbor?" He answered by the parable of the good Samaritan. The judgment He illustrated by the shepherd dividing the sheep from the goats. When He wanted to teach confidence and trust in our heavenly Father He pointed to the lilies of the field and the fowls of the air. So everywhere He hung up the truth which He wished to teach in concrete pictures; and in that form it has had power to penetrate and move the hearts of learned and ignorant in all ages. And in this particular His example has been followed by the most successful preachers of all ages. Is it not true that the men who have had the power to present the truth in concrete pictures have been greeted by the largest congregations and have had the largest influence over the masses? And is

it not just as true that those who have been content to present truth in bare and abstract propositions have, as a rule, preached to empty benches? Psychology furnishes the explanation. Men are moved to action by their emotions, and the emotions are awakened by the singular and concrete idea, never by the abstract.

The legitimate purpose of emotion is action. This gives us a rule when it may be used with profit. Does the minister have to deal with men who are unconverted and out of the covenant of grace, let him preach to them the blessed Gospel of our Lord, so that they may *know the way of life*; but let him so do it that his message may through the intellect penetrate into their hearts. It is his privilege to make use of every legitimate means whereby he can press home the truth and touch and arouse their springs of action. It is his duty to present his message with the most persuasive eloquence within his power. It is his privilege to clothe it in the most charming rhetoric. He may plead; he may persuade; he may throw into the delivery of his message all the feeling and pathos within his command. Nay, inasmuch as music has power to arouse as well as to soothe the feelings, there seems to be no reason why after the message has been clearly presented it should not be pressed home in song. The angels on the plains of Bethlehem sang the blessed tidings of peace and good-will to the astonished shepherds; and why should we not sing the Gospel to sinners.

That the emotions may be profitably awakened *it is necessary that people should be challenged to action when they are aroused*. How many ministers of the Gospel preach from one year's end to the other without challenging the unconverted in their congregations to make an immediate decision! Is it not probable that many a one is impressed by the discourse which he has heard, and would make a profession of his faith if the challenge were to come to him as long as he was under the influence of the feeling produced by the delivery of the message? By not being challenged when he is moved, the emotion passes away; and not only does it fail to become a motive spring for a right decision, but it becomes more difficult to awaken it a second time. The minister has a right to look for immediate results from his preaching all the time, not simply at stated times; and one of the needs in the ordinary methods of church work at the present time is some suitable means for challenging the men who may have been moved by the regular preaching of the Word.

---

MEN say, you cannot think what the soul is, what God and what immortality are; and so they set limits to reason and faith. But when the storms of life come, the thoughts, like a flood, sweep away the barriers, overflow the banks, and prove real and actual what was pronounced impossible.—*Stuckenberg*.

## V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

BY WILLIAM HAYES WARD, D.D., NEW YORK CITY.

## XII.

## BELSHAZZAR.

It is very interesting to observe how, by slow degrees, and through the discovery of one ancient record after another, a name which seemed at first but a shadow, a ghost, or only a myth, becomes clothed with flesh and made real. In the case of Belshazzar, whom the Book of Daniel describes as the last King of Babylonia, this process has been going on since 1854, when Rawlinson first announced the discovery of Belshazzar's name on a Babylonian monument; and very late discoveries have served to make his personality more real to us.

We may illustrate the change of view made by the discovery of Babylonian records of Belshazzar if we take up Moses Stuart's able Commentary on Daniel, published four years before Sir Henry Rawlinson's first discovery. Stuart devotes much labor to rebutting the arguments of Lengerke and other German critical scholars, who declared Belshazzar's name purely mythical, and the story of his death impossible. But it does not occur to Stuart or to any one else that Belshazzar was the son of Nabonidus, whom Berosus had designated as the last King of Babylonia. All Greek historians agreed with Berosus that the last king was Nabonidus, that he was not in Babylon at the time of its capture by Cyrus, but in Borsippa, a few miles away, and that he was captured by the Persian king, kindly treated, and made Satrap of Caramania. The most Professor Stuart could do was to discredit these statements, and to suppose that Belshazzar was, like Pharaoh, a mere royal designation of Nabonidus, that might be given to any Babylonian king. He found it difficult, however, to withstand the statements of Berosus and Abydenus that Nabonidus was not in Babylon and was not slain.

The first discovery which threw an utterly unexpected light on the subject was that just mentioned, of an historical inscription of Nabonidus, or Nabu-nahid, made by Sir Henry Rawlinson in 1854, in which occurred the following passage:

"And as to Belshazzar, the exalted son, the offspring of my body, do thou [the moon god Sin] place the adoration of thy great deity in his heart; may he not give way to sin; may he be satisfied by life's abundance."

This is a very unusual sort of mention of the king's son, the heir apparent. It was fully demonstrated by this inscription that Belshazzar was a historical and not a fictitious character, and that the writer of the Book of Daniel at least had access to trustworthy sources not known to Greek writers. The further conclusion seemed probably that Belshazzar had a certain right in the kingdom, and was very likely associated with his father in government, as Nebuchadnezzar was with his father, Nabopolassar. At any rate, the presumption against Belshazzar's being in some true sense the last King of Babylon and being killed in the capture of that city was completely removed. The promise made to Daniel that he should be the "third ruler in the kingdom" was now seen to be exactly what might be expected if Belshazzar himself was only the second ruler.

The next, and far the most important discovery, was that of two historical texts of Cyrus, made in 1860, though not fully published and correctly translated till somewhat later, giving, among other things, an account of his capture of Babylon. These documents give us abundance of light on the public life of Belshazzar. In these two inscriptions Cyrus several times mentions the son of Naboni-

duš, though not by name, and tells us that when he invaded the country and attacked Babylon the king's son was at first in the field with the army in 649 B.C., and that he held a period of mourning at Sippara on the occasion of his grand mother's death. The war continued for some ten years, and in the last year Nabonidus took the field and fought a disastrous battle with Cyrus, while we may suppose that the king's son was at the capital. On the capture of the town the crown prince lost his life, although Babylon was taken "without fighting," while Nabonidus met the less glorious fate of being taken a prisoner.

These inscriptions of Cyrus are of extreme value for historical purposes, and they show that Nabonidus had a son who was not only crown prince, but was entrusted with important duties such as would belong to the second in command. But they do not happen to mention the name of the son, and we know his name Belshazzar only from the inscription of Nabonidus himself, made known to us in 1854. Additional facts about Belshazzar, and mention of his name, would be very welcome. This has very lately been afforded by the contract tablets, hundreds and thousands of which have been acquired by the British Museum and other institutions. Indeed, the Metropolitan Museum of New York City has several hundred of them, many of them brought by myself to this country, which are now being copied and published by Mr. Moldenke, and many more are in Philadelphia, the fruits of the excavations of the University of Pennsylvania, under the direction of Dr. John P. Peters, and now being copied and published by Professor Hilprecht.

The contract tablets of the British Museum have been copied by Father Strassmaier, S.J., and printed in a number of volumes, by a process of reproduction, but giving us simply the cuneiform texts without translations. Something like at thousand tablets are comprised in the volumes devoted to the inscriptions belonging to the reign of Nabonidus, and among them are several in which "Belshazzar, son of the king," figures as a party or as related to the parties. These have been lately translated by Professor Sayce and others, and while, of course, not historical in their nature, but commercial, they not only corroborate the reading of the name of the king's son as Belshazzar, but give interesting facts about his doings and the relation of the royal family to the laws of the country.

One of these contract tablets tells us that Nebo-yukin-akhi, "secretary of Belshazzar, son of the king," rents a house for sixty-eight dollars, agreeing not to sublet it, and promising to take care of the trees and keep the house in repair. Another tablet is a receipt for forty-seven dollars paid by Nebo-tsabit-ida, "steward of the house of Belshazzar, the son of the king," to one Bel-iddina. This is dated on the 27th day of the intercalary month Ve-adar, in the twelfth year of Nabonidus, which was six years before his overthrow by Cyrus.

A more interesting document is one which records the sale, through his steward, of Belshazzar's wool crop. It is thus translated by Professor Sayce :

"Twenty manehs of silver [§900] is the price of wool, the property of Belshazzar, the son of the king, which, by the hands of Nebo-tsabit, the steward of the house of Belshazzar, the son of the king, and the secretaries of the son of the king, has been handed over to Nadin-Merodach, the son of Basa, the son of Nur-Sin, in the month of Adar. The silver, namely, twenty manehs, he shall give. The house of —, a Persian, and all the property of Nadin Merodach in town and country shall be the security of Belshazzar, the son of the king, until Belshazzar shall receive in full the money. The debtor shall pay the whole sum of money as well as the interest upon it."

The names of six witnesses are appended as well as of the priest who drew up the document, and it is dated on the 20th day of Adar in the eleventh year of Nabonidus. We see that Belshazzar's steward took good care of his property,

and that the king's son had to take the same precautions to protect himself against fraud as any of his subjects.

A fourth document may be added, in which Belshazzar's name occurs—that of a contract to carry his sacrifice to the temple of the great sun god at Sippara. On his accession Nabonidus sent six manehs of gold to this temple, or about \$4200. The offering of Belshazzar seems to have been an ordinary new year's sacrifice, and consisted of three oxen and twenty-four sheep, for the conveyance of which by boat up stream Belshazzar paid about one dollar of silver with about three bushels of dates for the food of the boatmen.

These may seem unimportant transactions, but they give a sense of personality to the name and figure of one whose very existence was denied, and they show that the writer of the Book of Daniel had a certain trustworthy knowledge of the history of Babylon. He knew that Belshazzar was the last ruler of Babylon, that he perished in the destruction of the city, and he did not confound Belshazzar with his father Nabonidus. Whatever we learn from the inscriptions is consistent with the biblical account, and explains it. We may even conjecture that inasmuch as Cyrus captured Babylon on the sixteenth of the month Tammuz, the month sacred to the husband of the Babylonian Venus, it may very likely have been the midmonth feast of Tammuz and Ishtar which was being celebrated by Belshazzar in the great feast to which he invited his wives and concubines, and at which he profaned the holy vessels of the Jewish temple.

## SERMONIC SECTION.

### MEMORY, HOPE, AND EFFORT.

BY ALEXANDER MACLAREN, D.D.  
[BAPTIST], MANCHESTER, ENGLAND.

*That they might set their hope in God,  
and not forget the works of God,  
but keep His commandments.*—Ps.  
lxxviii. 7.

IN its original application this verse is simply a statement of God's purpose in giving to Israel the Law, and such a history of deliverance. The intention was that all future generations might remember what He had done, and be encouraged by the remembrance to hope in Him for the future; and, by both memory and hope, be impelled to the discharge of present duty.

So, then, the words may permissibly bear the application which I purpose to make of them this morning, re-echoing only (and aspiring to nothing more) the thoughts which the season has already, I suppose, more or less, suggested to most of us. Smooth motion is imperceptible; it is the jolts that tell us that we are advancing. Though every day

be a New Year's Day, still the alteration in our dates and our calendars should set us all thinking of that continual lapse of the mysterious thing—the creature of our own minds—which we call Time, and which is bearing us all so steadily and silently onward.

My text tells us how past, present, and future—memory, hope, and effort may be ennobled and blessed. In brief, it is by associating them all with God. It is as the field of His working that our past is best remembered. It is on Him that our hopes may most wisely be set. It is keeping His commandments which is the consecration of the present. Let us, then, take the three thoughts of our text and cast them into New Year's recommendations.

I.—First, then, let us associate God with memory by thankful remembrance.

Now I suppose that there are very few of the faculties of our nature which we more seldom try to regulate by Christian principles than that great power which we have of looking backward. Did you ever reflect that you



are responsible for what you remember, and for how you remember it, and that you are bound to train and educate your memory, not merely in the sense of cultivating it as a means of carrying intellectual treasures, but for a religious purpose? The one thing that all parts of our nature need is God, and that is as true about our power of remembrance as it is about any other part of our being. The past is then hallowed, noble, and yields its highest results and most blessed fruits for us when we link it closely with Him, and see in it not only, nor so much, the play of our own faculties, whether we blame or approve ourselves, as rather see in it the great field in which God has brought Himself near to our experience and has been regulating and shaping all that has befallen us. The one thing which will consecrate memory, deliver it from its errors and abuses, raise it to its highest and noblest power, is that it should be in touch with God, and that the past should be regarded by each of us as it is, in deed and in truth, one long record of what God has done for us.

We can see His presence more clearly when we look back over a long connected stretch of days, and when the excitement of feeling the agony or rapture have passed, than we could while they were hot, and life was all hurry and bustle. The men on the deck of a ship see the beauty of the city that they have left behind better than when they were stumbling through its narrow streets. And though the view from the far-off waters of the receding houses may be an illusion, our view of the past, if we see God brooding over it all and working in it all, is no illusion. The meannesses are hidden, the narrow places are invisible, all the pain and suffering is quieted, and we are able to behold more truly than when we were in the midst of it the bearing, the purpose, and the blessedness alike of our sorrows and of our joys.

Many of us are old enough to have had a great many mysteries of our early days cleared up. We have seen at least

the beginnings of the harvest which the ploughshare of sorrow and the winter winds were preparing for us, and for the rest we can trust. Brethren, remember your mercies; remember your losses; and "for all the way by which the Lord our God has led us these many years in the wilderness," let us try to be thankful, including in our praises the darkness and the storm as well as the light and the calm. Some of us are like people who, when they get better of their sicknesses, grudge the doctor's bill. We forget the mercies as soon as they are past, because we only enjoyed the sensuous sweetness of them while it tickled our palate; and forgot, in the enjoyment of them, of whose love it was that they spoke to us. Sorrows and joys, bring them all in your thank-givings, and "forget not the works of God."

Such a habit of cultivating the remembrance of God's hand, moving in all our past, will not, in the slightest degree, interfere with lower and yet precious exercises of that same faculty. We shall still be able to look back, and learn our limitations, mark our weaknesses, gather counsels of prudence from our failures, tame our ambitions by remembering where we broke down. And such an exercise of grateful God-recognizing remembrance will deliver us from the abuses of that great power, by which so many of us turn our memories into a cause of weakness, if not of sin. There are people, and we are all tempted to be of the number, who look back upon the past and see nothing there but themselves, their own cleverness, their own success; burning incense to their own net, and sacrificing to their own drag. Another mood leads us to look back into the past dolefully and disappointedly, to say, "I have broken down so often; my resolutions have all gone to water so quickly, I have tried and failed over and over again. I may as well give it all up, and accept the inevitable, and grope on as well as I can without hope of self-advancement or of victory." Never! If only

we will look back to God we shall be able to look forward to a perfect self. To-morrow need never be determined by the failures that have been. We may still conquer where we have often been defeated. There is no worse use of the power of remembrance than when we use it to bind upon ourselves, as the permanent limitation of our progress, the failures and faults of the past. "Forget the things that are behind." Your old fragmentary goodness, your old foiled aspirations, your old frequent failures—cast them all behind you.

And there are others to whom remembrance is mainly a gloating over old sins, and a doing again of these—ruminating upon them; bringing up the chewed food once again to be masticated. Some of us gather only poisonous weeds, and carry them about in the *hortus siccus* of our memories. Alas! for the man whose memory is but the paler portraiture of past sins. Some of us, I am sure, have our former evils holding us so tight in their cords that when we look back memory is defiled by the things which defiled the unforgettable past. Brethren, you may find a refuge from that curse of remembrance in remembering God.

And some of us, unwisely and ungratefully, live in the light of departed blessings, so as to have no hearts either for present mercies or for present duties. There is no more weakening and foolish misdirection of that great gift of remembrance than when we employ it to tear down the tender greenery with which healing time has draped the ruins; or to turn again in the wound which is beginning to heal the sharp and poisoned point of the sorrow which once pierced it. For all these abuses—the memory that gloats upon sin; the memory that is proud of success; the memory that is despondent because of failures; the memory that is tearful and broken-hearted over losses—for all these the remedy is that we should not forget the works of God, but see Him everywhere filling the past.

II. Again, let us live in the future by hope in Him.

Our remembrances and our hopes are closely connected, one might almost even say that the power by which we look backward and that by which we look forward are one and the same. At all events, Hope owes to Memory the pigments with which it paints, the canvas on which it paints, and the objects which it portrays there. But in all our earthly hopes there is a feeling of uncertainty which brings alarm as well as expectation. And he whose forward vision runs only along the low levels of earth, and is fed only by experience and remembrance, will never be able to say, "I hope with certitude and I know that my hope shall be fulfilled." For him "hopes, and fears that kindle hopes," will be "an indistinguishable throng;" and there will be as much of pain as of pleasure in his forward glance.

But if, according to my text, we set our hopes on God, then we shall have a certainty absolute. What a blessing it is to be able to look forward to a future as fixed and sure, as solid and as real, as much our possession as the irrevocable past! The Christian man's hope, if it be set on God, is not a "may be," but a "will be;" and he can be as sure of to-morrow as he is of yesterday.

They whose hopes are set on God have a certain hope, a sufficient one, and one that fills all the future. All other expectations are fulfilled, or disappointed, as the case may be, but are left behind and outgrown. This one only never palls, and is never accomplished and yet is never disappointed. So if we set our hopes on Him, we can face very quietly the darkness that lies ahead of us. Earthly hopes are only the mirrors in which the past reflects itself, as in some great palace you will find a lighted chamber, with a great sheet of glass at each end, which perpetuates in shining rows the lights behind the spectator. A curtain veils the future, and earthly hope can only put a looking-glass in front of it that re-

flects what has been. But the hope that is set on God draws back the curtain, and lets us see enough of a fixed, eternal future to make our lives bright and our hearts calm. The darkness remains; what of that if "I know I shall not drift beyond His love and care"? Set your hopes on God, and they will not be ashamed.

III. Lastly, let us live in the present by strenuous obedience.

After all, memory and hope are meant to fit us for work in the flying moment. Both should impel us to this keeping of the commandments of God; for both yield motives which should incline us thereto. A past full of blessing demands the sacrifice of loving hearts and of earnest hands. A future so fair, so far, so certain, so sovereign; and a hope that grasps it, and brings some of its sweet fragrance into the else scentless air of the poor present, ought to impel to service, vigorous and continual. Both should yield motives; both should impel to such service.

If my memory weakens me for present work, either because it depresses my hope of success, or because it saddens me with the remembrance of departed blessings, then it is a curse and not a good. And if I dream myself away in any future, and forget the exigencies of the imperative and swiftly passing moment, then the faculty of hope, too, is a curse and a weakening. But both are delivered from their possible abuses if both are made into means of helping us to fill the present with loving obedience. These two faculties are like the two wings that may lift us to God, like the two paddles, one on either side of the ship, that may drive on steadily forward, through all the surges and the tempest. These find their highest field in fitting us for the grinding tasks and the heavy burdens that the moment lays upon us.

So, dear friends, we are very different in our circumstances and positions. For some of us Hope's basket is nearly empty, and Memory's sack is very full. For us older men the past is long, the

earthly future is short. For you younger people the converse is the case. It is Hope whose hands are laden with treasures for you. Memory carries but a little store. Your past is brief; your future is probably long. The grains of sand in some of our hour-glasses are very heaped and high in the lower half, and running very low in the upper. But whichever category we stand in, one thing remains, the same for us all, and that is duty—keeping God's commandments. That is permanent, and that is the one thing worth living for. "Whether we live we live unto the Lord; or whether we die we die unto the Lord."

So let us front this New Year, with all its hidden possibilities, with quiet, brave hearts, resolved on present duty, as those ought who have such a past to remember and such a future to hope for. It will probably be the last on earth for some of us. It will probably contain great sorrows for some of us, and great joys for others. It will probably be comparatively uneventful for others. It may make great outward changes for us, or it may leave us much as it found us. But, at all events, God will be in it, and work for Him should be in it. Well for us if, when its hours have slid away into the gray past, they continue to witness to us of His love, even as, while they were wrapped in the mists of the future, they called on us to hope in Him! Well for us if we fill the passing moment with deeds of loving obedience! Then a present of keeping His commandments will glide into a past to be thankfully remembered, and will bring us nearer to a future in which hope shall not be put to shame. To him who sees God in all the divisions and particles of his days, and makes Him the object of memory, hope, and effort, past, present, and future, are but successive calm ripples of that mighty river of Time which bears him on the great ocean of Eternity from which the drops that make its waters rose, and to which its ceaseless flow returns.

## OUR PRAYER AT THE BEGINNING OF A NEW YEAR.

BY PASTOR BERNHARD HOFFMANN,  
ARCHDIACONUS IN PIRONA.

*Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven spirits which are before His throne.—Rev. 1. 4.*

WE this day stand at the beginning of a new year. It is the political, not the ecclesiastical year upon which we enter now. What will the new year bring us? We know that year follows upon year, yet the experiences in each are essentially the same, a rotation of joys and sorrows, work and rest, hopes and fears. A contemplation of the significance of the present day in the Church's calendar as the memorial day of the circumcision of the Saviour, the day of His entrance into the membership of a political complex or nation, and the promise of Christ that He would be with us to the end of our days—all this unites to comfort and strengthen our hearts in this hour when thinking of the days before us.

The words of our text speak of "grace and peace," and as they stand at the opening of this Book of Revelation they also stand over the entrance to eternity. Grace and peace came from God into the world through Jesus Christ. Since that moment, the fulness of time, all events have been shaping themselves with reference to the second coming of the Lord. In view of this and of the fact that we know not the hour or time when the Lord will visit His people, we offer as a prayer at this, the beginning of the new year the petition, "Lord, give us grace and peace in the new year."

1. A world of grace surrounds us.
2. A time of grace lies back of us.
3. A hope of eternal grace opens up before us.

1. All around us is the preaching of the Word, the proclamation of the Gospel of the crucified and risen Saviour. There are thousands and thousands of pulpits in the land re-echoing with the

declaration of peace 'twixt man and God. In Germany about twenty thousand preachers each Lord's Day proclaim this Gospel of salvation. The number of believers on earth reach the hundreds of millions. The mastery of the peoples of the earth could at any time be secured the Christian peoples. It is the God of the Christians who is now calling. We are breathing Christian air even when we do not hear an open profession of Christianity. The ordinances of State and of social life, no matter how strongly the attempt made to emancipate them, on the whole rest upon a Christian foundation. It is the Lord in hidden majesty who rules and reigns. On a Christian foundation your home and family life are based, and by this fact is conditioned your prosperity and happiness. It is the Lord of grace who as your guest shows His blessings upon you.

And by what have we deserved this? It is the leading characteristic of the Divine Being in dealing with us and with others that all this activity and relation are based upon free grace. The length of your life is a gift of grace. You have been taught to throw all your cares and concerns of life in faith upon Him, as He will care for you. It is the Lord of heaven who has assumed the task of adding all these things unto you, if only you will diligently seek the kingdom of God. Who is it that has providentially led and protected you to this hour? It is the Lord, whose favor it is that you still have the breath of life. It is the Lord who has protected you even if thousands fell by the wayside. It is He who has given you to eat and to drink in the desert of life, and who has in tender mercy granted your petition, "Cast me not from Thy countenance."

It is the Lord who has so graciously provided for this city and its thousands of peoples, with all their countless interests, works, labors, and concerns. All our faith, our hopes, our love and labor are the product of His grace. If He dwells in our hearts and in our midst

then there is peace, for His presence is grace and pardon and the assurance of a blessed life in time and eternity. Remember, then, both ye who are doubting and ye who are overconfident and self-trustful—remember, it is the Lord who surrounds us with His merciful and graceful presence. Now, at the end of an old year and the beginning of a new, we feel it keenly that now is the accepted time, now is the hour of salvation; this is the day of grace.

2. The grace and peace of our God "from him which *was*."

God has been from eternity just as He will be to eternity. From eternity He begat His only begotten Son, and when the fulness of time had come He sent Him into the world. This was the central fact and act of history; around this as a centre all the rest of history rotates. This was "the period of grace." Behold in this way the Son of God went over the earth and through the multitudes of mankind until He ascended on high, whence He had come. This time lies back of us, and a reflex and picture of it we have only in the Scriptures.

But back of us lies also a time which should be a reflex of that other time, namely, the period of our own life. How many days have been graciously granted us? What have we done? Does not our own life at such a turning point as the present day arouse us? How often have we despised the call of grace and have neglected the hour of mercy? God grant that not one of us may close our hearts to the call and proclamation in the future. And whose fault is it that such has been the case? Certainly not the fault of our Lord and Saviour Jesus Christ nor of His faithful shepherds. He has been appealing to us continually through His Word and through His messengers of the Gospel. He has blessed us in house and home, in all our relations and dealings, and thereby shown us how deep is His love for us. He has revealed unto us the future in His own Word in so far as it is possible for mortal mind and heart

to endure the future. His grace has appealed to us to give Him our hearts. Has He not been knocking at the doors of our hearts during the past year continually? Think of His calls of grace, and think of it that possibly the last year may have been the last opportunity of grace to be offered to you. Think of what He, the first-fruits of them which are asleep, has suffered for your sake; how He suffered, died, was buried, descended into hell, and arose again, all for your good and salvation. The Prince over the kings of the earth offers you His love, and begs of you to accept His services as a mediator between you and your God, who is offended at your sins. He asks for the privilege of giving you eternal salvation. Be reconciled to your God! is the appeal made to us at the entrance upon this new year.

3. Peace and grace give unto us, O Lord, give them unto us this day, for Thy grace is more necessary to us than is our daily bread. "He that is to come" speaks to us. He is not only the One who has been from eternity, and who is now, but also the One who is to be in all eternity, to the end of all things. The Son of Man shall come surrounded by all the angels to judge the deeds of mankind. The Lord of Revelation tells us the manner in which He shall come. The vision of the seals describes to us the course of the world; the vision of the trumpets tells us of the last great judgment; then follow the predictions of the last great contest; the vision of the vials shows us the end of things, after which will follow the "time without time," the blessed eternity of the saints. Read all this with prayerful hearts; first an ocean of misery and woe, but beyond a land of pure delight, over which the Lord Jesus is King and Ruler.

Only let us not think that we can cross over on the wings of eagles. It is a long way from this world to that blessed land, a way full of tears, of sorrows, of troubles and trials, and yet our tired hearts are filled with blessed

assurance ; our weak knees are strengthened, for we have the blessed hope given us by our great Leader and Captain that in following Him we shall surely reach our destination. For the text tells us that this grace and peace come from the "seven spirits which are before the throne."

The silent activity of the Word and the Spirit is now engaged in calling, enlightening, exhorting, and sealing the world of believers. The contest of faith with unfaith, of Christ with Belial, is going on steadily in the Christian and in the world. Which of them will conquer in your hearts ?

Let such thoughts fill your minds and souls in this the opening of a new year, the turning of a new leaf in the book of life. A new year begun with Christ, with prayer to the throne of grace, is well begun, and will end well in accordance with the providential wisdom of God, in whose hands lies our destiny. If in the new year the grace and peace from God are the controlling factors and forces of our lives, our work, our hopes, our activity, then it will be well with us. God grant this. Amen.

### THE UNCHANGING LORD.

BY REV. NEWELL WOOLSEY WELLS  
[PRESBYTERIAN], BROOKLYN, N. Y.

*Thou art the same, and Thy years have  
no end.*—Ps. cii. 27.

How quickly and how quietly our years slip away ! So quickly that we can hardly keep track of them ; so quietly that we are hardly aware of their passing till they are gone forever. Death follows close upon the heels of life's beginning. Our entire life at the longest is as a vapor that appeareth for a little while and then vanisheth away. Quickly the sun hastens from its eastern hiding to the zenith ; more quickly it descends below the western horizon. The light that lingers after the sunset of even the most cloudless life soon dies out. Lives are forgotten even as are days. Those which are to be will take

the place of those which are, even as those which are have taken the place of those which were. Few and evil the days of the years of our pilgrimage, though, like Jacob's, they reach to the six-score years and ten, and we go hence to be no more seen with a sense of gratitude that the years whose strength is but labor and sorrow have at last their end, and the life that is without days or months or years is begun.

And with the passing of our years there is a ceaseless change going on in ourselves. No day finds us just what the preceding day found us. Spiritually, intellectually, physically, there is ceaseless mutation. We have gone forward or else we have gone backward. It is progress or regress. We are either more Christlike than we were yesterday or less so. Our minds have developed new energy or lost in part such energy as they once possessed. And this change is as quiet as is the passing of time. It is imperceptible, like the change that goes on in our bodies. We are not the same two moments in succession, though we are not conscious of any process of variation. Our consciousness of change comes only at long intervals, and then is like an awaking out of sleep—a surprise.

And this mutability characterizes not alone humanity, but all that results from human operations, all modes of human expression as well. The products of human genius decay and are forgotten. Even arts themselves are lost. Languages die and know no resurrection save in the study of the archæologist. Institutions pass into forgetfulness. Fashions are as wavering and inconstant as the moon. Creeds become outworn. Nothing human is immutable save mutability itself. History is a record of mutability and mortality, the passing of men and of generations of men, the burial of cities and civilizations. Development through death is the universal story :

"Life evermore is fed by death."

And this mutability and instability

which we find in ourselves and in the fruits of our labor we also find in the world about us. "Change and decay in all around I see." It is a lesson that the universe teaches us so manifestly that it is strange there should ever be a forgetting of it. "There is none abiding." Men speak and act as though the world were eternal.

"Yet all things must die.  
The stream will cease to flow ;  
The wind will cease to blow ;  
The clouds will cease to fleet ;  
The heart will cease to beat ;  
For all things must die."

As our raiment wears out and must needs be replaced by that which is new, so will this universe of heaven and earth at length wear out—this universe, which is the vesture of God, by Him self-woven, by Him self-fitted. These worlds, all of them, shall wax old as a garment, and as a vesture He shall change them, and they shall be changed. Then shall He clothe Himself in the new heavens and the new earth, to which He shall impart His own eternity. They shall never pass away. Not true were the words of the preacher that the earth abideth forever. Like the beautiful satellite, it must die. The world passeth away and the grace of the fashion of it perisheth. Instability is written everywhere—everywhere!

Gloomy enough must be all the thoughts of one who contemplates himself and nature, could he look no further. To have no hope when one looks upon the face of death, to see nothing more in death or beyond death than death itself, this must indeed be a most melancholy experience. But blessed be God for the revelation He has given us of Himself in His Word as the living God, eternal and immutable; who, though all things else change and a shadow settles down upon their former glory, is Himself without variableness or shadow of turning. As to space infinite—for there is no place where He is not; as to time eternal—for He is the High and lofty One that inhabiteth eternity, so in His being and in His attri-

butes He is changeless. He is never greater or less than He was before. This the suggestion of His covenant name, Jehovah or Jahveh, "I am that which I am to be." He is subject neither to the law of growth nor to the experience of exhaustion. He does not develop with time nor grow weary with labor. He brings a universe of worlds into being, but does not suffer any limitation by its being. Matter and pure space are alike to Him. He can dwell in the one as readily as in the other. The one does not bound Him or bind Him more than the other. He never does that of which He repents. He never changes His mind. He never violates his word. "Hath He said and shall He not do it? or hath He spoken and shall He not make it good?" The Lord of Hosts hath sworn, saying, "Surely, as I have thought, so it shall come to pass; as I have purposed, so it shall stand."

We must not confuse this immutability with immobility, changelessness with indifference. The eternal and infinite God, He who is unbounded by time or by space, is neither motionless nor emotionless. Were he the one, He could not create; were He the other, He would not renew or save. Being eternal. He must have been before all things. Being infinite, He could not create anything outside of Himself. He must be in and about all things by His very infinitude. Everything is in contact with God. If we ascend into heaven, He is there; if we make our bed in the grave, He is there; if we take the wings of the morning and fly to the uttermost part of the sea, even there will He be found by us. Being immutable, though not immovable, His laws, whether for the physical or the moral world, are fixed. They cannot be broken. They represent an unalterable wisdom and justice. Being immutable, though not immovable, His provisions cannot be changed, whether for physical or moral world. That which was His mind in the eternal past is His mind to-day. The plan of the

universe as it is now in process of out-working is exactly in accord with His original eternal intention. "He never loses His design, never misses any end that He proposes to Himself." "The counsel of the Lord stands forever; the thoughts of His heart through all generations." God has not had to patch up His work. His plan, like Himself, has ever been perfect, and in its execution He has never known a failure. He does what He will, whether in the armies of heaven or among the inhabitants of the earth. However impossible it may be for us to reconcile it with our notions of God, even sin undoubtedly was foreseen and arranged for ere the foundations of heaven or earth were laid. The entrance of sin was no surprise to God. He must have seen it as a certainty when He spoke into being the first of all created existences. He must even then have determined to allow it. The entrance of sin made no change either in the person or purpose of God. He did not have to accommodate Himself to changed relations. He was not constrained to make any alterations in His plan. Unchanged, though not unmoved, He carried forward that which He had begun until the fulness of times. Then it was that He flashed forth in unapproachable majesty the light of His wisdom and truth, and let the secret of His permission of evil dawn upon human hearts. Then it was that, coming to His incarnation in accordance with His eternal purpose, He permitted men to see that He had allowed sin to enter and deform His beautiful handiwork that He might make a clearer revelation of His immutable attributes, and especially of that attribute which sin so completely obscured—His infinite love. Without sin there had been no grace, no undeserved love, which is love's highest form of expression, and therefore no adequate knowledge of God. Even the angels had no full apprehension of the breadth and length, the depth and height of that love until they had seen it manifested toward fallen man. And

so it was that He permitted the defacement of an inferior beauty that He might exhibit supreme beauty. His incarnation brought the beauty of holiness into human experience, made man acquainted with the altogether lovely, and opened up a way by which this beauty, this loveliness might become man's possession. Then it was that He brought out in such marvellous clearness the truth that back of His plan of creation was the plan of redemption; that the first heavens and the first earth, wherein sin dwells, were but preparatory to the new heavens and the new earth, wherein righteousness is to dwell; that the elements entering into the first are transitory and are to yield to those which, now unseen, are eternal; that the soul which is without inheritance among things that are seen has an inheritance among the things not seen which is incorruptible, undefiled, and unfading.

The incarnation of God was not a change in but a revelation of the divine nature. It was not an afterthought consequent upon man's sin, but that which had been the central thought in the creation of a world and in the permission of sin's entrance. In taking into eternal union with Himself the nature of man, God imparted His own deathlessness to that nature. Life and immortality are now the possession of humanity in Christ; so that the Apostle Paul, addressing himself to the exalted Jesus, who was born of a Virgin and died on a cross, was able in all truth to apply to Him the words of our text, "Thou art the same, and Thy years shall not fail." Death is forever overcome of Christ Jesus. He was dead, and is alive forevermore. Death hath no more dominion over Him. Through death He has overcome death and brought life and immortality to light. Upon the throne of highest heaven he sits King over life and holding the keys of death and the world of the dead—human Lord, divine Man, the same yesterday, and to-day, and forever. He has manifested forth His glory. The



only-begotten Son which was in the bosom of the Father, He has exegeted Him, brought Him forth in full exhibition of His grace and truth; the changeless, deathless "I am;" He that has seen Jesus has seen God; and He that has believed this Word has seen Jesus, whose nature and whose name, as ever, forevermore is Love. Prophecy may fail; tongues may cease; knowledge may vanish away; but love never fails.

"All things that are on earth shall wholly pass away,

Except the love of God, which shall live and last for aye.

The forms of men shall be as they had never been;

The blasted groves shall lose their fresh and tender green;

The birds of the thicket shall end their pleasant song,

And the nightingale shall cease to chant the evening long.

The kine of the pasture shall feel the dart that kills,

And all the fair white flocks shall perish from the hills.

The goat and antlered stag, the were-wolf and the fox,

The wild boar of the wood, and the chamols of the rocks,

And the strong and fearless bear in the trodden dust shall lie,

And the dolphin in the sea, and the mighty whale shall die;

And realms shall be dissolved, and empires be no more,

And they shall bow to death who ruled from shore to shore;

And the great globe itself, so the Holy Writings tell,

With the rolling firmament, where the starry armies dwell,

Shall melt with fervent heat—they shall all pass away,

Except the love of God, which shall live and last for aye!"

—BERNARD RASCAS (BRYANT'S TRANSLATION).

Let faith lay hold upon the precious truth of the divine unchangingness as it is made manifest in Jesus, to whom a thousand of our years are but as a single day, and over whom our changing years have no power. While here He never wearied of His work of saving, nor have His eighteen centuries of exaltation wearied Him. That which He was among men, that is He above men.

Still responsive is He to the look of helplessness. Still compassionate is He to the cry of misery. Still ready is He to come wheresoever He may be desired. The same desire that led Him to His humiliation actuates Him in His exaltation—the very same. He is exalted a Prince and a Saviour to give repentance and remission of sins as He was humbled a Prince and a Saviour to make these possible. This desire, the expression of His immutably loving nature, will characterize Him forever. It cannot change, for He cannot change.

But you can change; you do change; your desires change; your power to will changes; and it is the law that governs all, that a desire ungratified dies; that the power to will unexercised falls. Look within your hearts now and see whether this change has not taken place within you; whether the consciousness of your need is not feebler than it was, say, a few years since; whether the desire to know the salvation of Christ is not less keen than it was a few years since; whether the power of willing has not perceptibly failed, save in the direction of evil, within your recollection; whether these evidences of life have not fallen from you as the leaves fall from the trees. Do not blame the Saviour for these changes. Do not say to yourself that He has become less loving, less sympathetic, less anxious for you. That is not so. He abides the same continually. Years come and years go, and He is still Saviour. But you, are you not farther from Him than you were a year since? a few years since?

He cannot change His nature, therefore He cannot change His word. He is the truth, and so abides; His word is truth, and so abides. "All flesh is grass and all the glory of man as the flower of grass. The grass withereth; the flower thereof falleth away; but the word of the Lord endureth forever; and this is the word which by the Gospel is preached unto you." Our words are limited by our limitations. We may promise, but the fulfilment of our

promises is conditioned upon the continuance of our ability, and that is not altogether determined by ourselves. We may threaten, but our threatenings also are conditioned. But the word of Jehovah takes its character from Him. It is immutable, it is enduring. Nothing prevails against it. The assaults of time have resulted in the conquest of man's noblest works; but they have left no impress upon the words of the living God, as they have left no impress on the character of God. They are eternally true. Whether they contain and convey the revelation of the nature of God or of man, whether they express the will of God for the guidance of man, or whether they express the purpose of God as to the future, in promise or threat, they are true. His word cannot be broken. Satan has attempted its perversion. He assailed it in the garden when the first Adam was tempted successfully; he assailed it in the wilderness when the last Adam was tempted unsuccessfully; but it was stronger than he. Man has assailed it in his unbelief, levelling at it the shafts of ridicule, or smiting it with the sword of an unbelieving criticism, or burning it in the flames of a malignant hostility, yet it has continued unharmed, living and mighty as ever. And so it shall continue everlastingly. When man, with his glory, shall have passed, this word shall abide. When the waters of the mighty deep shall have been dried up before the flames of that day in which the elements shall be consumed, the living waters of this word shall still continue unexhausted. When the light of the sun shall have vanished, the light of this word shall still continue uneclipsed. "Heaven and earth shall pass away, but My word shall not pass away." Over it, as over Him, years have no power.

Let this thought be your comfort, fellow-believer. Though He seem to you, whose estimate of time is so largely influenced by the brevity of life here, though He seem to you to tarry long in the execution of His purpose, the ful-

filment of His promise, yet wait upon Him; though your eyes fail with looking and longing, His word will not fail. *He* will not fail nor be discouraged, therefore do not you. He estimates time from His standpoint of eternity. A thousand of human years are as one of His days. Be contented that He takes *His* time, not yours.

And as with Himself and His word, so with His kingdom. His throne is forever and ever. His dominion is an everlasting dominion, and His kingdom is from generation to generation. Upon the throne whose habitation is justice and judgment He sits who is possessed of all power in heaven and earth. The sceptre He will never resign to any less worthy than Himself; and, therefore, He is bound to conquer evil. He will rule till He has put all His enemies under His feet. In some way He will destroy sin; in some way He will destroy death; in some way He will wrest His sceptre from the prince of this world; in some way He will compel every knee to bow and every tongue to confess that He is Lord; in some way He will accomplish the subjection of all things in heaven, in earth, and under earth to Himself.

The kingdoms of this world rise and fall like the successive waves of a flowing sea. The grandest that have been have fallen; the grandest that are or are to be shall fall, sinking back whence they rose. After numberless changes comes ever the change of death to them:

"Our little systems have their day,  
They have their day and cease to be;  
They are but broken lights of Thee,  
And Thou, O Lord, art more than they."

But over all human kings is the King eternal, immortal, invisible; and above all human kingdoms is the kingdom that shall never be removed. All the kingdoms of this world shall become the kingdom of our Lord and of His Christ.

These the great truths that come to us as with solemn thoughtfulness we begin another of our years. That which marks for us the rapid departure of life,

the approach of death, is without significance to Him in whose hands are all our times, save as it indicates the advancing fulfilment of His desire. United to Him in the faith that makes both His life and His will ours, let us seek to come into an enlarged appreciation of the truth that our citizenship is in heaven, not here. Not weighed down by an oppressive fear of the oncoming closing of our years, let us make it our endeavor to hasten the coming of the day for which all creation is groaning, when the sin that is within us and without us shall forever have yielded to the power of the truth as it is in Christ. Let us begin this year as though we knew that before its close we would look upon the face of Him whom, not having seen, we love. Let us, "forgetting the things that are behind, and reaching forth unto those that are before, press," etc.

#### AN OLD PSALM IN A NEW LIGHT.\*

BY DR. ELDER CUMMING, GLASGOW,  
SCOTLAND.

FORGIVE my boldness in seeking to offer you a fresh reading of the twenty-third psalm in the light of consecration. There are three difficulties in the exposition, one of them quite a serious one. First of all, what are we to understand by walking through the valley of the shadow of death? Does it mean *my* death, and that I should be comforted in going through it? In the next verse, you will observe, I am represented as alive; so it cannot be my death. Is it the valley of bereavement, where I lose my dearest? If so, then the blessing referred to in the psalm is not to the chief sufferer who passes through the valley, but to the sufferer's companion. That is one great difficulty in expounding the psalm.

Secondly, you have in the second and third verses two leadings. No doubt the original words are slightly different,

but they are both leadings. Wherein do they differ? and how do they differ so much as in this psalm to have a double expression? Then, though it does not appear in the English, there has always been to expositors a difficulty in the psalm with regard to the time expressed by the various verbs. The time is for the most part present time; but our translators have been obliged, in the verse to which I referred—the fourth—to give it a future signification. Then they felt themselves obliged to give the same future signification to the last verse of the psalm; whereas we are told that all the verses should have, in respect of time, the same meaning—either all present or all future. These are difficulties well known to those who study the psalm.

But it occurred to me some little time ago to look at the psalm in the light of consecration; and I found to my surprise and thankfulness that the difficulties all vanish; and they seem to fit in in such a way that the meaning is most clear and beautiful. Let me submit to you this reading of the psalm, which, may I say, has been to my own soul a matter of great comfort and joy.

#### CONSECRATION IMPLIED.

I take it that the psalm implies that consecration has taken place already. One must read the first verse, "The Lord is my Shepherd," as if the writer were remembering the Lord Jesus Christ's own declaration, "I am the Good Shepherd." It is as if he knows the Good Shepherd gave His life for the sheep, and he says, "I take as mine own the Good Shepherd, who gave His life for me. I have been at His cross, and I know what it is to be forgiven. He is my Saviour." Shepherd is something more than deliverer from death; and therefore, as I remember the very first words of the psalm, I find they are the words of the consecrated soul who rejoices both in the Saviour who died and in the Shepherd who keeps. "The Lord is my Shepherd." Only the consecrated soul can say that.

\* Address at Keswick Convention.

Then, what comes first, alike in the psalm and in the consecrated life? The awful and blessed experiences that seem to lift up the soul altogether beyond itself and beyond the earthly life. You have, first of all, "I shall not want." Now, there the future tense has been inserted. I take out the future tense, and put it in the present tense, as with all the other verbs: "I do not want." Because the Lord is my Shepherd I am satisfied. It is the satisfaction of the soul that has found all in Christ. It is the first experience of understanding Christ in a new aspect, saying, "There is nothing that I need or that I desire that is not in Christ." "All things are yours, for ye are Christ's, and Christ is God's."

Go on to the next verse, "He leadeth me into the green pastures." That is a matter of food. What is the food of the consecrated soul? First, God's Word; second, Christ Himself. But then these pastures are fresh; they are green, and they never were so before. They were dry and withered as the grass after three months of hot summer weather without rain. Now the rain has come; now the Bible is a new book. The dew is on the pasture. "I will be as the dew unto Israel." My Bible is fresh from the moment I can say I am satisfied with Christ the Lord.

"He maketh me to lie down beside the still waters," the waters of rest. Here is, first, the most gentle leading in difficulty and opposition. Here is the experience of perfect peace. "Thou wilt keep him"—oh Shepherd of Israel—"in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee." Then, as the poet (Wordsworth) of whom we are continually reminded here tells us, in words that must have been occurring to the memories of many:—

"The Youth, who daily farther from the east  
Must travel, still is Nature's priest,  
And by the vision splendid  
Is on his way attended;  
At length the Man perceives it die away,  
And fade into the light of common day."

So there comes the time sooner or later to the life that begins in an unusual glow of gladness, when the light seems to pass away, and there comes the question in the heart of him who is living the blessed life: "Am I to lose the wonderful things that I have already? Am I really going back? Is there to be no such blessing afterward?" Meantime it is a cause of great perplexity, when we have lost the early glow, and we know not what is going to succeed it. What follows in the psalm? "He restoreth my soul"—the bringing back of the soul. Every consecrated soul has had to revise all the arrangements of its life; to go back upon all its plans, and say to itself, "How will my old habits fit in with this new life which has come to me? I have to change my business sometimes, or the way of carrying it on; to rearrange my household; even to make changes in my friendships. My scheme and plan of life have to be considerably altered. I have been going on my own plans. Now God has to bring back my soul and point the way. I have to begin life, so to speak, over again.

"He leadeth me in the paths of righteousness." This is not the leading beside the waters of rest; there it is simply to lie down. But this is a matter of walking, of progress. And they are to be the paths of righteousness; not what I think righteousness, but what God thinks righteousness. Christ is to lead me now. "He goeth before His own sheep, and they follow Him." Blessed be His name, He Himself hath gone through every part of the journey He asks me to go through. I can see the blood-marks of His own precious feet on the very stones of the way He asks me to take. So long as I follow Him in that way I shall walk in the paths of righteousness. Observe, it is, "for His name's sake." It is all for the glory of the Lord. That is a totally new thought in the consecrated life. There are Christians who have been living for ten years together without having one real thought and purpose to the

glory of God. As soon as we get into the blessed life, with Christ Himself leading us, He makes the thought of the glory of God the chief thought, as it ought to be.

Now we come to the great crisis in the consecrated life. "Though I walk through the valley of the shadow of death I fear no evil"—present tense—"for Thou art with me." What place is this? First of all it is a place of great darkness. It is quite unexpected. The soul says: "I did not look for this. I thought that when I entered the life of consecration it was going to be all sunshine." So the soul is not prepared for the trial and the difficulty and the darkness. It is a great part of the trial that it is dark; we do not understand it. We search for reasons, but we know nothing and see nothing. But there are

#### TWO KINDS OF DARKNESS—

the darkness of distance, and the darkness of impediment—something that comes between us and the Lord. The darkness of distance is a reason why we cannot see with the eye some stars that are visible to the telescope. The darkness of shadow or impediment leaves the light as near us as before. This darkness spoken of in the psalm is the darkness of the shadow; and the light of our Sun, Christ Himself, is not a bit further off. Something has come in between that hides His presence. It is a valley of deep humiliation; all comfort in self is quite taken away; we are stripped bare. First the fruit, then the leaves, then the small twigs go; then it seems as if the very covering of the stem goes, like a tree blasted by the lightning, and we stand bare and alone. It is the valley of death. What is death? It is separation in pangs; not a joyful separation or an easy separation, but a separation which, when taking place, seems to sever soul and spirit; and it does indeed sever them. Separation from what? From the world, utterly; from joy for the time, utterly; and still more from self. This crisis in the blessed life is death to self, and it

must more or less be passed through, at one time or another, by every soul that knows what the blessed life is. God must sever the souls of His people from sin; there must be the cleansing if there is to be the life of holiness; and that cleansing, I am confident, cannot be without pain, without pangs and darkness, without almost agony; in some cases it is, as it were, a veritable, visible death. It is worse than physical death, this separation from self; but God's purpose is that there shall be something better than self. That I believe to be the meaning of this crisis that the Psalmist speaks of.

But what then? First of all, there is no fear. "I will fear"—I do fear—"none evil." There is trembling, but not fear. As my dear old friend "Old Margaret" said, almost in the agonies of bodily dissolution, "Father, Father, it is sore, sore; but I'm not a bit afraid." What more than the absence of fear? The presence of the Lord. How do I know that the Lord is present? It is all dark, and I cannot see Him. I have no comfort—but I have God. How do I know? He touches me. Do you know the touch of Christ in your sorrow, in your despair, in the death that seems to be the end of all? Oh! that healing and soothing touch, better than balm for the soul. I know He is there, not only by His touch, but by His voice; the whisper of the Lord, yea the secret of the Lord, is with them that suffer for Him, as well as with them that fear Him.

"His rod and His staff." The rod for defence; I know it is in His hand not far off. His staff for guidance and comfort. His presence is enough. It is a dark and miserable time of desolation, but God is with me. And the most blessed time in the blessed life is perhaps the hour in which

SELF IS CONSCIOUSLY PUT TO DEATH.

After the crisis, the psalm goes on, "Thou preparest a table before me." What is that? I know there are two very remarkable things that take place

in the psalm immediately after this crisis of the soul. First of all the song changes into a prayer. It is no longer, "The Lord is my Shepherd;" it is "Thou art." I stop speaking about God and I begin to speak to God. The change has been made in the valley. I have come for the first time to find God so near me that in all trouble and difficulty, at every turn, I have God.

But there is another change. The image of the psalm is dropped and never resumed again. It is no longer a question of a sheep and a shepherd; it immediately becomes a question of a child and a father. How do I know? A sheep does not sit at a table; it does not drink from a cup; it has not an anointed head. So all through the psalm afterward the image of the sheep has gone, and the reality of the child has come. In our early reading of the Scriptures I fancy we are very fond of images and illustrations, and the beauty of outward things; but when we get a little farther on, and a little farther down, and come to deal with the great realities of life, God is the chief reality of all.

What does the soul say immediately afterward? "Thou preparest a table." The darkness is gone, and the soul is able to see all round, and the first thing it sees is God preparing a table. "Thou preparest;" it is not left to a servant. What is on the table? Not a word is said; and why? Because we can trust God about that. When your friend has invited you to his home to dinner you do not say, "Tell me what you are going to put on the table." You can trust him to give all that is needed. Cannot you trust God for all?

"In the presence of mine enemies: Thou anointest my head with oil." What does that mean? It is not the anointing of the guest at a feast. My Father is not going to treat me as a guest in His house. But, you say, it may mean the anointing of the believer as king and priest. Nay, that happens only once; here we have a perpetual table and a perpetual anointing. It

means, then, that the Spirit of God could not allow the Psalmist to proceed with his description of the blessed life without showing that there is to be the anointing of the Holy Spirit. As really and truly as the spreading of the table day by day is the anointing with fresh oil.

"My cup runneth over." Does that mean that there is a careless servant, who, in pouring out the wine, pours too much, and it flows over? No such thing. "God is the portion of my cup." Do you think my cup could hold God? Because He is the portion of my cup, of course it must run over. That is the sort of provision my Father makes for me as I go on.

#### THE CHRISTIAN'S TWO ATTENDANTS.

"Surely goodness and mercy shall follow me," nay, they *are* following me, "all the days of my life." My Father, who is so rich and has so many servants, has given me two. One is Goodness, that stands on one side. He carries a bag, and in that bag is all that I need. Mercy is my attendant on the other side, and Mercy carries a book, and it is always at hand. So I never need to go to God and say, "O God, provide for my table to-day; give me strength to-day." I do not need to say, "O Lord, have mercy on me to-day." I know that He is going to do it, and I present my prayer in confidence. Lord, I know Thou art going to feed me and uphold me, and continue Thy mercy to me.

"All the days of my life." It is not in heaven that all these wonderful things are done. Though I am sitting at my Father's table, attended by His angels, fed in this way, and anointed, I am not in heaven. I am in heaven on earth—in the heavenly places. "I will dwell in the house of the Lord forever." "Now, of course, your theory breaks down," perhaps you say; "you must put a future sense on the 'forever.'" Nay, nay; I am dwelling in the house of the Lord. But what about death? Do you know what

death is ? It is a part of my Father's house. It is what I may call a lobby, or a corridor—a dark corridor. I *am* living in my Father's house to-day ; though I must make the confession that I am only living in the nursery ; I am but a child yet in my Father's house. But I have my attendants here ; Goodness and Mercy are constantly looking after me by day and by night. The time will come when a knock will be heard at the nursery door, and the message will be : " The Master wants His little son ; " and the messenger will take the little son by the hand, and they will go together through the dark corridor ; but all the time I will be saying to myself : " The Father's house ; the Father's house." We shall only have to walk through the lobby ; then we will come to the other door, and into the great room where the family have met, to leave it no more.

I will presume that this is the veranda outside the nursery. The dark corridor will be, I do not know where, and I do not know how soon I may have to pass through it. But I know my Father will send for me, or, what will be better still, He will come for me. In the lobby that looks so dark I will hear the voice that I know so well. " His sheep know His voice, and He calleth His own sheep by name." I will go to meet Him—whether it be dark or whether His own face will light it up, till it becomes the brightest way in all that part of the house. And He will receive me unto Himself. I dwell, and I will dwell, in the house of the Lord forever. Thank God ; thank God again.

### THE FAITH WHICH OVERCOMES THE WORLD.

BY REV. CHARLES ROADS [METHODIST EPISCOPAL], PHILADELPHIA, PA.

*This is the victory which overcometh the world, even our faith.*—1 John v. 4.

WE go to John, pre-eminently the apostle of love, for this inspiring word about faith just as we would go to

Paul, the expounder of faith, for the sweetest psalm of love, so closely are faith and love united. Faith is here presented, not as the stern demand of Christian obligation, but as an opportunity. It is the offer of an armor better than Saul's, an open door to resources inexhaustible, an inviting way to heights commanding and impregnable. We might indeed, in all sound reason, argue for it as a duty ; but we will not now descend from the apostle's loftier view. Faith is the most sublime of all the magnificent opportunities even in our day and land. And for the very purpose for which men seek power and advantages—to command the world, to rise superior to their surroundings, to become masterful and free from fears and forebodings. Thus, a man seeks wealth to be above fear of want, official position to command men's hearts, learning to have power over the world, but all fail him. Where is the victory which does really put the world under his feet, which renders man truly independent of his condition, physical, social, or material ? The Revised Version makes John say " hath overcome"—that is, he claims it as an accomplished fact. He has the world under him. " By faith"—how ?

I. Faith is the divinely appointed medium for the conveyance of God's power to us. We are joined to Christ by faith and love both ; but let us now distinguish their respective functions. The first breath of the Christian life is faith ; love is subsequent. The unalterable condition of salvation is faith, not love. The condition required for pentecostal power was faith. So all the gifts of God are according to our faith. This does not underestimate love, for Paul's word is eternal verity : " The greatest of these is love." But when comparison is made between faith and love we are among mountain peaks higher than all others. Love is loftier than faith as one Himalayan peak is a little higher than another. Faith is still far above all other heights of Christian character. But here is the distinction :

Faith is the receptive attitude, love the distributive ; faith takes Jesus into our hearts, love shines by His light from our countenances and uses for Him all our ransomed powers ; faith is the hungry beggar partaking, love the grateful child repaying ; faith plants the seed which by love blossoms and bears fruit ; faith causes the rain and the snow to descend upon the spiritual ground, and love makes a full fertile return. Love sacrifices, faith appropriates ; love praises, faith supplicates ; love is satisfied, faith is thirsty. Faith is before, love after a great blessing. They form really the same wire in complete circuit, but faith is the current our way, love the return to God.

We can easily penetrate to the philosophy which makes faith the medium of receiving. It is such a medium between man and man of that which belongs to spirit and character. The man in whom I believe influences me most and makes my character. I may love another far more, but unless I also give my confidence to him or have faith in him he does not mould me. Here is a mother with two sons. The one, disolute, wayward, a drunkard ; but she holds fast to him with her God-like clasp of motherly affection. She clings to this corrupt and bespattered moral being, but is not contaminated nor in the least changed for the worse. He imparts to her none of his evil spirit, great as her love really is. But in her other son she has implicit faith. His counsel is law to her ; his example is commanding ; his spirit broadens and uplifts her. She loves him no more than she does the prodigal, but her attitude of faith puts her into his power.

Faith in this marvellous way takes the being it clings to into our innermost nature and gladly surrenders to him. It alone truly expels haughtiness and pride, which, while they exist, make it impossible to save. There is a certain admiration which is almost love, and which many unbelievers feel for Christ. It is a keen satisfaction to them to give generous praise to His character and

glowing descriptions of His influence in history. But they are too proud to become His immediate beneficiaries. With no more faith in Him than in Socrates or Seneca, they are never saved nor even sensibly influenced by the spirit of Jesus. Faith alone, and there is no substitute whatever, completes the preparation of the heart for Christ. At the same time, it gives Him most agreeable and wondrous honor. What man is not, in a refined way, most gratifyingly and genuinely honored by your complete confidence in him ? Without faith it is as impossible to satisfy men as it is to please God. Faith is the coronation of Jesus in the heart.

Faith is the only basis for co-working with God. Man selects a business partner whom he can trust, not because he is his bosom friend nor because he passionately loves him. He must believe in him. So will man call upon God to be his partner in all the affairs of life only when he has faith. And all our qualifications for co-operating with God come by faith. It is the earliest attitude of the saved soul. By it we are justified and regenerated. By exercising it we become wholly sanctified. By it we receive the baptism of the Holy Spirit and of fire. God's great workers were all men of mighty faith. Some of them were not so notable for their love, though doubtless now God commandeth all men also to love ; but in this day of Christian humanitarianism let us beware lest we sneer at faith and thus pull down upon ourselves the temple in which great love is created.

II. To have and to hold such faith is itself an inspiring victory. It is called "victory" faith, and its abiding in the soul denotes a complete rout of self-sufficiency, that conceit of little souls and that real delusion of great ones ; it proclaims that the reign of the senses and of sense-fettered reason is over ! The man of faith has already overcome a vast world within himself, which the sinful world outside had made by hardening and blinding.

What declarations there are concern-



ing this faith! Jesus is delighted with its boldest expression, leaping beyond all precedent in the centurion's case, and even against apparent repulse in the Syrophenician woman's. You have read that with God nothing is impossible, but do you know that it is declared that with the man of faith nothing is impossible? Man moves God by faith; how could less be all the truth? Nothing was impossible in the case of Abraham; even death was escaped through faith by Enoch, and Jesus promises those who adequately believe a similar glory. Fire, wild beasts, fiercer man, were all tamed by it. Believe the promises of the Gospel, and they lift you far above fear or discouragement.

But if the Son of Man came now, would He find faith? Who does really believe His promises? Does any one claim that word, "He that believeth on Me, the works that I do shall he do also"? What! you believe the next clause, do you, about the "greater works"? Well, but do you believe this clause? Is it likely that you are properly explaining these "greater works" while you are hesitating on the lower step? Or that sublime utterance near Lazarus's grave, "Whosoever liveth and believeth in Me shall never die"?

What a dismal day for faith when a disciple is sure to be called a crank for sincerely believing Jesus in the only sense His words will take! Now, where is the proof, the Scripture proof, that "the days of miracles are past"? That Christ has withdrawn some of that "all power in heaven and on earth" which He placed at the disposal of His first missionaries?

"Devil's theories are these,  
Fashioned all your lusts to please."

As Lowell says about false economic notions, so let us say these are expressions of doubt, of materialistic paralysis of faith. But they are in the mouths of God's people in so many forms and so, widely accepted that it becomes a matter of disentangling one's self from the

Laocoon snake grip to get back to the original New Testament faith. And how can there be apostolic triumph without this "victory" in the soul? Who are we to be sinfully limiting the Holy One? Here is the vital part of Christianity, and without delay the Church ought to set her most spiritually minded and best expositors to work on the promises and declarations of Christ. In the mean time, let us dismiss that philosophy of miracles which limits them to evidential functions or to the mission of inaugurating the Gospel. What Jesus really means is of importance, not for the sake of physical miracles so much, for these are of minor value, as for the sake of faith. What shall the disciple who has become like a little child believe? A faith which limits God in any matter which He has offered to man will limit Him in the spiritual. Is it at all probable that we shall have pentecostal harvests of souls until we have the faith far below that—the faith which casts out devils and heals diseases? The eleventh chapter of Hebrews is a glorious catalogue of faith's achievements before Christ. Is even that a golden age forever past? The whole tone of it forbids the inference, and an express word follows (Heb. xi. 40), "God having provided some better thing for us." Where is this illustrated if not in apostolic history?

There is a characteristic of that faith which best pleased Jesus not to be overlooked. It goes beyond express promises to the love and the power of God. The promises are in human language painfully inadequate. From them bold faith gathers its original conceptions of Jesus, and here the centurion and the Syrophenician woman distanced all the Jews and saw, the one the possibilities of Omnipotence, the other the fulness of love. To be sure, we have since that time a new issue of exceeding great and precious promises whose boundlessness, even within express or implied conditions, leaves no room to leap beyond. But true faith will not stop at the letter; it seeks the hand. Not simply be-

cause He promised, but because He is love; not only upon His word, but upon His heart we lean. We see more than the Book, glorious though it be; we see the transfigured Jesus.

III. This faith overcomes the world. This world, of course, is meant. The charge against the Gospel of "other-worldness" was a brilliant hit, repeated industriously. George Eliot, however, as we understand her, makes it against certain kinds of preaching, not against Christ. As against Him it is ridiculous, for by unmistakable declarations in several forms His gospel is only for this world. Unless, indeed, we grant the second probation, where it is singular that some—we do not say the first teachers of this doctrine, but others most ready to disparage the Gospel for "other-worldness"—are here most eager to have it apply to another world. But in vain. It is for the present world exclusively. No fair exegesis will promise its proclamation in heaven or hell as here. However, to find fault with discourses about crowns and sceptres, white robes, golden streets, and waving palms, and to demand that we shall rather talk of ploughs, pick and shovel, yardstick, frying-pans, and wash-tubs is not wise, because it is not best for these very toilers now. Hope is a present force of immense value, and pick and shovel are easier for their association with palms and crowns.

For this world of men Jesus died. And to overcome this world of adverse powers now is the victory of faith. It is to have independence of our environment for spiritual joy and abiding. To have a new world within which is close to heaven. If the body be in severe illness, tortured with pain, burning with fever, unable to move a muscle, yet is peace uninterrupted with God. If it be panics and poverty the joy is in the Lord. If persecutions and prison, faith sings praises until the walls totter and doors fly open.

Let the scientist assert that man is a creature of his surroundings. So he is with God left out. But with faith in

God he is a new creature, having powers divine within reach. His peace is from above, his joy from within. His soul is free, and by faith the commonplace is transfigured, his energies are on fire, and he is a channel of Divine power toward men. Is not this a most glorious opportunity? Would you have me now argue that faith is only the stern demand of Christian duty? Nay! faith is a privilege, an offer of closest relationship with Jesus. There is no other such opportunity for men.

### ONE-SIDEDNESS IN RELIGION.

BY JAMES DOUGLAS, M.A., BRINGTON,  
LONDON, S. W.

*Ephraim is a cake not turned.*—Hosca  
vii. 8.

SCRIPTURE is less a book for the schools than for the home. It is more colloquial than scientific; its terms are less technical than popular; and its figures are less ornate than homely and expressive.

We have an example here. "Ephraim is a cake not turned" is a voice for the million. It does not require a knowledge of letters to see the meaning; all it requires is a knowledge of life in its commonplace forms. Even a child knows what will happen if the cake be not turned. The side exposed will catch the fire, it will be burned and blackened, while the other side will remain sodden and heavy. The cake will be ruined on both sides, and be wholly unfit for use.

The character represented in this figure is legible to all. As the cake not turned is a compound not equable, as it is both underdone and overdone, clammy in part and blistered in part, so it denotes a type of character at once distempered and untempered, a character that lacks unity, that is spoiled by defect and damaged by excess, an inconsistent whole upon which, whichever way you view it, the result is marred. The difficulty does not consist in interpreting the figure itself, but

rather in applying it, and in applying it in such a way as to lead us to turn in time so as not to spoil the cake.

I. The grounds of this impeachment. The indictment against Ephraim was a serious one, but it was not brought against him without a cause. There were grounds for it. Note a few of the more important :

1. The first we see in the eighth verse taken as a whole : " Ephraim, he hath mixed himself among the people ; Ephraim is a cake not turned." The meaning is because Ephraim hath done this, because he hath mixed himself among the people, therefore he is a cake not turned. He has marred his character and usefulness, like a cake spoiled in the baking, which is both overbaked and raw. Ephraim, in a word, has missed the grand practical design of religion, which is entire separation unto God.

There are many unturned cakes to-day from the same cause—many persons who seek, like Ephraim, to combine in themselves contradictory qualities. They would steer north by south ; they would serve God and Mammon, they would be friends of the world and friends of God too ; they would be spiritual on one side and carnal on the other. Like Ephraim, they profess religion and attend to its ordinances ; and, like Ephraim also, they mix themselves with the world. They have a side that is religiously baked and a side that is carnally crude. They believe in being turned to the sacred fire, but they do not believe in being done through. With all their profession they like to be on level terms with those that know not God, and who care only for the material world that their senses disclose. Hence they are just as keen fortune-hunters as those that make no profession ; just as worldly shrewd, just as bent on gain, just as eager to have their children well settled in society, just as much mixed up with earth and earthly things as the people of the world themselves. And so, as in Ephraim's case, they are cakes not turned. They are

religiously blistered and carnally sodden.

2. A second ground for this impeachment is seen in the indisposition of Ephraim to look to God, to call upon Him, to count on Him as the grand unit of power against the enemy. There is a vein of extreme pathos in Jehovah's plaint, verse 7, " There is none among them that calleth upon Me ;" and in verse 11 He adds, " They call to Egypt ; they go to Assyria." These Ephraimites kept their religion for ceremonies and State occasions ; it was not an every-day working religion. It was to them a kind of etiquette ; it was not to them a practical stay and support. They had a notional knowledge of God, but they did not seek after an experimental knowledge of Him. And in the day of trouble they showed what they were—namely, *a cake not turned*. Jehovah was in their notions ; He was not in their trust. Had He been in their trust they would have turned round to Him in their trouble. The cake would have been browned on both sides. Their notional knowledge of God would have been supplemented by an experimental knowledge of Him. Instead of calling to Egypt or going to Assyria for alliance they would have looked to the Lord and strengthened themselves in their God, and He would have repeated former mercies by His delivering hand.

How many unturned cakes there are among us in these times also ! How many have a name to live and are dead ! To a certain extent they have the right notion, but it does not determine their practice nor lead them to seek the confirmation of experience. Hence the cake is done only on one side ; and in being done only on one side, it is even on that side overdone and spoiled. Better never to have known the truth at all, than for the truth never to influence the practice and issue in experience. The office of trial is that we may trust God ; the significance of danger is that we may look to the Lord our Rock. " Say ye not, A confederacy, to all them to whom this people shall say, A con-

federacy ; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself ; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary." The cake needs to be turned. The verbal knowledge of God needs to be verified by trust and obedience. The man who professes and does not practise is a cake unturned. The man to whom God is a notion, even though it be a venerated notion and not a practical resource, is the same. We are not to be unmanned by trouble ; still less are we to make an arm of flesh our trust. No ; we are to turn the cake. We are to meet emergence by trust and danger by faith. Thus shall we verify the Saviour's grace and the Father's care, and, to keep to the figure, become spiritually well baked throughout.

3. Another ground of Ephraim's impeachment was *pride*. We see this in verse 10 : "The pride of Israel testified to His face." Now, pride is always a one-sided and, therefore, spiritually false thing. Pride is based on fleshly comparison. No one could be proud who saw himself in the Divine light. "I have heard of Thee with the hearing of the ear," says Job, "but now mine eyes seeth Thee. Wherefore I abhor myself, and repent in dust and ashes." If self-complacence creeps into our hearts, it is quite time the cake was turned. There is no room for glorying in self. Even the wise man may not glory in his wisdom. It is incipient idolatry. Fleshly estimates are vain. Such comparisons are not only odious, but ruinous. Pride is one-sided. The cake must be turned. And in order to this, evermore turn to the Divine light, that, learning your nothingness, you may acquire the perfectness that is in Christ and become a united, consistent, harmonious whole.

4. A still further ground of Ephraim's impeachment lay in their licentious and inordinate use of temporal things. Heated by wine, they were carried, in various directions, into intemperate excess. Upon an almond branch may ap-

pear simultaneously buds, blossoms, and almonds ; but not upon the same stock can spirituality and sensuality find co-existent development. Those who riot and make wanton, who sate their souls in material things, to whom earthly good is *the* good—all these are as cakes unturned. There is no harm that you take your dinner with a relish, that you enjoy what God gives. But if in these outward things your soul's essential gratification is found, then you are an unturned cake. "I keep under my body," says Paul, "and bring it into subjection, lest that by any means, when I have preached to others I myself should be a castaway." There is a possibility of ruining the cake through self-indulgence. If Paul stood in awe of such a catastrophe, no less should we. Cultivate delight in the Lord, that sordid appetite may be kept in check with inflexible rein.

II. The teachings that underlie Ephraim's impeachment. These teachings strongly emphasize :

1. The need of a proper balance of character. It is well—*e.g.*, that we should have zeal. But zeal is only one side of the cake. What is zeal without knowledge ? or zeal that is contrary to knowledge ? It is a cake unturned, a character distempered, on the one hand, and untempered on the other.

The like applies to fidelity and love. How important to speak the truth ; and especially important is it when the truth in question is unwelcome or unpalatable. But even such fidelity needs to be sustained by love if the cake is not to be ruined in the baking.

So with knowing and doing. Both sides must be duly tempered, for here, as elsewhere, one-sidedness is fatal. "If ye know these things, happy are ye if ye do them."

On the same principle we have to cultivate at one and the same time energy and repose, the power to do and the power to bear God's will. Even faith itself is a cake of two sides, both of which have to be browned. For faith has its waiting as well as its working

time; and while he that believes is strenuous, he is also at leisure too.

2. Once more, the teachings in question strongly emphasize the need of a proper balance of truth. The application here we leave to the reader himself.

3. In conclusion, the general drift of the whole subject suggests to our mind the need of a correspondence between what Christ has done for us and what He is doing in us by His Spirit. To be well baked we need the cross of Christ translated into experience. Paul knew Christ's cross as a means of experimental crucifixion. The thought in Paul's mind was more than a judicial dying with Christ. It was that certainly, but not that alone. To him it meant a death experienced within, in which the world became dead to him and he to it. Thus did he become one with Christ in His dying and in His rising—a man on whose heart the Lord Jesus placed both His feet.

### AMERICA'S PRIVILEGES AND PERILS.

By KERR B. TUPPER, D.D. [BAPTIST],  
DENVER, COL.

*He hath not dealt so with my nation.—*  
Ps. cxlvii. 20.

SEVEN golden ages there have been in the world's life, which artists have delighted to paint and poets to sing and historians to make immortal—Egypt under the Ptolemies, Palestine under Solomon, Athens under Pericles, Rome under Augustus, France under Louis XIV., Italy under Leo X., and England under Elizabeth—each a great, glorious period as the world counts greatness and glory. But to the intelligent student of history in our nineteenth century of enlightenment and reform, there appears a better age and a better land under the free republic of America, which alone of earth's governments is of the people and by the people and for the people. If the gifted Guizot could declare that the wider and more intelligent a view a Frenchman takes of his

land the stronger will be his patriotism and the nobler his inspiration, with far greater truth may the declaration be made of an American, as, looking over the past four hundred years, he beholds in these western seas a new continent discovered and peopled, a new civilization planted and developed, a new and nobler era dawn than the world has ever known before. Ours is a land with no king nor subject, no master nor slave. Over us reigns no Francis II. of Naples nor Louis XV. of France nor Philip I. of Spain nor Bloody Mary of England. On the contrary, we rejoice, with tranquil and triumphant hope, in a home of priceless personal liberty, of exalted social prerogatives, of universal political equality, of absolute, joyous, unrestricted religious freedom. No Roman arena, no Coliseum agony, no Bartholomew massacre, no Inquisitorial fire. Rather that which John Milton declared would some day come America has actualized; not many sovereignties in one united commonwealth, but many commonwealths in one united and entrusted sovereignty. No wonder each of us makes it his proudest boast, *Ciris Americanus sum*.

This special occasion which has drawn us here to-night must be of interest to every true American—native-born or foreign-born. The order whose members gather with us at this hour in so large and inspiring a body represent some of the most fundamental principles of government and religion. Who alone may compose this order? They only who possess five qualifications:

1. A good moral character. American mechanics, see to it this moral standard never be lowered. Righteousness alone exalts a nation.

2. Belief in a Supreme Being, Creator and Preserver of union. The fool alone hath said in his heart, no God.

3. Opposition to union of Church and State. It was the Christ who said: "Render unto Cæsar that which is of Cæsar, and to God that which is of God."

4. Fidelity to free education and the American public-school system, guard-

ing ever that system with brave heart and heroic contest against sectarian interference, and upholding ever in connection with it the reading of the Holy Bible, which is the charter of liberty as well as the oracle of faith, the book of learning as well as the manual of devotion.

5. Protection to American institutions and the promulgation of American principles with the ever-inspiring motto: "Our country, right or wrong;" to help it get right when wrong; to help it on when right.

Every genuine American can subscribe to all this if in his heart of hearts he believes in these five things in connection with our nation—the defence of its existence, the preservation of its peace, the protection of its rights, the augmentation of its strength, and the culture and development of its moral and spiritual character.

But in order to the consummation of all this there are to be in the future, as never in the past, heroic contests on the part of brave, true, liberty-loving Americans. Along with all our national advantages, and they are many, touching as they do our life physical, social, intellectual, political and religious, we, as a nation, are confronted—what intelligent man or woman is blind to it?—with dangers gigantic, insidious, ever increasing and ever more formidable, with forces essentially inimical to an American civilization and the genius of our free institutions—dangers of forces which must be met with manly courage or they will sweep away, as with a mighty tidal wave, the whole fabric of our national glory. We have neither time nor disposition this evening to discuss these with anything like fulness, but to my prophetic eye there are for us, as a nation, in the future, three great and notable contests—not with cannon ball and powder and sword, it may be, but with mind and heart and ballot; yet battles as real as Marathon or Thermopyæ, Gettysburg or Rappahannock.

The battles to which in the future, as

never before, you and I are to be called by the bugle blast of patriotism and piety are three:

1. To save our land from unrestricted immigration of all kinds and classes.

2. To protect America against the union of Church and State, as it now exists in Europe, a baneful curse; and

3. To hurl back all the assaults upon our public schools, which are a nursery of our patriots, a bulwark of our liberty, a glory of our land.

Permit me to speak earnestly and judiciously on each of these coming American battles.

And first, one of our strongest future contests is to have relation to the union of Church and State. Truer words were never spoken than those of Martin Luther: "Over the soul God can and will allow no one to rule but Himself. The rights of the spirit alone are inalienable rights. A man may alienate an outward thing, but personality never. The surrender of individual conscience and will to anything external, as State, or pastor, or priest, is the degradation of personality." This being true, we see that the State must take care of national things, and leave religion and religious things alone; the Church must take care of spiritual things, and leave the State and civil things alone. God means the two to have no connection. Christ's was a spiritual kingdom absolutely. He meant his servants to follow Him here. Beginning with Constantine, the Church has failed to obey, and rivers of blood have been shed. The Established Church of Europe is in no few respects a curse. Our American civilization is the better because our Church life is the freer. Ever since in Rhode Island Roger Williams taught that civil authority has no jurisdiction over human conscience, the world has learned a new lesson. Largely because of this position our Constitution says today: "No religious test shall ever be required as a qualification to any office under the United States," and "Congress shall make no laws respecting the establishment of religion or prohibiting

the free exercise of it." Thank God, to-day and here the Bible is open, the ministry free, and each person and sect and Church may think and act according to the dictates of conscience. No wonder that here, as nowhere else in the world, pure, unemasculated religion, uncovered by human ritual and untainted by human tradition, is having free course and being glorified. In 1783 we have 1400 Christian ministers; to-day, 95,000; then 2000 churches; to-day, 142,000; then 200,000 church-members; to-day, 13,500,000.

Another of our battles is to be fought in preservation of free education and our public-school system. No nation is so advanced as ours in popular education. England, with 30,000,000 population, has 7000 students in universities; Germany, with 50,000,000 population, has 25,000; America, with 65,000,000, has 70,000 college students, 5000 theological, 20,000 legal and medical, a grand total of nearly 100,000. Our libraries exceed Europe's by 20,000,000 volumes. Our printing presses send out 15,000 daily and weekly periodicals, with 25,000,000 subscribers. Public opinion is here dominant as nowhere else. Our masses are educated as well as our classes. Dr. McGlynn well says, "The American people have justly looked upon the public school as the palladium of their liberties, and the necessary safeguards of the republic." In 1876 General Grant feelingly said to the Army of the Tennessee: "If we are to have another contest in the future of our national existence, the dividing line will not be Mason and Dixon's, but between intelligence and patriotism and ignorance and ambition. Let us labor for free press, free speech, free thought; keep Church and State distinct. Let not one dollar appropriated for education be given over to sectarian schools." And to Grant's sentiment all true Americans from the lakes to the gulf, and from the Atlantic to the Pacific, will say, "Amen and amen."

Unrestricted immigration is another thing against which we must battle

heroically. More than 21,000,000 foreigners and their children are on our shores from Europe alone; 11,000,000 have come since 1820. We have nearly twice as many Irishmen as has Ireland. Our 44,000 Italians in 1880 have become 307,000 in 1898. Eighty per cent of New York is made up of foreigners. Now, what of these? Many are noble men and women, valuable acquisitions; many are paupers and criminals. Boyesen, himself a Scandinavian, says, "America is now drawing from lower and lower European strata." Something must be done to arrest the arrival of the anarchist and nihilist and every base element among us—men with no knowledge of our history and no regard for our laws. In fifteen of our States an alien may vote; in eight no registration is required; in three registration is forbidden, and only four require an educational qualification. No wonder that in the presence of Mafia organizations in New Orleans, and anarchical revolutionists in Chicago, and nihilistic insurrectionists in Pennsylvania, a dominant question to-day before the patriot and philanthropist citizen and Christian is this, How shall we Americanize them before they foreignize us, Christianize them before they demoralize us, save them before they sink us? Truly it is time for true, liberty-loving Americans to revise their laws and cast their ballots and speak their minds and direct their energies in the interest of national preservation and perpetuity.

### STRIKING THOUGHTS FROM RECENT SERMONS.

PAUL was a very earnest, sincere man. His peculiarities came from the composition of his mind; the tone of his nature; that which was chief in him was such through what we would, perhaps, call imaginary. He was not a thinker as we of to-day count thinkers. He did not proceed from a dry, mathematical form of thinking out a problem; he had a mental eye, so quick and clear and strong that anything presented to him spiritually was as clear as any object brought before the eye—vivid, clear, real, making its impression on mind and heart, ruling his affections and sentiments. He was intense; I would say that he was a genius. But what do we mean by a genius? One whose energy exceeds the energy of every other man about him and whose force is distributed through his power, though it may

be pre-eminent in nature. These were the qualities of this man. What he saw he saw clearly, perfectly, and he felt what he saw deeply, strongly. He was able to bind together all his latent forces with the power of the divine spirit. This man had been sincere from the very first. What he believed in he held steadily before his mind; it went running through the currents of his life's blood, tingled through his nerves. He was ready to devote himself at any cost to the service of Jehovah. No man ever opened his heart and laid bare before men, letting them know his inmost secrets, as did Paul. It is a matter of great joy to us that he was moved to write these letters. The truth was held before his mind and revealed in his character and exhibited in his life and came forth in his acts in the simplest manner—he lived what he preached.—*Duryea*. (Acts xvi. 25.)

**RENAN**, the great French unbeliever, on being remonstrated with for his opposition to Christianity, said he was not opposed to the Protestant Churches, but to great ecclesiastical organizations. I can well understand that. Humble societies of Christians, having no other object but to glorify God in true service to humanity, have been among the mightiest forces on behalf of civil as well as religious liberty; but a powerful ecclesiastical organization is in great danger of being injurious to the freedom of men; a defender of what is established, an enemy to real progress. Free churches might unite in one grand organization, but the wisdom of such a course is open to very grave doubt. The Church has suffered enough already in that direction. The pathway of its history is strewn with its dissenters and heretics who have suffered death because of that desire for uniformity which was generated in that powerful confederacy miscalled the Catholic Church, than which the world has seen nothing more uncatholic.—*Rogers*. (Eph. iv. 3.)

How will the pool of corrupt politics ever be purified if religious teachers and other good men stand aloof from the performance of their political duties? If a city or country be good enough for a man to find a home and to make a living therein, they are good enough to demand of him the discharge of every duty becoming a loyal and patriotic citizen. The country whose law protects me is a country whose laws I should support; so I reasoned when I became a naturalized citizen. The man who is so engrossed with the duties of the other world that he cannot perform his duties in this world is not likely ever to see another world as good as this world. The better the man religiously, the more devoted ought he to be patriotically. Indeed, as a teacher of the Bible, a man will find as he studies its wonderful story that it stimulated the noblest patriotism, even as it fans the flame of the most fervent piety.—*MacArthur*. (Psalm cxxii. 6.)

If there is anything exceptional in our own day, it is that in every relationship of public and private life authority is diminishing and the power of influence is increasing. Men are strong in proportion to the strength of their convictions. He who has a firm grasp of great principles—and surely that is the Christian's claim—can apply them with the greatest flexibility. St. Paul had an answer to all the temporary problems which were laid before him. Conditions have changed, but the value of his answers remains, because they were fruitful applications of eternal truths. He was careful to allow latitude, to recognize differences of enlightenment, to respect sensitiveness of conscience, to take account of present distress, to observe proportion, to abstain from minute injunctions. We see in Him the power of Christian sympathy to overthrow needless barriers. We see the process by which the "hearts of the fathers could be turned to their children, and the hearts of the children to their

fathers." We see how carefully the great Apostle of the Gentiles could respect the timorous scruples of the Jewish converts without sacrificing the great principle of Christian liberty. We see how a powerful mind, penetrated with the mightiness and universality of God's revelation, could accept differences of opinion, and find room for divergent attitudes of mind. He protested only against wickedness and intolerance, against those who narrowed the meaning of the Gospel to suit their own prejudices, or who abused its liberty to introduce disorder.—*Creighton*. (Mal. iv. 6.)

ANY one who is conversant with current literature knows that Society, especially in its industrial conditions and contrasts, is now subjected to criticism more searching, more restless, more intense than has ever been known before in the history of the world. Not only are large masses of men dissatisfied with their lot, but many sober-minded, intelligent men have become questioners and critics of the conditions of human society. And under the pressure of these practical questions the Christian mind, the Christian heart, of the world, seeks again to find its Lord. We must recover the Christ in modern society. We must inform all social organizations with the spirit of Christ. Such is the earnest Christian thought and prayer of the hour. All social imaginations that intervene between the Christ and the great heart of humanity are to be cast down. A new captivity of the thoughts of all classes and conditions of men to the obedience of Christ is our promise of the century about to come.—*Smyth*. (2 Cor. x. 5.)

THERE comes times in this world of men when revolution is the one way out to liberty, the one way into righteousness, when the world is redeemed by being turned upside down. Could one study comprehensively the history of society—political, ecclesiastical, social, domestic, from the point of view of its revolution, one would recognize revolution as an integral part of the divine order. The history of civil liberty and the reformation of the State, the history of ecclesiastical liberty and the reformation of the Church, the history of spiritual liberty and the reformation of homes and hearts, is very largely a history of revolutions. But what are revolutions? Many of them, as every American knows who remembers Gettysburg, and Bunker Hill, or Paris in the last days of the eighteenth century, or the Cromwellian outburst against the Stuarts, were hurricanes of blood and fire sweeping over States and upturning national life with wild confusions. But the essential things about the revolutions that have redeemed humanity were not the blood, the fire, the clash of swords, the war of words. The essential thing which makes revolution so large a part of the divine order is that it means the breaking up of systems that have done their work and whose time to pass away has come. There can be great revolutions without blood, or fire, or clash of swords, or war of words; great revolutions that are as calm and silent as God Himself, coming into the world as Christ came into the world, not to strive and cry to be heard in the street, but clothed in the dignity of truth and nerved by the omnipotence of conscious right, to overcome the old order by the new, to usher the sovereignty of another king, to change not the methods only, but the motives of men. And there come times in the State, in the Church, in the household and in the heart, when progress is impossible apart from revolution; when things must be turned upside down to be redeemed, quickened and renewed. Periods of moral and spiritual depression come to communities, households, and persons. But nothing is more certain than that a remedy exists in the spirit and power of that revolutionary Christ, who came not only to die for the world, but, through spiritual agencies, we dimly comprehend and are slow of heart to believe, also to turn the world upside down.—*Hall*. (Acts xvii. 6, 7.)



MANY are the instances which might be gathered from the historic page of the recovery of some Christian truth and power by men who, at the cost of peace and in peril even of life, have bravely cast down social and religious imaginations amid which the Master's true spirit was being lost. Such famous examples show that this work of Christian restoration often must needs be done, that it is work to which the Head of the Church in any age may call and anoint His true servants to do—the work often arduous and usually for a time misunderstood, even among brethren, of casting down whatever is merely imaginary, and finding what is real and eternal in the faiths and traditions of the Church. With all the chapters of Church history as our lesson-book, it would be either unpardonable pride on our part, or else pitiable ignorance, for us to suppose that we can be wholly exempt from such necessity; that we alone may not need, as all the Christian generations before us have needed, to be rid of human imaginations, to bring down high things that obscure the light of the true God, and to find again for ourselves and for our churches, for the spiritual faith of our age, and for our most personal life, the true Christ and His rule of God.—*Smyth*. (2 Cor. x. 5.)

### THEMES AND TEXTS OF RECENT SERMONS.

1. The Holy Spirit in Creation. "The Spirit of God moved upon the face of the waters."—Gen. i. 2. R. P. Kerr, D.D., Richmond, Va.
2. The Church and the Masses. "And the common people heard Him gladly."—Mark xii. 37. Rev. A. M. Daboc, East St. Louis, Mo.
3. The Earthly Body of the Heavenly Christ. "Now ye are the body of Christ and members in particular."—1 Cor. xii. 27. Rev. D. I. Howard, Goddard, Kan.
4. The Fathers and their Faith. "Your fathers, where are they? and the prophets, do they live forever?"—Zech. i. 5. T. W. Hooper, D.D., Christiansburg, Va.
5. The Christian Standard. "Lift up a standard for the people."—Isa. lxi. 10. Rev. J. A. Holmes, Haven, Kan.
6. The Foreign Mission Work of the Church. "Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought."—Isa. lx. 11. Rt. Rev. C. K. Nelson, D.D., Brooklyn, N. Y.
7. The Revolutionary Christ. "Those that have turned the world upside down are come hither also, saying that there is another king, one Jesus."—Acts xvii. 6, 7. Charles Cuthbert Hall, D.D., Brooklyn, N. Y.
8. The Antagonism between the Church and the Theatre. "For the grace of God, that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world," etc.—Titus ii. 11-14. Rev. Joel T. Dawes, Jr., Atlanta, Ga.
9. The Glory and Unity of the Church. "And the glory which Thou gavest me I have given them; that they may be one, even as we are one: I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me."—John xvii. 22, 23. Walter C. Smith, D.D., LL.D., London, Eng.
10. The Recovery of Christ. "Casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into subjection to the obedience of Christ."—2 Cor. x. 5. Newman Smyth, D.D., New Haven, Conn.
11. Church Problems, Old and New. "He shall turn the heart of the fathers to the children, and the heart of the children to the fathers; lest I come and smite the earth with a curse."—Mal. iv. 6. Rt. Rev. Mandell Creighton, D.D., Bishop of Peterborough, Worcester, Eng.
12. Ecce Homo—A Study in Comparative Religion. "Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the man."—John xix. 6. George C. Lorimer, D.D., Boston, Mass.
13. Home Life. "Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria; he was also a mighty man in valor, but he was a leper."—2 Kings v. 1. James M. Farrar, D.D., Brooklyn, N. Y.
14. Redemption of the Soul. "For the redemption of their soul is precious, and it ceaseth forever."—Psalm xlix. 8. Rev. Dr. Tudor, Richmond, Va.

### Suggestive Themes for Pulpit Treatment.

1. The Migration of the Soul. ("Oh, that I had wings like a dove! for then would I fly away and be at rest."—Psalm lv. 6.)
2. The Unchanging Good Fortune of the Righteous. ("There shall no evil happen to the just."—Prov. xii. 21.)
3. The Tenacity of Sin. ("For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me."—Jer. ii. 22.)
4. An Unsafe Investment. ("So is he that layeth up treasure for himself, and is not rich toward God."—Luke xii. 21.)
5. The Power of Leadership. ("And Elisha prayed and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and behold, the mountain was full of horses and chariots of fire round about Elisha."—2 Kings vi. 17.)
6. The Divine Power in the Government of Cities. ("Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain."—Psalm cxxiii. 1.)
7. The Pitted Speck in Garnered Fruit. ("For whosoever shall keep the whole law and yet offend in one point, he is guilty of all."—James ii. 10.)
8. Hindering the Gospel. ("Lest we should hinder the gospel of Christ."—1 Cor. ix. 12.)
9. Self-Deception in Apparent Devotion. ("Be ye doers of the word, and not hearers only, deceiving your own selves."—James i. 22.)
10. Christ's Demand of Enthusiasm. ("I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot."—Rev. iii. 15.)

11. The Overmastering Desire of the True Minister. ("I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds."—Acts xxvi. 29.)
12. The True Method of Soul-Saving. ("Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee."—1 Tim. iv. 16.)
13. The One Theme of the Preacher. ("For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."—2 Cor. iv. 5.)
14. The Bible View of Suicide. ("For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's. For to this end Christ both died and rose and revived, that he might be Lord both of the dead and living."—Rom. xiv. 7-9.)

## ILLUSTRATIONS OF BIBLE TRUTHS FROM SCIENCE AND HISTORY.

THE statement in 1 Sam. xvii. 5-7 concerning the weight of the armor of the Philistine giant, Goliath, has always been regarded by some with more or less of incredulity. Two hundred and eight pounds for a coat of mail certainly were not a light weight, and a spear whose head weighed six hundred shekels, or twenty-five pounds, must have required considerable muscle to render it at all effective as a weapon of offence. A recent discovery, however, in an ancient Armenian royal palace by M. de Sarzac, who, under the sanction of the Turkish Government, has been carrying on excavations in Chaldea, tends to make the old Jewish story perfectly credible. It is that of the "colossal head of an immense lance" fourteen centimetres, or five and a half inches broad, and eighty centimetres, or thirty-one and a half inches long, having six holes in it to fasten it to its shaft. There is an inscription upon it, which, however, does not give any information as to its original possessor, though certain archaeologists of repute, from various indications, are inclined to ascribe such ownership to the giant Isdubar.

THE results of the three expeditions sent out by the Oriental Museum at Berlin to Northern Syria are especially gratifying to students of the Scriptures. The monolith of Esar-haddon, son of Sennacherib, "King of Assur," who brought home "the children of the captivity" (Ezra iv. 2), gives some data concerning the Assyrian conquest of

Egypt which are new and important. It tells of the pursuit of Tirhakah, King of Egypt and Ethiopia, from Iskhuper to Memphis; of repeated attacks upon the retreating Egyptians, all of which seem to have been successful; of the thrice wounding of Tirhakah; of the taking of Memphis after the siege of half a day; and of the capture of the son of Tirhakah. This Tirhakah, the report of whose approach, it will be remembered, led Sennacherib to send to Hezekiah the letters which occasioned him so great anxiety, is represented on the monolith as a negro, a fact which could hardly be gathered from the monument of Medeenet Haboo, with which the world was previously acquainted, and which has his figure and name upon it. The monolith represents him in company with another king, who is dressed in Syrian costume, kneeling before Esar-haddon, who has hold of a cord, one end of which is fastened to a hook that passes through Tirhaka's lip. Who the second king may be is uncertain. By some he is thought to be the monarch of some petty Syrian province. It is not, however, impossible or improbable that it was the son of Hezekiah, Manasseh, who was taken among the thorns, bound with fetters, and carried captive to Babylon by the captains of the host of the King of Assyria.

THE recent death of Marshal MacMahon brings to mind his celebrated reply to his commander at Malakoff,

when ordered to fall back : "J'y suis, j'y reste" ("Here I am, here I stay"). It was the magnificent resolution back of this reply which accomplished the fall of Sebastopol. His trumpet would not sound retreat. Like Luther's "Here I am. I can do no otherwise. God help me. Amen," it voiced the alternative, "Victory or death." It is a motto worthy of every Christian. He has the example and the command of an inspired apostle in adopting it : "Having done all, stand."

"As doves to their windows." The instinct, if it be such, which leads the dove to return to its home from a distance has oftentimes proved its serviceableness to man. It is a striking fact, however, that the beautiful creature possessing this instinct should now be transformed from a messenger of peace into one of war. Most of the governments of Europe have adopted a regular system of training so-called homing pigeons for military purposes, England alone, of all the great powers, having neglected it. It is an occasion of congratulation that the more perfect the preparations for war the more probable the continuance of peace ; so that the dove may after all prove itself, by the very faculties that render it serviceable for military purposes, an agent of the Divine Peace-maker, who assumed its form in His descent upon the Prince of Peace.

GREAT spiritual lessons are constantly breaking out from the natural world for the enlightenment of man. In an

interesting article by Eduard Strasburger in the *Deutsche Rundschau* for September, treating of the interdependence of the various processes of plant life, we are told : "The operative mechanism of the plant responds to external conditions by measures which are always the most beneficial for the plant under those conditions. It is precisely because the plant has no possibility of regulating its reactions by choice, that it always reacts most favorably for its own well-being." Precisely in proportion as man sinks his will in the will of God does the same truth hold good in higher spheres. The operative mechanism of the soul will respond to external conditions by measures which are always the most beneficial for the soul under those conditions, even though they be Gethsemane experiences, if only there be the submissive and assenting "Not my will, but Thine, be done." It will be found that all things work together for good when such is the case.

It is a striking commentary upon the scriptural view of motherhood that the latest and most advanced science declares authoritatively that "A society in which the maternal instinct no longer asserts itself is at a low stage of degradation, and doomed to almost inevitable extinction." This is a truth which needs emphasizing in these days when it is too widely true that children are regarded as an encumbrance rather than as a heritage of the Lord, and the fruit of the womb as a bane rather than as a benison.

## HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

IN the issues of the HOMILETIC REVIEW, during 1894, it is proposed to embrace in this department some marginal notes from my own study Bible, which have been gathered from various sources which cannot now always be traced as these hints were embodied in

my own Bible without any expectation of ever giving them wider publicity ; and, on account of the very restricted space, were entered in the most condensed form. Most of them are the discoveries and developments of private and personal study in the original languages

of the Bible. If anything shall, however, appear that is from other sources, and is not so acknowledged, let it be understood in advance that no claim to originality is implied. These "hints and helps, textual and topical," are freely given to my brethren for such inspiration as they may afford to a more systematic study of the Word and to a more skilful use of its glorious truths and teachings in saving and sanctifying others. —A. T. P.

THE following *symbols of the power and value of the Word of God* are used within its pages. We may class them under *seven* divisions :

1. The *mirror*, to show us ourselves both as we are and as we may and ought to be (James i. 25).
2. The *laver*, to wash away our sin and filth (Eph. v. 26). It is noticeable that the *laver* may have suggested the *mirror*, because the water first mirrors the face which it cleanses.
3. The *lamp* or *light* to reveal the way and to guide us in it (Ps. cxix. 105).
4. The *milk*, *bread*, *strong meat*, *honey* — a variety of food, furnishing sustenance and satisfaction to believing souls at every stage of spiritual history and development, from the new-born babe to the full-grown man (Heb. v. 12-14 ; Ps. xix. 10, etc.).
5. The *fine gold* to enrich and adorn us with heavenly treasure and beauty (Ps. xix. 10).
6. The *fire*, *hammer*, *sword*, weapons and implements for the work and warfare of the Christian life (Jer. xxiii. 29 ; Heb. iv. 12 ; Eph. vi. 17).
7. The *seed*, to beget souls in God's image, and to plant the world-wide field for the harvest of the kingdom (James i. 18 ; 1 Peter i. 23 ; Matt. xlii.).

#### Conditions of Blessing.

1. *Humility* (3 Chron. vii. 14 ; Ps. xix. 12 ; cxxxix. 23, 24).
2. *Prayer* (Matt. vii. 7 ; xvii. 21 ; 1 John v. 14, 15).

3. *Faith* (Heb. xi. 6 ; James i. 6, 7 ; Matt. xvii. 20 ; Luke xvii. 6).
4. *Obedience* (Mal. iii. 10 ; John xiv. 23 ; xv. 7 ; Acts v. 32).
5. *Agreement* (symphony) (Matt. xviii. 19 ; 1 Pet. iii. 7).

*Service may be declined or shrunk from because of consciousness of*

1. *Incompetency*, Moses (Ex. iv. 10).
2. *Impurity*, Isaiah (Isa. v. 5, 6).
3. *Ignorance*, Jeremiah (Jer. i. 6).
4. *Inexperience*, Thomas (John xx. 25).

#### Names of God.

*Jehovah*, generally found as "LORD" or "GOD" in small capitals.

*Adhonai*, "Lord" without capitals.

*Elohim*, "God" without capitals.

All three are found together twice only (Ex. xxxiv. 28 ; Amos v. 16).

"To understand the specific use of each book is like having a guide-book in the exploration of a country. Such a knowledge is the key to open closed doors, and often makes all commentaries needless." —BISHOP PERCY.

"MIRACLES teach us the significance of the *forces* ; parables, of the *forms* of creation." —HUGH McMILLAN.

#### Genesis.

Book of Beginnings, as the word implies. To God no beginning is ascribed ; but to all else. Here all things, material or moral, in direct statement or in type, suggestion or illustration, are traced to their origin. Within this book every great leading fact, truth, relation, and revelation are to be found in germ ; and the rest of the Bible is the unfolding and development of these germs.

For example, here are the "genesis" of creation and humanity ; of marriage and the family ; of the State, the nation, civilization and history ; of law and penalty ; of sin and sacrifice and salvation ; of work and worship ; the Sabbath, the Church, the promise and

prophecy ; language and literature, mechanic arts and fine arts ; science, poetry, etc.

Here are taught *primary truths*, first lessons for the race of man, such as the unity, trinity, eternity of the Godhead ; God's natural attributes—power, wisdom, etc. ; His moral attributes—holiness and goodness, etc. ; the unity of the race in origin, sin and redemption ; the relation of husband and wife, parent and child ; the subordination of the animal creation to man's authority and service, etc.

"Nihil pulchrius genesi, nihil utilius" (Luther).

GENESIS i. 1, "*In the beginning God created the heaven and the earth.*"

Note the sublime assumption of the being of God, which the Bible makes no attempt ever to prove, but takes for granted that a Creator is implied in a creation, so that only a fool denies or doubts it (Ps. xiv. 1 ; Rom. i. 19, 21).

Murphy's comment on this verse is very fine : " This simple sentence denies atheism, for it assumes the being of God ; it denies polytheism, for it confesses the one eternal Creator ; it denies materialism, for it asserts the creation of matter ; it denies pantheism, for it assumes the existence of God before and apart from all things ; it denies fatalism, for it involves the freedom of the Eternal Being."

No statement is made as to the *first* creation of matter or of the earth ; and there is room for a wide interval of time between the first and second verses.

Hugh Miller regarded this chapter as a series of creative scenes which appeared in inspired vision to Moses as in a succession of panoramic pictures which he simply described as he saw them—a kind of *backward* prophetic look, similar in kind to foresight, but different in direction, implying equal miracle of omniscience, but not necessitating, even on the part of the seer himself, the understanding of all that he saw and recorded. If such were the case, the prophetic "days of creation" were not necessarily solar days of twenty-

four hours. No limitation of time is implied any more than in apocalyptic visions of the future. The ancient seer may have seen darkness giving place to light, chaos to cosmos, an evening and a morning bounding each new epoch of creative energy. This may leave this chapter to be a creative "poem," and yet leave its inspired character intact.

Some have said that creation, in Genesis, does not accord with scientific fact as discovered. But the marvel is not that apparent contradiction should here be found in a record far antedating all scientific discovery, but that so complete a harmony with the great established facts of science should here be found, when as yet all science was in infancy. For centuries after Moses' death even sages and philosophers blundered absurdly and preposterously. Plato taught that the earth is endowed with intelligence, and Xenophanes that God and the world were identical, and Kepler believed that the earth is a living animal, having will and voluntary motion. The old astronomers taught that the "Milky Way" was the pathway once trodden by the sun god, and still showing in its luminosity the track of his footsteps. Others held that it was a solid band ("firmament") holding together the parts of the globe, as hoops, a barrel. Mahomet taught his followers that the mountains were made like great chains or anchors, to hold the earth together and keep it from straying out of its orbit. Compare the Mosaic cosmogony with these teachings, or with the well-known Hindu theory of the universe, which we may paraphrase somewhat thus :

"'Twas myriads of ages gone when earth began to be.  
A flat triangular expanse, in three great stories built.  
Upon the backs of Elephants, held up, their tails turned out—  
The Elephants upon a Tortoise' back stood firm,  
The Tortoise on a serpent's coil, its tail within its mouth,  
The Serpent, on no one knows what, not even the sages,  
And when the Elephants shake themselves, earth quakes," etc.

Suppose such nonsense as this had crept into the Word of God !

Here three great truths are at least indirectly hinted :

1. Creation of the world by Divine power.
2. Globular form and suspension in space.
3. Gradual preparation for the home of man.

That *YOM*—day—is here indefinite in duration is shown by other uses of this word, which always means a period of duration having definite limits, but not necessarily a solar day. Compare Gen. ii. 5, where it includes the whole six days of creation ; Ps. xcv. 8, where it includes forty years, etc.

*Verses 2, "The Spirit of God moved upon the face of the abyss."* The word spirit is the same as wind or breath—a fine hint of the nature of the Spirit—vital to God as breath to a living body, powerful as wind, and as various in all His operations. (Compare John iii. 8.) How like the wind is the Spirit ! Invisible, incomprehensible, independent of human control, yet indispensable to human life, seen not in Himself, but His effects. The creation of matter is a fine type of the new creation, of regeneration, the new genesis of a renewed soul.

1. The *Spirit moves* over a chaos and in the midst of moral darkness and barrenness.

2. *Light* is the first sign of new life ; we begin to know ourselves and our need and our Saviour.

3. *Separation* comes next. Lower things and higher things begin to be parted, and take their proper place and relations.

4. *Life* manifests itself in character, with all its beauty and fertility.

5. *Influence*—there is the seed of life in the fruit. The disciple has within himself the secret of the propagation of the kingdom of God.

*Verses 6, a "firmament,"* literally that which spreads or overspreads, an *EXPANSE*.

*Verses 11, "And God said, Let the*

*earth bring forth GRASS, the HERB yielding seed, and the FRUIT TREE yielding fruit."* Here are the three primeval forms of vegetation, and science cannot better the classification after six thousand years. The *grass*, which grows on the very surface, and was made to be trodden and cropped and mown, and is perennial, and comes of itself ; the seed-bearing *herb*, next in height and more easily destroyed, requiring more culture and useful to a more limited degree, including the cereals and grains which must be harvested and prepared for man's use ; the fruit-bearing tree, more rare, and requiring to be planted and protected, and whose *fruit* only is valuable for general uses.

*Verses 14-18, "And God said, Let there be lights in the firmament of the heaven to divide the day from the night ; and let them be for signs, and for seasons, and for days, and years : And let them be for lights in the firmament of the heaven to give light upon the earth : and it was so. And God made two great lights ; the greater light to rule the day, and the lesser light to rule the night : He made the stars also."*

It is not said here or in verse 14 that these lights were *at that time* created. They then became visible as luminaries ; they appeared in the expanse, and began to separate between day and night ; and they served henceforth for "signs" of Divine power, and for signals to the mariner ; to mark the seasons, to define the day by the diurnal rotation of the earth, and to limit the year by the coming around of earth to the same position in its orbit.

*Verses 20-31, "And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind : and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl*

*multiply in the earth. And the evening and the morning were the fifth day. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw everything that He had made, and, behold, it was very good. And the evening and the morning were the sixth day."*

The one noticeable feature here is that Moses follows the true order of creation. Comparative anatomy is a modern science. It makes the creation to proceed from lower to higher types, and it determines the place and grade of created being by the proportion of brain to spinal cord. This in the fish is two to one; in the reptile, two and a half to one; in the bird, three to one; in the mammal, four to one; but in man, thirty-three to one. Moses appears exactly to follow this order. He puts the winged animal higher than fish and reptile, and whales, which are mammals, are mentioned after all these (verse 21). Who taught Moses comparative anatomy?

Certainly there is a remarkable agreement here between the most clearly ascertained facts of science and the teachings of the Word of God. Both seem to agree in the order of creation:

1. A watery waste over which dense vapors hang, excluding sunlight. Earth comparatively formless and barren.
2. Light of some sort struggling through the curtain of mist.
3. Atmospheric expanse dividing clouds from seas.
4. Continent appearing and vegetation in three kinds.
5. Sun, moon, and stars appear in expanse.
6. Animal life in four main divisions—fish, reptile, bird, mammal, and in this order.
7. Man last of all, crown of creation.

## THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

JAN. 1-6.—MY RESPONSIBILITY TO CHRIST'S CHURCH FOR THE NEW YEAR.—Col. i. 24.

So, then, the Church is the body of Christ—that is the constant statement of the apostle.

That which now represents Christ in the world, that which enshrines and manifests Him in the world, as your

body enshrines and manifests your spirit, is His Church. Another states the great fact well: "The Church is Christ's body in a real though spiritual sense. Christ is the Head, His people the members. Christ is the vine, they the branches. Christ dwells in the Church as life dwells in a living body. Christ fills the Church with His life, feeds it

with His body and blood, beautifies it with His comeliness, calms it with His peace, brightens it with His holiness, and finally glorifies it with His glory. All things are delivered unto Him of the Father, and all that He has He has for the Church."

(A) Since the Church is the body of Christ, and since Christ is the Head over all things for His Church, membership in Christ's Church is the *loftiest dignity and honor*.

Charles Albert, we are told, went to help the Milanese. The Austrians, vastly outnumbering, drove him back toward Turin, defeated him at Novara, swayed renewed sceptre over the revolted provinces. The king abdicated in favor of his son, Victor Emanuel. When the young king accepted the crown he pointed his sword toward the Austrian camp and said, "By the grace of God there shall be a united Italy." It seemed then but an empty boast. Yet his prophecy turned to fact. Marshal Radetjky proposed to him the abolishment of the constitutional charter granted to the people by his father, and advised him to follow the Austrian policy of unbridled oppression. But the young king declared that, sooner than subscribe to such conditions, he was ready to renounce, not one crown, but a thousand. "The house of Savoy," he said, "knows the path of exile, but not the path of dishonor." Right noble answer! Better anything than disloyalty to a high ancestry, than falseness to the laws of the kingdom of which he had been made the leader.

But when the ancestry is the glorious company of the apostles and the noble army of the martyrs, and when the kingdom is the Holy Church of the Lord Jesus, how quick should be our sense of the illustrious honor of share in it and membership; how sensitive should we be lest we, contracting stain, should bring stain on her.

(B) Besides, since the Church is Christ's body, service to the Church is precisely and veritably service to Christ. And the final test of the genuineness

and success of your life and mine shall be whether or not we have done service to Christ in the persons of the members of His body. "Inasmuch as," etc. (Matt. xxv. 40).

(C) That man is foolish and stupid who does not seize the eras of his life for summoning resolve toward better, faithfuller, hollier living.

Certainly no man can live better who does not resolve toward it. Much of the miserable worldly sneer in the secular press toward what it calls "swearing off" on New Year's Day is but symptom of the terrible moral carelessness of the press, which will steadily affront God's law and man's by flaunting forth its secular Sunday sheets.

And do not be afraid of anew resolving because you may have failed in carrying out your resolutions in the past. Quaint George Herbert sings the truth wisely and worthily:

"Said I not so—that I would sin no more?

Witness, my God, I did;

Yet I am run again upon the score:

My faults cannot be hid.

"What shall I do? Make vows and break them still?

'Twill be but labor lost;

My good cannot prevail against mine ill:

The business will be crost.

"Oh, say not so; thou canst not tell what strength

Thy God may give thee at the length.

Renew thy vows, and if thou keep the last,

Thy God will pardon all that's past.

Vow while thou canst; while thou canst vow, thou mayst

Perhaps perform it when thou thinkest least.

"Thy God hath not denied thee all,

Whilst He permits thee but to call.

Call to thy God for grace to keep

Thy vows; and if thou break them, weep.

Weep for thy broken vows, and vow again:

Vows made with tears cannot be still in vain.

Then once again

I vow to mend my ways;

Lord, say Amen,

And Thine be all the praise."

(D) And now, since the Church is the body of Christ; since membership in it is loftiest dignity and honor; since service toward the Church is veritable service of Christ, and since the final test of the worth of life shall be whether



we have rendered such service, in what better direction can we Christians make renewed resolve, as we stand on the threshold of an opening year, than toward gladder, faithfuller fealty "for His body's sake, which is the church"?

Let me suggest certain good resolutions I think we Christians ought to make Christ's church-ward, as we enter this New Year :

(a) Resolution of *prayer* for the Church.

(b) Resolution of *pecuniary support* of the Church.

(c) Resolution of *presence* in the Church.

(d) Resolution of *participation* in the Church.

(e) Resolution of *extension* of the Church.

And let us always remember that the Church is not a vague, far-away, nebulous something, but that it is—at least the local Church to which we belong is—a definite society made up of definite individuals; and that the success of such Church can only be as *each individual member* actually ministers to her success. Let us, then, each one, resolve to do this individual ministry for the Church, and so recognize and meet our individual responsibility.

JAN. 7-13.—A FOOLISH BRAVERY.—Jer. xxxvi. 24.

Jehoiakim is king in Jerusalem. The best of fathers he had—the devout, true-hearted Josiah; but this Jehoiakim turned out to be the worst of sons. Against God King Jehoiakim used his power. And the badness in the lifted places struck infection through the lower orders of the people. Sin was getting everything out of gear in that kingdom of Judah. But Jehoiakim was not going on unwarned. Jeremiah, the Lord's prophet, was living in Jerusalem, and faithfully Jehoiakim was being told of the Divine displeasure and of the doom for his own and the people's sins which was surely gathering. Read now Jer. xxxvi. 1-32.

And the point is that, notwithstanding such defiance of the Divine will, and such refusal to treat rightly the Divine message, and such childish rage against and mutilation of God's Word written in the prophetic roll, neither Jehoiakim nor his courtiers were afraid. They were puffed up with a foolish bravery (Jer. xxxvi. 24).

Think a little of such foolish bravery. There is many a modern instance and illustration of it.

(A) It is a foolish bravery to *ignore facts*. Just that did Jehoiakim.

(a) It was a fact that he had sinned.

(b) It was a fact that Jeremiah was God's prophet.

(c) It was a fact that God, by the mouth of Jeremiah, had spoken doom for the sin of Jehoiakim unless he should repent.

But Jehoiakim would have nothing of these facts. He cut the roll to pieces and threw it in the fire, etc. But thus petulantly and wilfully to ignore facts did not change the facts. The facts stood. And it was the foolishlest sort of daring thus to ignore them (Jer. xxxvi. 27-32).

Go on to think of certain facts.

(a) It is a fact that good is what ought to be.

(b) It is a fact that God is the good.

(c) It is a fact that evil is what ought not to be.

(d) It is a fact that the good which ought to be must be against the evil which ought not to be.

(e) It is therefore a fact that God, who is the good which ought to be, must be Himself against the evil which ought not to be.

(f) It is, therefore, a further fact that if I choose the evil which ought not to be, the good God, who must be against the evil which ought not to be, must be against me.

All this is written in two Bibles—in the Bible of the Scriptures, in the Bible of the nature of things.\*

\* I am indebted to Mr. Joseph Cook for the suggestion of such sort of statement of these essential facts.

And now, if I just ignore such facts as these and treat them as though they were not, it is the foolishness of bravery ; it is poor bravado. Yet multitudes, during the past year and entering on the new year, have been and are doing precisely this. Does not the lapse of an old year and the beginning of a new admonish us it is time to stop such sheer and senseless carelessness of facts ?

(B) It is a foolish bravery to *imagine yourself an exception from the working of the Divine law*. Doubtless this was a kind of reason prompting Jehoiakim. It is quite likely he thought that the law of doom for sin would not strike him, a king. If he did not think so, multitudes of men do think so.

Have you never been subdued into a vast awe, as the absolute irreversibility of natural law has been pressed upon you ? In this changing, transitory world there is one thing we can count on—the laws of physical nature will hold on their courses. The great wheels turn constantly, and they keep turning. It is because natural law is so unchanging that we may build our cities, and send our ships, and plough our fields, and reap our harvests.

But there is another and a fearful side to this irreversibility of natural law. When, for any reason, man stands athwart one of these great natural laws, the penalty for violation is sure to smite.

And this is as true in the *moral* realm. It is a foolish bravery to think yourself an exception to God's law. He said it,—there are many who think it who do not so plainly say it—that young man, whom I was seeking to dissuade from courses of dissipation. "Oh," he answered, "it may hurt other fellows, but it won't me ; I am an exception." How crammed with folly such temerity !

(C) It is a foolish bravery to *refuse truth which you dislike*. This Jehoiakim did. The prophet's roll which warned him he cut to pieces.

(D) It is a foolish bravery to go on *heedlessly, saying "I don't care."* Thus

did Jehoiakim, and multitudes follow him.

(E) It is a foolish bravery to *refuse repentance*. This Jehoiakim did, but the doom smote (Jer. xxxvi. 30).

Behold a real and a right bravery. In the British Museum I saw the MSS. of a letter from General Gordon to his sister, dated Khartoum, February 27th, 1884—"I have sent Stewart off to scour the river White Nile, and another expedition to push back rebels on the Blue Nile. With Stewart has gone Power, the British consul and *Times* correspondent ; so I am left alone in the vast palace, but not alone, for I feel great confidence in my Saviour's presence.

"I trust and stay myself in the fact that not one sparrow falls to the ground without our Lord's permission ; also that enough for the day is the evil.

"All things are ruled by Him for His glory, and it is rebellion to murmur against His will."

A real bravery springs out of oneness with God. Do we not all need that sort of courage for this new year ?

#### JAN. 14-20.—FOR A PATTERN.

Pattern here means outline ; as when an artist draws the boundaries and fills in the main features of his picture.

So what the apostle would say is that in the mercy and long-suffering of Jesus Christ toward himself, and in his response to Jesus Christ, there was furnished for all time a kind of outline sketch of a genuine conversion.

One thing is certain, the conversion of Paul was a genuine conversion.

Think a moment of what a moral turning Paul's conversion was.

(A) *It was a change of creed.*

(a) It was a change of creed as to *thought of Christ*. Says Paul, "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth" (Acts xxvi. 9). But immediately after his conversion this same Paul "straightway preached Christ in the synagogues, that He is the Son of God" (Acts ix. 20).

(b) It was a change of creed as to *grounds of hope of salvation*. Paul said, Phil. iii. 4-6; but subsequently this same Paul came to say, Phil iii. 7-9.

(B) But this conversion of Paul was not only a change of creed, it was also a change of *moral purpose for life*. At first compelling Christians to blaspheme (Acts xxvi. 10, 11), but afterward knowing nothing but Christ and Him crucified (1 Cor. ii. 2).

(C) But this conversion of Paul was also a *change in disposition*. Formerly he was vindictive with Jewish hate against all Gentiles; but afterward he became so tender and self-sacrificing that he declared he would eat no meat while the world stood, if thus he should cause to stumble even the weakest Gentile Christian (1 Cor viii. 13).

(D) But this conversion of Paul was also a *change of will*, of the momentum of the whole being. Formerly the set of his nature had been plunging against Christ; afterward, as though Niagara should reverse itself, every power in him marshalled itself for Christ and toward Him.

(E) Consider, also, that this conversion of Paul was a *turning from all worldly advantage*.

"The conversion and apostleship of St. Paul alone, duly considered, is of itself a demonstration sufficient to prove Christianity to be a Divine revelation" (Lord Lyttleton).

It is a good demand to make of a sceptic—account, if you please, for the conversion of St. Paul.

And the apostle in our Scripture tells us that this conversion of his was for a pattern, a kind of outline and specimen sketch for all who should afterward be converted. So that, in Paul's conversion, we may discern, for the testing and the measuring of our own spiritual state, the general traits of a genuine conversion.

First. The first trait of a genuine conversion is the facing by the soul of the *greatest of questions* (Acts ix. 4, 5). This is the greatest of questions, What is my personal attitude toward Jesus Christ? As for Paul, for you.

Second. The second trait of a genuine conversion is the *right decision* of this greatest of questions, self-surrender to Jesus Christ, "Lord, what wilt *Thou* have me to do?" (Acts ix. 6.) True conversion does not consist in long struggle, bitter remorse, deep despair, waiting for light, time for reform and to repair the past, but does consist in assent of intellect and consent of heart to Jesus Christ.

Third. The third trait of a genuine conversion is *obedience* (Acts ix. 6, 8). That command to go into the city and in such blinded and helpless way was a difficult command and humiliating. In what different way had Paul thought to enter! But Paul *obeyed*.

Fourth. A fourth trait in a genuine conversion is *not* necessarily a sudden coming into the light. "And he was three days without sight" (Acts ix. 9).

Fifth. But a fifth trait of a genuine conversion is *entrance* into the habit of the Divine life. "Behold, he prayeth" (Acts ix. 11).

Sixth. A sixth trait of such conversion is *confession of Christ*. "And he arose and was baptized" (Acts ix. 18).

Seventh. A seventh trait of such conversion is *service*. He straightway preached Christ (Acts ix. 20).

Eighth. An eighth trait of such conversion is *increase* (Acts ix. 22).

Ninth. A ninth trait of such conversion is *steadiness under trial* (Acts ix. 23, 26).

And a soul thus converted may be certain of the Divine help. Somehow some Barnabas will appear for it (Acts ix. 27).

What Jesus did for Paul He wants to do for you. Is not the beginning of this new year a good time in which to let Him do it for you? "Except a man be born again he cannot see the kingdom of God."

JAN. 21-27.—STRENGTH.—1 Kings xvii. 1.

When they buried John Knox in Edinburgh, the Earl of Morton, the then Regent of Scotland, as they lowered the body of Scotland's chiefest hero into its

grave, exclaimed, "Here lieth a man who in his life never feared the face of man; who hath oft been threatened with dagge and dagger, but yet hath ended his days in peace and honor."

I wandered through the quaint house of John Knox not long since. The house stands, and quite unchanged, there in Edinburgh, on the High Street. A sentence of his, hung on the walls as a kind of legend, held me because it tells so well the steady strength of the hero's life, and reveals also the source whence he got his strength. "From Isaiah, Jeremiah, and other inspired writers, I have learned to call a fig a fig, and a spade a spade."

The John Knox of the Scripture is Elijah. In the wonderful portrait gallery of the Bible he stands for a grand and girded strength.

(A) A source of Elijah's strength was his conviction of the fact of the *living God*.

That was the trouble then, that Baal had come in, and in the people's thought had usurped the place of Jehovah. And so, in a most true sense, the true God, if they thought of Him at all, was thought of but as a distant and dead God.

What was the trouble then is too much the trouble now.

(a) Men hide God in *vague phrases*, "a power, not ourselves, which makes for righteousness," etc., and so He becomes to them but as a distant or even dead God.

(b) Men hide God in *natural law*, and so He becomes to them but as a dead God. But a law is a mode of action. And no law can execute itself. Along the prescribed channel of the law there must flash and flow the will of the living executor. But men talk of law instead of God, and so hide Him away from their thought and life.

(c) Men hide God in *wrong thoughts* of Him, and so He becomes to them but as a dead God. God is holy. But to how many men has God become but a mere swaying, jelly-like good nature, with no stringent justice in Him whatsoever.

But Elijah had conviction of the fact of the *living God*, and drew in strength.

(B) But a second source of Elijah's strength was Elijah's *recognition of his own personal relation with this living God*. "As the Lord God of Israel liveth, before whom I stand."

Let another eloquently tell of what this standing before God means: "Every man stands before something which is his judge. The child stands before the father not in a single act, making report of what he has been doing on a special day, but in the whole posture of his life, almost as if the father were a mirror in whom he saw himself reflected, and from whose reflection of himself he got at once a judgment as to what he was, and suggestions as to what he ought to be. The poet stands before Nature. She is his judge. A certain felt harmony or discord between his nature and her ideal is the test and directing power of his life. The philosopher stands before the unseen, majestic presence of the abstract truth. The philanthropist stands before humanity. The artist stands before beauty. The legislator stands before justice. The politician stands before that vague but awful embodiment of average character, the people, the demos. The fop, in miserable servility, stands before fashion, the feeblest and ficklest of tyrants. The scholar stands before Knowledge and gets the satisfactions or disappointments of his life from the approvals or disapprovals of her serene and gracious lips. Every soul that counts itself capable of judgment and responsibility stands in some presence by which the nature of its judgment is decided. The higher the presence, the loftier and greater the life."

And now, standing before God, as Elijah did, is the standing before the highest and most imperial presence. And when a man tests things by God, when he remembers that one with God is a majority, then is there the truest strength for him.

But even Elijah, under the juniper-tree, became weak as water because he had ceased this standing before the liv-

ing God. And he only regained his strength when he began standing before Him again. A new year opens. We need strength for it. But the only real strength is this strength in God.

JAN. 28-31; FEB. 1-8.—THE UNPROSPEROUS PROSPEROUS.—Eccl. xii. 18.

But Solomon was prosperous. Consider some of the elements of the prosperity of Solomon:

(a) Solomon was prosperous in *extent of kingdom*. He shall have dominion from sea to sea and from the river to the ends of the earth—at last the prophecy which the psalm sung came to its fulfilment in Solomon. From the distant Euphrates down to the borders of Egypt Solomon swayed undisputed sceptre.

(b) Solomon was prosperous in *various wisdom* (1 Kings iv. 29-33).

(c) Solomon was prosperous in the rearing of *east and unexampled buildings*. To-day even the synonym of splendor is the temple Solomon lifted on Mount Moriah, and besides, there were his palace in Jerusalem, which consumed thirteen years in building; and his summer palace, the house of the forest of Lebanon, with its spacious porches and resplendent windows and gorgeous throne-room; and, in addition, builded of costly stones and precious cedar beams and glittering jewels, the palace for his wife, the daughter of the Egyptian king.

(d) Solomon was prosperous in *wealth and magnificence* (1 Kings x. 14-23; 25-27). There on the green hill-side by the Galilean lake the scarlet anemone and the golden amaryllis set the mosaic of their splendor. And, teaching of trust in God, our Lord Jesus could choose no apter comparison to set forth the beauty of these lilies of the field, which neither toiled nor spun, than to declare that Solomon in all his glory was not arrayed like one of these.

Solomon was prosperous in a *world-wide reputation*—e.g., the visit of the Queen of Sheba (1 Kings x. 2-9).

And yet, though Solomon was so prosperous in a deeper sense, and certainly in his later years, he was disastrously unprosperous. "That stately and melancholy figure"—it is thus Dean Stanley paints him.

There is an Arabian legend which tells how, in the staff on which Solomon leaned, there was a worm secretly gnawing upon its centre. Another Arabian legend of his death is most significant. As the legend runs, Solomon entered the temple robed and crowned, and stood between the pillars, leaning on his staff, with his long snowy hair and beard streaming over his kingly robe of Syrian purple. And standing there, God's hand smote him suddenly, and he died. But though dead the pillars supported him, and he stood there still. And there was upon his staff and ring the pentacle—a mystic five-pointed figure. And because of this mystic figure none dared approach him, though he was dead, until at last a little brown mouse ran out of a pillar and nibbled the leather at the bottom of his staff, and then the dead king fell flat on his face into the dust, and out of the dust they plucked a golden crown. And that was all that was left of the great Solomon, so rich in some ways, so pitifully poor in others.

Later scholarship has doubted whether Solomon is the author of Ecclesiastes. But, as Dean Stanley says, "However this may be, there can be no doubt that Ecclesiastes embodies the sentiments which were believed to have proceeded from Solomon at the close of his life, and therefore must be taken as the Hebrew scriptural representation of his last lessons to the world."

(A) The history of Solomon shows the *unprosperity of pride*.

There are two sorts of pride. One is the pride of a proper self-respect. One of the good and true things which the late President Garfield said was, "I do not much care what others think and say about me, but there is one man's opinion about me which I very much value—that is the opinion of James Garfield

Others I need not think about. I can get away from them, but I have to be with *him* all the time. He is with me when I rise up and when I lie down, when I eat and talk, when I go out and come in. It makes a great difference whether he thinks well of me or not." Of such noble, self respecting pride one cannot have too much. But Solomon's pride was of a different sort. It was the swollen, self-sufficient pride of a *religious defiance*. See this illustrated in the matter of horses, by the law forbidden Hebrews (1 Kings x. 26). It is the special danger of an external prosperity that it ministers to this pride. A man grows badly self-sufficient. Beware of this sort of defiant pride.

(B) The history of Solomon shows the unprosperity of *selfishness* (1 Kings xii. 4).

(C) The history of Solomon shows the unprosperity of *sensuality*. Impure love! Truly sings Robert Burns about it:

"But oh, it hardens all within, and petrifies the feelings."

Now when a man, though he be never so prosperous outwardly, allows himself in such things as these, what follows? "Vanity of vanities, all is vanity." This follows—a deep and bitter inward consciousness of spiritual unprosperity. It must be so. Even God cannot make sin blessed.

You remember how Shakespeare says in "Henry V.," "A good leg will fall; a straight back will stoop; a black beard will turn white; a fair face will wither; a full eye will wax hollow; but a good heart, Kate, is the sun and the moon, or, rather, the sun and not the moon; for it shines bright and never changes, but keeps his course truly."

But not even the powerful and splendid Solomon could have the real and inward prosperity of a good heart, lapsing as he let himself. Nor can you, following him, though you shine even with his wealth. Is it well with *thy soul*? Soul-prosperity—only as we have this can this new year be a happy one.

## EXEGETICAL AND EXPOSITORY SECTION.

### A Question in Textual Criticism.

By REV. S. W. WHITNEY, ASHFIELD, MASS.

SHALL we read in 1 Thess. v. 4, "But ye, brethren, are not in darkness, that the day, like a thief, should surprise you," or shall we read, "But ye, brethren, are not in darkness, that the day should overtake you as thieves"? In other words, shall we read this verse as it is generally read, and as it has come down to us in M, D, E, F, G, K, L, P, all the cursives, the old Latin and Vulgate versions, the Peshito and Philoxenian Syriac versions, the Gothic, the Armenian, the Ethiopic, Eusebius, Chrysostom, Euthalius, Theodoret, John of Damascus, Ambrosiaster, and others, or shall we accept instead, as the true reading, that which has reached us only in the two codices A and B,

and the Memphitic version? The former is the reading adopted by Griesbach, Tregelles, Tischendorf, Alford, Scrivener, Ellicott, Westcott and Hort in their margin, the Basle edition and the Canterbury revisers in their text. The latter is adopted by Lachmann, Westcott and Hort in their text and inserted in the revisers' margin. Both readings are made to yield a good and more or less appropriate meaning. The difference between the two is that, in the former, "the day" is made to refer to the day of the Lord, and the phrase, "like a thief," illustrates the manner in which that day comes—i.e., unexpectedly; while, in the latter, "the day" needs to be taken as synonymous with daylight—i.e., day as opposed to night or darkness; and the expression, "as thieves," to illustrate how those addressed by the apostle should not be

overtaken—*i.e.*, before they were prepared for it. The latter reading virtually makes the apostle say, "Ye are not in darkness, where ye are liable, as thieves are in their work, to be overtaken by the approach of day, for ye are sons of light and sons of day"—*i.e.*, ye are already in the light, ye are not in a state to be overtaken by it. The former reading is plainly the more strongly supported by documentary evidence; while the latter, at first sight, may seem to be more in accordance with the context.

The true interpretation of the passage, and together with this the proper reading, evidently depends upon the apostle's meaning in the expression *ἡ ἡμέρα*, "the day." There is no question here in reference to the text; all the manuscripts give the article in connection with the noun. If the reference in this expression is to the day already specified in verse 2, then the former reading must be the true one; but if the apostle's meaning is the day as distinguished from the night—*i.e.*, day in the sense of daylight, then the latter would seem to be the true reading.

We need to inquire, then, what the apostle's general use of this word is. It will be found that, wherever else he employs it in the sense of day as contrasted with night, he employs it without the article.\* He does it twice in this immediate connection—in verses 5 and 8: "Ye are all . . . sons of *the day*"—*i.e.*, persons that are awake, and know what is going on; and again, "We are of *the day*"—*i.e.*, we are wide awake, and are more or less conscious of what is occurring around us. No article is employed with *ἡμέρα* in these verses. It would seem, therefore, that no article would have been used if the apostle's meaning were, "Ye are not in darkness, that day (*i.e.*, light) should overtake you as it does thieves," who work in the night and are sometimes

surprised to find day dawning before they are ready for it. The word in this sense is always employed in the New Testament without the article.\* It is so used by Plutarch also in the following sentence: *ἡμέρα γὰρ αὐτὸν ἐν τῇ Θριασίῳ πεδίῳ κατέλαβε καὶ κατέλαμψεν*, "For day overtook and dawned upon him in the Thriasian plain."† Thus it would seem that the presence of the article offers no alternative; we have but to regard *ἡ ἡμέρα*, "the day," as pointing back to the day spoken of in verse 2 as "the day of the Lord." So that the revisers of 1881 as well as those of 1611 were doubtless right in translating the Greek by "that day," though the exact word-for-word rendering is "the day" as it is given in 1 Cor. iii. 18, meaning there, as well as here, the day of the Lord.

Taking the expression in this sense, and understanding it as referring back to verse 2, we may ask, What is the apostle's argument? We give what seems to be his meaning from the first to the eighth verse inclusive: "Now concerning the times and the seasons, brethren, ye have no need that I write to you; for yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they say, All is peace and safety, then sudden destruction cometh upon them, as travail upon her that is with child, and they shall by no means escape. But ye, brethren, are not in darkness, that the day [just spoken of], like a thief, should surprise you; for ye are all sons of light and sons of day. We are not of the night, nor of darkness. Let us not then sleep as the rest of mankind do; but let us watch and be sober; for they that sleep sleep at night, and they that are drunken are drunken at night. But let us, since we are of the day, be sober, having put on the breastplate of faith and love, and for a helmet the hope of salvation."

There are two or three points here that perhaps need a few words of comment or elucidation.

\* See Acts xx. 31; xxvi. 7; Rom. xiii. 13; 1 Thess. ii. 9; iii. 10; v. 5, 8; 2 Thess. iii. 8; 1 Tim. v. 5; 2 Tim. i. 8.

† See Acts xxiii. 12; xxvii. 29, 33, 39.

\*\* Life of Agesilaus, "xxv.

And first, the language of the clause, "Ye are not in darkness," is figurative. The words "in darkness" refer to a mental and spiritual condition—one of ignorance, not one of natural darkness. It is a reassertion by the apostle of his former statements, "Ye have no need that I write to you," and, "yourselves know perfectly." It is as if he had said, "Ye are not in ignorance." This is confirmed by the subsequent statement, "For ye are all sons of light and sons of day"—i.e., ye are awake, conscious of your situation, well aware of what is taking place around you; ye are not asleep, oblivious to everything, and utterly unconscious of what is going on.

The Greek verb *καταλαμβάνειν* means both "to overtake" and "to surprise." Indeed, these two English verbs are etymologically one; the former coming to us from the Anglo-Saxon and the latter from the Latin through the French. Each, in its component parts, *over take* and *super prehendere* (*sur prendre*), corresponds to the Greek *κατά*, "over," *λαμβάνειν*, "to take." The revisers of 1611, as well as our later revisers of 1881, have represented the Greek here by the Anglo-Saxon "overtake." This may not have been amiss three centuries ago, when the two English words were more nearly alike in signification than they are to-day. But at present the proper English word to represent the Greek in this connection is "surprise," not "overtake." A thief, properly speaking, does not overtake those whom he is robbing; he not unfrequently surprises them, however. On this account the latter word is the more correct verb by which to represent the Greek here.

Then, again, aside from this passage, wherever in the New Testament the word *κλέπτης*, "thief," is used in connection with or in reference to the second coming of Christ, it is employed to illustrate the suddenness of the appearing, the unexpectedness of the coming, of the day of the Lord.\* But here, if

we read, "That the day shall overtake you as thieves," we compare, not the unexpected coming of the day to the unexpected appearance of a thief, but the condition of the persons overtaken to that of thieves overtaken in their depredations; which is foreign to the New Testament use of the word. This use seems to have resulted from the Saviour's employment of the figure, as recorded in Matt. xxiv. 43, 44, and Luke xii. 39, 40, with which the apostles were all, no doubt, familiar. In fact, the use of the accusative plural (*κλέπταις*) here takes out of the text altogether the idea of suddenness, which is the principal idea elsewhere, in similar connections, involved in the word, and involved in it here in its generally accepted form—the nominative singular. But throw the word into the accusative plural, and represent thieves as overtaken by daylight, and you represent them as overtaken by something that approaches very gradually instead of with the suddenness and unexpectedness with which the coming of the Son of Man is everywhere represented to be.

How, then, shall we account for the reading *κλέπταις*, "thieves," which appears in two of the three oldest known Greek manuscripts, though not in the most ancient of the versions, which are still older than those manuscripts? Some consider this the original reading, the true and proper form of the word, which in process of time was unconsciously changed through the influence of the form presented in verse 2, which the copyist, by carrying in his mind, is supposed to have given here. From a purely transcriptional point of view, this certainly is not impossible. But the reading presents strong evidences of being erroneous. Besides, it is a comparatively feebly attested reading. As a false reading, it may very easily be accounted for. Standing in the connection in which it does—*ἡ ἡμέρα ὑμῶς ὡς κλέπταις καταλάβει*—a careless copyist, having just written *ὑμῶς*, might very easily have taken *κλέπτης* for *κλέπταις*, and so have written it in the accusative,

\* Luke xii. 39, 40; 1 Thess. v. 2; 2 Pet. iii. 10; Rev. iii. 3; xvi. 15.



possibly supposing it to be annexed to the pronoun by way of explanation or illustration. It would be one of those instances occurring again and again in the old manuscripts, in which, as Weiss says, "The expression was involuntarily conformed to the context," sometimes "even to senselessness in the endings of words. . . . The older the sources of the text are," he adds, "the more numerous are the mistakes in them which have arisen solely from the negligence and haste of transcribers, or from the more or less arbitrary alterations of words and want of care in reproducing letters." \* This we believe to have been the case in the reading *κλέπτας*, which has consequently survived to our day in only two manuscripts and one version, having long ago been discarded as a false reading. The ancient

manuscripts of the New Testament are far from being altogether trustworthy. They are almost constantly more or less at variance one with another, as here, where the two oldest extant Greek manuscripts are divided, one giving the word in the nominative singular, and the other having it in the accusative plural. In fact, these manuscripts abound with transcriptional errors, some of which are of the most unaccountable nature; and the modern editor needs to weigh well their readings where they differ, lest he be betrayed into error. We believe the true reading in the verse before us to be that of the commonly received text, and not the reading found in the revisers' margin, and placed there in deference to Dr. Hort's judgment.

## SOCIOLOGY AND COMPARATIVE RELIGION.

### The Ainu.

BY REV. A. H. MCKINNEY, PH.D.,  
NEW YORK CITY.

FOR years ethnologists have been searching in vain for two very important branches of the human family. Where are the lost tribes of Israel? Where shall we find the missing link between man and animals? These questions have been asked over and over, and have been answered by many with more or less of seriousness. There is a race of people who have had the extraordinary honor of being designated the lost tribes by some writers, while others have intimated that they surely must be the much-sought-for missing link. A study of a people that can lay even the shadow of a claim to such diverse distinctions must be interesting. Such a people are the Ainu, the earliest known inhabitants of Japan. "There are very few tribes remaining on the earth who are as interesting in them-

selves as the Ainu, and none, perhaps, about whom so little can be known," is the testimony of one \* who, to quote his own words, "has been permitted to see, live with, and study the Ainu in their homes."

Japanese scholars derive the word *Aino*, plural *Ainos*, from "inu," a dog, or from "ai-no-ko," which literally means the offspring of the middle, and designates the hybrid of a man and a beast. This term is comparatively modern, and has been proven to be a fanciful derivation given in contempt by the Japanese to account for the origin of the Ainu. The former are quite ready to say, "The Ainu are just dogs, and have no soul." According to Pfizmaier, "Aino" means "bowman." Most philologists simply say that the meaning of the word is unknown. Early Japanese writers refer to the Ainu as *Ebisu*, or savages. These people call themselves *Ainu* (singular), *Ainu utara* (plural), the etymological meaning of

\* "Introduction to the New Testament," American Edition, pp. 406, 407.

\* J. K. Goodrich.

which is unknown. Ainu is used when the people are spoken of collectively.

The Japanese look upon the Ainu with as much contempt as that with which the hoodlum of the Pacific coast regards the Chinese. Consequently, the average Japanese is not only very ignorant concerning these people, but he has done much toward spreading "untrue, ridiculous, and derogatory" stories concerning them. Hence, the information obtained from a New York policeman concerning the Italians as a race would be about as reliable as that given by the ordinary Japanese in reference to the Ainu. We must depend upon the unprejudiced traveller or missionary for our facts.

Look at the man. There is a picture of him before me as I write. He is short—but little over five feet high—broad-chested, with a heavy, muscular body well set on sturdy legs, which end in large feet. His well-developed arms and clumsy-looking hands show that he is able to perform manual labor. His hair and beard are jet black, and both are thick and long. His skin is swarthy. His eyes are at nearly right angles with his nose, which is broad and somewhat flat, and his eyebrows form a straight line nearly across his face. No one has yet disputed the assertion that the women are extremely ugly. Their ugliness, however, is in large degree due to the custom of tattooing that prevails among them, and to their love of dirt. They are slightly over five feet high, have well-developed bodies, and small hands and feet. They are almost without exception \* tattooed with bands above and below the mouth, across the knuckles, on the arms up to the elbows, and sometimes on their foreheads.

It is said that a correspondent for an Austrian paper, writing home about the World's Fair, has declared that the Americans all wear diamonds worth \$1200 each. If there were no other visitors to Chicago to contradict this writer, it might be recorded of the Americans

\* Miss Bird saw a girl who was not tattooed, and who was really handsome.

that they are so rich that they all wear diamonds. But another correspondent will write to some other paper in Austria that the Americans do not wear diamonds at all. Here will be the opportunity for a grand discussion among newspaper men. In some such was as this a dispute concerning the appearance of the Ainu was started. A traveller \* wrote that the Ainu were covered with hair. This statement was copied and repeated by one writer and another, until the term "Hairy Kuriles" was applied to this strange people indiscriminately. But lo and behold! a traveller writes home that the Ainu are no more hairy than an ordinary vigorous European.† Others confirm this statement, and then the scholars are divided into hostile camps. "Covered with hair," cries one. "Very little hair," says another. What is the fact? Simply this: Some Ainu are and some are not covered with hair. An observant traveller † relates: "I have seen two boys whose backs are covered with fur as fine and soft as that of a cat." Some full-grown Ainu have their bodies and limbs covered with thick black hair as tough as bristles; but the hirsuteness varies with the region. Among the mountaineers are many who have but little hair except on head and face, while the fishermen of Volcano Bay are, as a rule, covered with hair. Batchelor declares, "I have seen one old man so completely covered with gray hair that his body could hardly be seen." He also confirms the statement that many of the Ainu are no more hairy than the ordinary European. The fact is, that the Ainu vary in looks, language, and practices, according to their geographical position and according to their contact with the Japanese. For example, those of the north and northeast of Yezo retain their primitive language and customs, while the men of the south and southeast are more like the Japanese, and speak the language of the latter quite fluently.

\* Perhaps La Pérouse.

† *Vide* "The Races of Men," by Peschel.

‡ Miss I. L. Bird.

The Aino is like a singed cat. In many respects he is considerably better than he looks or than he smells.\* A savage in appearance, he has been found to be "gentle, good-natured, submissive." Stupid he undoubtedly is; but over against his stupidity may be placed his honesty, his truthfulness, his chastity, his hospitality—qualities which some of those who pride themselves on their smartness may well imitate. His kindness to the aged and to the blind has excited the admiration of many travellers. The obedience of the children is as marked as is the filial reverence of those who are no longer children.

Their marriage relations are on a higher plane than we would naturally expect to find among a people so lacking in intelligence. Girls marry after they are seventeen, and the men when they are about twenty-one. Conjugal fidelity is marked. With two exceptions monogamy is the rule. The chief may have three wives if he desire. When the wife is childless, another may be taken.

Whence came this interesting race? Ethnologists say from the mainland on the north. We must for the present rest satisfied with this answer. According to the account in the *Kojiki*,† their first parents sprang from Izanagi and Izanami, from whom the Japanese are descended; but as they were wicked, they were banished to the north.

The Aino tradition (told with variations) makes them the descendants of Okikurumi, who, unknown ages ago, descended from heaven to a mountain in Piratura. His wife was Turesh. Their son, Warlunekuru, was the progenitor of the Aino. The father taught the people law and religion, and the son instructed them in the arts.

The well-known legend of the Japanese, according to which these people had a dog or a bear for their first parents, is unworthy of consideration.

\* It is said that an Aino may be identified by the disagreeable odor of his person and by the amount of live-stock that flourishes on his body.

† The *Shinto Bible*.

It is quite certain that, when all the factors which enter into the problem of the origin of the Ainu are known, many other interesting questions in ethnology will be answered. Who inhabited America before what are known as the Red men first trod her plains or traversed her waters? Whence came these prehistoric people that we are beginning to know more about? Can they and the Ainu be connected by certain links of relationship? There are those who do not hesitate to affirm that the aborigines of America and the Ainu of Japan are branches of one family. See that little fellow. He belongs to the Akka dwarfs of Central Africa. May it not be possible that the resemblances which ethnologists have noted between him and both the Japanese and the Aino are more real than fanciful? There is a Russian peasant, and there is an Aino in his winter clothing. Surely these two might be second cousins, judging from appearances. Now place between the two a peasant of Southern Italy. If your spectacles are a little dim, you might even affirm that he is another cousin. Look at the Esquimaux. Compare him with the Aino. Some maintain that the two types closely resemble each other. Is it possible that in the Esquimaux we have a branch of the same family? If so, how far back in the history of mankind will our knowledge of this family take us? Peschel conjectures that the Ainu may be related to the Aëto of the Philippines.

Another subject which calls for further study is the relation of the Ainu to the Japanese. Philologists claim that the languages of Japan and of Corea are closely affiliated. Hence, some have concluded that the Japanese are the descendants of the ancient Coreans. Others contend that the Japanese of today are a mixed race, resulting from the intermarrying of successive waves of invading and conquering Chinese, Malays, and black men of New Guinea. Still another school of writers declare that the resemblances between the languages of the Ainu and of the Japanese

prove that the former are the ancestors of the latter. Moreover, several German ethnologists, as the result of minute investigations of their physical conformation, declare that "the Ainu are Mongolians who differ less, perhaps, from the Japanese than the Germans from the Roumanians." It is probable that, like that other strange and distinct people, the Druses, the Japanese are a composition into which, at the beginning, many foreign elements entered, but which, because of its separation from outside influences for centuries, has taken on its own peculiar type. Just what the Ainu had to do with the formation of this type cannot be determined at present.

But let us return to Japan. Ethnologists are still waging a war of words over the question whether evidences of a pre-Ainu civilization have been found in "the Land of Morning." Did the Ainu, on invading the islands, come into contact with a nation of dwarfs, who already had made some advances in civilization? or can it be proven that there are no evidences of a civilization preceding the invasion by the Ainu? Whatever answers may ultimately be given to these questions, it is certain that when the invaders, whose descendants we know as the Japanese, crossed from the mainland, they found an aboriginal people, from whom the Ainu of to-day are descended. These people were scattered over the whole of what is now the empire of Japan. They were treated by their conquerors just as the American Indians were treated by the Europeans. After centuries of warfare they were driven to the mountains and into corners or absorbed by the dominant race.

Twenty-five years ago their number was estimated at less than fifty thousand. In 1873 there were twelve thousand on the island of Yezo. There are also remnants of them on Saghalien and on the Kurile Islands. Their number, all told, probably does not reach to twenty thousand, and it is decreasing all the time. They are divided into

three families or tribes—viz., the Sara Ainu, the Isklkori, and the Usu. One family does not care to intermarry with the others, and there is but little fellowship among them.

Their government was patriarchal in form. They are now mingling more and more with the Japanese, but formerly they lived in hamlets of ten to twenty families, under the headship of a hereditary chief. In some places this chief is still to be found. While his will is law, and his subjects cannot undertake anything of importance without his consent, as a rule he treats them much as a loving father treats his children.

The men are noted for their laziness. They will not work unless compelled to. Their chief occupations are hunting (especially the bear\*) and fishing. As they are fond of animals, numbers of them are now being hired by the Japanese to take care of their horses.

Have these people a religion? Travellers† scout the idea of their having anything that could by any possibility be called a religion. Missionaries,‡ on the contrary, claim that they are a religious as well as a superstitious race. Before considering this question it may be pertinent to remark that these people are particularly distinguished, according to the reports of travellers, for their lack of many things which are common among other races. In the following sentence note the array of noes furnished by observant explorers: "The Ainu have no written characters, no literature, no monuments, no temples, no priests, no sacrifices, no worship, no holy days, no deification of ancestors, and they have made no impression on the land or habits of those around them." If none of these things are apparent, one may be justified in asserting that they have no religious ideas. The declarations of travellers, who make

\* *Vide* "An Aino Bear Hunt," B. H. Chamberlain, in *Transactions of the Asiatic Society of Japan*, vol. 15.

† Miss Bird.

‡ Rev. John Batchelor, for fourteen years a missionary to the Ainu.

sweeping assertions after a few hasty glances at the people, are of no more real value to the student than is the work of such men as the photographer who took a photograph of some storehouses of the Ainu, and labelled his picture "An Aino Temple."

It is extremely difficult to determine just what the religion of the Ainu is. Many contradictory assertions concerning it have been made. When one traveller asserts that they have vague religious ideas, others that there are evidences of Phallic worship, others that there are traces of the primitive form of nature worship, and still others that their religion consists in the worship of Kami or spirits, or that in one of their hymns we get a glimpse of Ainu Totemism, one naturally concludes that, when so many forms of religion are attributed to them, they must have some form of religion. But who is to determine what the form is? the traveller making a hasty survey or the missionary for years mingling with the people? Evidently the latter.\* His testimony is, that this people have a religion. Two difficulties stand in the way of the investigator. First, there is neither book, religion, nor formulated creed to which reference may be made. Second, the older Ainu, when questioned by those who have not won their confidence, are agnostics, declaring that they neither know nor understand anything about spiritual truths. Let us gather from their practices some idea of their religion.

1. GODS.—The difficulty with these people is not that they have no god,† but that they have too many gods. They have a conception of a supreme God who has little or nothing to do with them, and about whom their ideas are most vague. He is the creator of all things, but has divided his creation, as it were, into departments, and has

placed subordinate gods over these departments. He has no special name,\* but is described as "The Maker of Places and Worlds" and "The Possessor of Heaven." Next in order, lower than the supreme God, come the following: The god (or goddess) of the sun, the god of the moon, and the god of the fire. Then follow gods innumerable, such as the gods of the bear, of the seal, of the mountains, of the water, etc. These subordinate gods are propitiated, especially by libations of saké, when their help is required.

2. PRAYER.—The Ainu pray with hands raised over the head. From the foregoing it is understood that the prayer is addressed to the subordinate gods, for prayer to the Ainu is not an act of worship, but a begging for help. The evil spirits, of whom there are large numbers, are addressed and spoken of with great consideration and much fear.

3. WORSHIP.—Is there any true worship among these people? Perhaps not. They certainly repeat chants; but so far as can be learned, these chants are as often addressed to the bears, to the mountains, to the forests, or to the seas as to the gods. It has been suggested that while the people address these natural objects, they are really worshipping the gods who are supposed to control these objects, just as some Christians bow before an image or pray to a saint, while God is the real object of their worship.

4. ESCHATOLOGY.—While the Ainu do not believe in the resurrection of the present body, they do believe in the immortality of the soul, which is to continue to exist in some kind of a body, in a judgment, and in future rewards and punishment. Good men will go to a place corresponding to the heaven of the Christian. Bad men will go to a place of punishment, but nothing is known of the kinds or degrees of punishment. All spirits must pass through an intermediate state. In the centre of this Hades three roads meet, one lead-

\* Vide F. F. Ellinwood, in *Missionary Review* for April, 1893.

† Batchelor contends that the Japanese are indebted to the despised Ainu for their word for God.

\* The Tenishikari Ainu call him Oplitta-Kamui, Universal God.

ing from earth, one to the abode of the good, and one to the abode of the bad. When the spirit comes from earth it is sent along one or the other of these roads, according to the life led while in the flesh.

5. TRANSMIGRATION.—As has been noted, the Ainu ideas concerning a life beyond this one are very vague. They do not want to think about it, much less to talk about it. Answers to questions on this subject show that some believe in a transmigration into wolves or bears. That the Ainu worship bears is quite certain; but whether it is because they provide them with flesh, or because they form the temporary abodes of the spirits of departed ancestors, is a mooted question. Most likely it is for the former reason. Most Ainu think that disembodied spirits wander about the woods and the mountains, and that the departed spirits of old women particularly have the power to do much evil. An Ainu will never come close to a grave, because he believes that the spirit of the dead haunts the place where the body is interred, and that it has the power to bewitch any one found near that place.

What are these that we see in every household, in all the public places, near the hunting and the fishing grounds? These are the *inao*, willow sticks or poles so whittled that the shavings depend from them in curls.\* They are not idols, but are intended as reminders to the gods. They are also frequently employed as charms, either to drive away evil spirits or to bring near some wished-for good. Those who have told us that the *inao* were idols to be worshipped must certainly have been ignorant of the fact that idolatry was formerly named among the chief crimes, such as murder, adultery, etc.

Some of the customs of these people are most interesting, as helping us in understanding their beliefs. None are more interesting than those connected

with the burial of the dead. When the breath leaves the body, the friends of the departed kindle a blazing fire. Appeals are made to the goddess of fire, beseeching her to take charge of the spirit and to conduct it in safety to the creator of the world. For the benefit of this goddess the dead is praised and his virtues are extolled, and the goddess is charged to tell all these virtues to the deity. Wine is passed around, all partake, and each offers a small quantity to the spirit of the dead. Then some is poured out before the fire as an offering to the fire goddess, to whom prayers are all the while being addressed. The body is wrapped in cloth, white being especially prized for this purpose, and buried. The graves are marked by upright sticks to warn away intruders, but never visited by the friends of the departed. The dead are never spoken of, and any reference to them by outsiders is received with displeasure, and often with anger.

There are two degrading customs which are considered a part of the Ainu religion. One is the tattooing of the women, which gives them such a repulsive appearance. This painful process is begun in childhood and continued for years, as no maiden can be married until the bands around the mouth and on the hands and arms are of the regulation width. In the second place, not only is the drinking of sake\* well-nigh universal, but it is considered so praiseworthy that four young men in a certain village,† persisting in their refusal to partake, were declared to have offended the gods. The Ainu are drunkards. The reason given for their drinking to please the gods is, perhaps, just as sensible as that given by some drunkards of America, who drink alcohol in winter to keep warm and in summer to keep cool.

It has been said that they have no traditions, but this is disproven by the fact that they commemorate historical

\* For these, and for many other facts, we are indebted to the Rev. John Batchelor in "The Ainu of Japan," published in 1892.

\* A liquor made from rice, about one sixth alcohol.

† Visited by Miss Bird.

events by festivals. We have already noted the tradition which they give of their origin. Then, again, they worship the spirit of Yoshitsune, a Japanese hero, who, according to their tradition, lived among them seven hundred years ago, and to whom they say they are indebted for instruction in many things. Quite a mass of folklore is being gathered. This is related by men who seem to occupy the same position among this people as did the bards among the Druids. These old-time myths, never having been written down, are very unsatisfactory and often contradictory. They have, however, a value in that they aid the investigator in understanding some things which without them could not be accounted for.

The Ainu as a distinct race have no

future. Again we must compare them to the American Redmen, for, like them, they are disappearing rapidly. While it has been the policy of the Mikado's court to let them alone as much as possible, still efforts are being made to civilize them. They are being taught on farms and at school at the expense of the government. The missionaries also are laboring among them. One by one the barriers that separate them from their neighbors are being broken down, and in a generation or two the Ainu of Japan will live only in history. As one\* has said, "There is a marked difference between what I may call the civilized and the savage Ainu; and, therefore, he who would see something of them in anything like their natural condition must come quickly."

## MISCELLANEOUS SECTION.

### **Fellowship with Christ in His Sufferings an Essential Qualification for the Work of the Ministry.**

BY REV. E. P. MCCLINTOCK, NEW-  
BERRY, S. C.

THE attitude of each generation toward Christ and His Gospel materially affects the duty of those who are called to preach to that generation. The purpose of this paper is to present the conception of Christ which prevails in the popular mind, and the effect that this should produce on the work of the ministry.

The most material difference in the attitude of the world to-day in its relation to Christ and His Gospel is the greater deference accorded Him than that rendered by any former generation. He is no longer the despised Nazarene; neither is His Gospel relegated to obscurity. Instead of this, the matchless excellence of His character has written "His name" high above those of the heroes and martyrs, the statesmen and scholars, the philosophers

and moralists of all the ages; and the transcendent wisdom of His Gospel has made a place for itself in the midst of the busiest activities of this vigorous nineteenth century.

His supremacy is admitted, in form at least, at all the seats of human authority and intelligence. This is true of the four civil governments which are now leading our splendid civilization. The Queen of Great Britain, the Emperor of Germany, and the Czar of Russia all loudly proclaim their loyalty to the Lord Jesus Christ, and are, by virtue of their thrones, the heads of their respective State churches. In our own great republic, while there is a jealous separation of Church and State, there is a large number—much larger than ever before—of the officers of the State and national governments who wear the title Christian. The daily sessions of Congress and of the General Assemblies of almost all the States are opened with devotional exercises by a chaplain—usually a minister of the Gospel. On

\* J. K. Goodrich.

every United States man-of-war at all hours of worship, week day as well as Sabbath, the Stars and Stripes are lowered, and in their stead a white pennant with a blue cross in the left corner is run up to the masthead and flung to the breeze—the flag which carries itself so proudly among all the nations and on all the seas doing humble obeisance to King Emanuel, the king who won His crown in crucifixion.

The facts are equally significant and pleasing in another important factor in our civilization—the literature of the day. This is true of both the current and permanent forms of modern literature. More lives of Christ have been published in the last few years than in all the time that has elapsed since the invention of the art of printing; and in most of the leading magazines—purely literary I mean—there are often illustrations of Gospel scenes and incidents. The publishers furnish their best numbers with timely articles at Christmas, Easter, and Thanksgiving, the three most generally observed festivals of the Christian Church.

But while all this, and far more than this, is true and so pleasing, there is to the close observer, or to one who penetrates only a little below the surface, much that is painful. The civil governments, with all their chaplains and flying of colors, are not allowing the spirit of Christ's teachings to penetrate deeply into their constitutions or statutes. Every one of these governments is fostering sins which are heinous against the very first principles of His Gospel. While modern literature is honoring Christ, it comes far short of the fountain of His ethical teachings and the source of His moral influence. A number of the most popular magazine writers of our own country ignore entirely His death, or, at best, make it only exemplary. While the orthodox system is very generally professed, its cardinal principles are either egregiously misunderstood or else allowed to remain inoperative in the soul and unpractised in the lives of the multitude.

This fact will be discovered by all who mingle thoughtfully with their fellow-men.

This, then, is the attitude of the world to-day toward Christ and the Gospel. It sees some of the splendor of His character, and has got some glimpses of the wisdom of His teachings—is to some extent pleased with them—and is perhaps charmed with His life, but has by no means allowed the person of Christ or the power of His truth to come into its life as it should.

The indefatigable labors of our predecessors have effected this; their toil and their labor have brought the world to this knowledge and admiration of Christ and His Gospel. Now, the work of the ministry in our day is to bring this deference and respect of Christ into the proper adjustment with His sufferings, and in doing so it must align itself with Him in Gethsemane and on Calvary. There is not a "jot or a tittle" that can be added to the exposition of the atonement in its relations to God by our predecessors. They have expounded the cross Godward fully, clearly, exhaustively. Sometimes, however, as one watches the intense energy and the new complications of society, the thought must occur that there is needed some further expounding of the doctrine of the cross manward. It may be that while the fathers worked out the mystery of godliness as it applies to the Divine attributes, they saw also as clearly that He had linked Himself to us in the strong bonds of a common humanity, and that through His death He draws or affects our apostate natures. Be this as it may, while we do not abate by one iota the full satisfaction, the atonement for our sins in the death of Christ, we must present clearly the fact that the nexus between us and the moral system of Christ is *His death*. To get the Sermon on the Mount into our conduct we must first get Calvary, and Calvary as the sacrifice offered by a living priest, into our own lives. It may be that there is a resemblance in our work to the order in the Gospel narrative. It is the



nativity, the life and then the death, the last event in His earthly history, which made the preceding events fruitful. Even the disciples did not get the meaning of His teachings or His example into their hearts and lives till they understood His death, and learned through it the meaning of His doctrine and life. Truth taught and exemplified by the God-Man was rendered effective only when they understood His death. So the world has obtained very generally the knowledge of His character and example, and needs now to be taught His death as essential to render practical in human life His precept and example. To do this is the work of the ministry of our day. Many, very many are in serious danger of going no further than acceptance of the form of His doctrine and admiration for His character. We who preach must be so filled with the doctrine of the cross and its truths that we shall bring it to bear on others in our whole lives. We must keep our hearts so constantly and so closely to the heart of Christ on Calvary that they shall beat in unison with His heart there. We must maintain such a vital union with Him in His crucifixion that we shall get and keep the love which animated and sustained Him on the cross. His love for God and man in that experience must be gotten thence to energize and sustain us as His disciples. He taught that any man who comes after Him will encounter his daily cross, the symbol of His own suffering. When He instituted the initiatory rite of the New Testament Church baptism, He had this in mind. The minds of His disciples at once reverted to it when, in view of His suffering at an early day, He said so pathetically, "I have a baptism to be baptized with, and how am I straightened till it be accomplished." Water baptism has the strength and seal of being His appointment as the King and Head of the Church; and one of the ideas very near the root of the ordinance is fellowship in His suffering, sharing the spirit with which He suffered. The same ap-

pears conspicuously in the other sacrament. "The cup of blessing, which we bless, is it not the communion (fellowship, companionship) of the blood of Christ," and "The bread which we break, is it not the communion of the body of Christ." We must acquire and exercise this spirit of His, attaining His mind and character. The attainment of excellence of character after a purely human model, or from a human standard, requires serious and persistent effort. The excellence made attainable by Christ to His disciples is incomparably superior to this, and requires or demands corresponding exertion. It is the image and likeness of God in Him that He makes attainable to His disciples—gentleness and strength, humility and dignity, and all the long catalogue of virtues as He taught and practised them, Christlikeness, Godliness, irradiating our character with the glory of God as it shines in the person of His Son.

In the experience of every one of His disciples, sin in some form or other has entrenched itself by long-continued habit. Bodily appetite, the love of ease, the love of power or of ownership, or the praise of men has grown with the growth and strengthened with the strength of the individual. To extricate these—for they must be dug up by the roots—and to be engaged at the same time in supplanting them with the lofty virtues and noble graces of the Gospel demands personal, persistent, painful, *crucial* exertion.

Manual labor is wearisome; so also is that which is purely mental or intellectual. To teach others, or to labor to communicate knowledge, and train, expand, and strengthen the mental powers of another is a task; but to teach the truth as it is in Christ is far more arduous and wearisome. To sell all that we have and buy the field—to delve and mine till we have gotten some of the precious ore, and then arrange the baskets of silver in which to place apples of gold; or, after we have learned to speak the word in season, to speak it in

love (and not contradict in our conduct what we have striven to teach), to exemplify fully in our lives what we have taught with our lips, and, if it please God, to crown our labors with fruit even of an inferior quality and small quantity, to avoid pride—these are some of the features that enter into the service of Christ and make it the most self-denying and self-sacrificing of all forms of service. Only the spirit of the cross can animate and sustain in prosecuting it. In and with both—the service of Christ and the development of our characters—the Father in heaven is aiding and co-operating, sometimes with severe dispensating, with prunings and scourings. Even the fundamental truth of our immortality rarely if ever comes into our lives as an effective truth for our own use, and to be employed among others till we put our hand on the cold brow of some beloved dead. We have an instinctive longing after continued existence; but it is through our tears that we learn the alphabet of our own immortality as brought to light in the Gospel, and the love of the Father in giving His Son up to death for our sins. Bereavement is by no means the only or even the worst form of sorrow. Disappointment and a number of other sorrows are employed by God in developing our nature and qualifying for usefulness. And while the pruning knife is in the hands of a wise and an affectionate husbandman, it takes wrestling of spirit and travail of soul on the part of the individual to get out of the sorrow, the “peaceable fruits of righteousness.”

Genius, learning, licensure, ordination, and installation are all inefficient in the ministry until this element is secured. The responsible work of expounding the oracles of God or counselling the dying, or any other function of the office, fails, without this, to make a faithful ministry. Our generation has learned more fully than any that has preceded it the value and beauty of character and self-sacrificing work, and the opportunity of the preacher is to

secure the character of Christ and commend Him and His Gospel through a Christlike life. Not self-imposed or meritorious austerities, but the Divine love learned on Calvary and expending itself in sacrifice for the good of man and the glory of God in Christ Jesus.

### Ideal Worship.

By B. B. LOOMIS, PH.D., D.D., LANSINGBURGH, N. Y.

IDEALS are essential to excellence, the loftiest ideal to the highest excellence. When Moses was about to construct a shrine for Jehovah, the first ever erected on this earth for the worship of its Creator, he was admonished thus, “See that thou make all things according to the pattern that was showed thee in the mount.” It was to be a symbolic edifice that should both represent the Divine perfections and also shadow forth the relation which the holy God sustains to His sinful children on the earth, and no merely human conception could be adequate for the exalted purpose.

Thus it is ever that God’s idea, when revealed, becomes man’s highest ideal. The beautiful tabernacle in the wilderness and the magnificent temple at Jerusalem, with all their sacred symbolism, were the outcome and manifestation of the divine-human thought and plan.

So in the building up of God’s spiritual temple, formed of living stones to stand forever in His presence, the earnest, careful workman will ever find that the highest ideal is a divine one.

To a careful and thoughtful observer of men and things there will appear two different and distinct ideals as to what public Christian worship ought to be, as obtaining at the present time, which may be denominated respectively the *aesthetic* and the *ethical*. In certain quarters it is plain that it is thought a service of public worship should be a work of art—a work of fine art. The *aesthetic* effect is made prominent in theory and very often is predominant in practice.

There must be, as in music or paint-

ing, a dominant theme running through all, giving perfect unity to the whole and securing the harmony of all parts of the service. Then there must be added the highest ornamentation possible. All things beautiful and attractive to eye and ear must be combined. White-robed choirs with processional and recessional hymns, the full tones of the majestic organ, the sweetest and richest of solo voices, and the grandest effects of choral music must unite with light softened by richly stained windows and all the glories of ecclesiastical architecture to produce a service which, in the words of David, shall be "exceeding magnifical," and thus worthy of the Great Being who condescends to be worshipped by men in an earthly temple.

And even in non-ritualistic churches is sometimes found this same idea of the importance if not the necessity of perfect unity and harmony in the service for its highest excellence. It is usually shown by insisting that when a topic for discourse has been once chosen, the sermon shall keep close to the text and proceed in an orderly and logical manner, nor wander in the least from the selected subject; the Scripture lessons read and the hymns that are sung shall bear upon the same topic; the prayers shall prepare the way for its consideration or seal its teachings upon the heart; in short, the great aim of the entire service shall be to impress some one great truth or enforce the one duty of the hour upon every hearer.

That such an ideal of worship has its excellencies and advantages cannot be denied; that it should be very attractive to men of carefully trained intellects is not strange; but that it has also serious disadvantages and defects will, I think, be generally conceded as we come to look at a more excellent way and consider a higher, because a diviner, ideal.

The Scripture standard makes the public worship of God not so much a "work of art" as "*a means of grace*." It should be a thing of beauty, since

God's Zion is the perfection of moral beauty. Rightly conducted, it is a joy to the intellect and the imagination; but it is still more the channel of Divine communication, through which the Giver of all good pours down from heaven the water of eternal life into the thirsty souls of men.

The true ideal of public worship toward which all its parts must converge, and to realize which it is safe and wise to sacrifice anything which would hinder or prevent, is, that it is the divinely appointed opportunity for men to draw near to God and to receive from God the light and help which He only can bestow; and the *highest ideal* of united public worship is never reached unless at its close every soul in the whole concourse has realized some precious Divine gift, some powerful and needed help, some rare spiritual uplift, some manifestation of God to the soul such as the careless, unworshipping outside world cannot know. If the most ignorant, or the most feeble, or the most wicked can leave a service, saying, "There was absolutely nothing in it for me, nothing to help my soul," then that service has just so far fallen behind the Divine ideal, has just so far been a flat and inexcusable failure.

God's thought concerning the purpose and possibilities of hours of public worship is set forth in words like these, "In all places where I record My name I will come unto thee and I will bless thee" (Ex. xx. 24); "The rich and the poor meet together; the Lord is the Maker of them all" (Prov. xx. 2). And in the marvellous dedicatory prayer made by Solomon at the consecration of the temple, which sets forth in detail the manifold phases of this one great object of public worship, after enumerating a great variety of circumstances under which men might be impelled to seek God's help, he adds, "*What prayer and supplication soever* be made by any man, or by all thy people Israel, which shall know every man the plague of his own heart and spread forth his hands toward Thy house; then hear Thou in

heaven Thy dwelling-place, and forgive and do, and give to *every man* according to his ways, whose heart thou knowest, for Thou, even Thou only, knowest the hearts of all the children of men" (1 Kings viii. 88, 89).

The great heart of the Infinite Father cannot be satisfied unless every one who waits in His house is fed from His table.

For the realization of this exalted and exacting ideal three things are essential: 1. Variety. If it can be a variety in unity, so much the better; but variety there must be, or some souls will go away unprofitd. The ideal, and usually the actual Sabbath congregation, is made up of all kinds of people. In those aristocratic and exclusive churches which are dying of their respectability this may not be the case, but in every normal and natural assemblage for the worship of God are to be found the old and the young, parents and their children, men and women, saint and sinner, the joyful and the sorrowful, the prosperous and the disappointed, sometimes the black and the white, all classes and conditions of humanity. A single service which is to reach and help all these diverse characters, having such widely varied environment, must have breadth and variety. It cannot run on a single narrow line, no matter how important or logical, clear or exalted. If, for example, the sermon is addressed particularly to the people of God and intended to minister to their growth in grace, then there should be something in hymn or prayer or Scripture lessons to show a poor sinner how he may get into a state of grace, how he may become so planted in the house of the Lord that he may flourish in the courts of our God. Says the clear-headed and astute Dr. J. M. Buckley, "The wisest ministers do not select all their hymns and Scriptures with reference to the sermon, but try to give all the people a portion of meat in due season."

And Martin Luther says in regard to his own ideal of religious worship, "When I preach I sink myself deeply down; I regard neither doctors nor

masters, of which there are in the church above forty. But I have an eye to the multitude of young people, children, and servants, of whom there are more than two thousand." A Christian minister must get out of the rut of a precise formalism; he must consent at times to diverge somewhat from a cold and stately argumentation if need be to help some suffering soul by the way.

It is said that a great admirer of Bramwell once invited a scholarly German friend to accompany him to hear the fervent Methodist. At the close of the service, anxious to know the impression produced, he says, "Well, Mr. Troubner, how did you like him? Do you think he wanders too much from his subject?" "Ah, yes," said the German, wiping his moistened eyes; "he do wander most delightfully from the subject to the heart."

When a Christian minister succeeds in doing that he can be pardoned almost any fault in his literary style or logical order.

He is a rare master of the human heart who can reach, and interest, and help all the varied classes who sit under his ministry, and to do this in a single service is little short of a miracle. In fact, it would require an absolute miracle as great as that of the multiplicity of tongues at Pentecost if a man were dependent upon the power of intellectuality alone. No one man is many-sided enough to enter into the case of each individual member of a large congregation and present to him in the short space of an hour of worship just the truth suited to his individual needs.

The second essential in a successful, an ideal church service, is *sympathy*. A service may be as splendid as the glittering pinnacles of an Arctic iceberg. It may have a precision, and regularity, and order that shall make it faultily faultless; but unless some heart is manifested in it, some sincere regard for man as a creature of hopes and fears, of joys and sorrows, doubts and perplexities, toils and trials, it will fail to

bring to the worshippers the comfort and help they seek.

This necessary sympathy must be manifested both by the preacher and the congregation. When the preacher is filled and possessed by the spirit of his Divine Master, when Christly pity for souls lost in sin or struggling against great odds to escape its snares moves his heart, and he forgets all else in his soul-absorbing desire to be of some real service to the mass of humanity before him—he will be likely to find his way to their hearts. When they are compelled to see in him not a member of a priestly caste, standing afar off on some moral height or intellectual elevation which separates him from all sympathy with them in their daily need; but when they are made to see that here is a warm flesh-and-blood man, of like passions and experiences with themselves, a brother man who has known the bitterness of guilt and the sting of sin, but who has found a universal divine panacea, which in the largeness of his great soul he delights to offer to all his unfortunate brethren, the door of the heart flies open and a way is made for the truth and the grace of God to enter and abide.

So, when a whole congregation, or at least the Christian portion of a congregation, are full of saintly sympathy for each other under the burdens and cares and sorrows of life, and filled with the Master's tender compassion for lost and wandering souls, then do preacher and people conspire together to produce a moral atmosphere which acts and reacts upon each other, stimulating the preacher to his best efforts and putting the congregation into most plastic and formative state, the condition best fitted to receive all holy and helpful impressions. *And still more*, such an atmosphere of love and devotion will flow around every soul present, stealing into the heart by every possible avenue until, as the hour of privilege draws to its close, though there may have been no word of sermon or scripture, or song or prayer that seemed especially adapt-

ed to one's peculiar circumstances or condition, on the whole, there has been realized by every one a gracious uplift, a sweet and soothing and supporting influence which seems to have more of heaven than of earth in it, and which is precious beyond all price in a cold and selfish world like ours. Such a tide of holy, helpful sympathy is always possible, whenever and wherever there is enough of the spirit of Jesus the Christ in both the pulpit and the pews. Its beneficial, practical effect is beautifully illustrated by Dr. John M. Reid in the incident told of the cordial, sympathetic welcome which his father received when he first visited as a stranger in a strange land the old John Street Church in the city of New York.

At the close of the service the Christian sympathy then abounding among these early Methodists found concrete expression in a hearty handshake and the words, "Glad to see you, friend; come again; seats all free." Dr. Reid says, "That old saint didn't know it, but it is true that when he shook the hand of that young Irishman that Sunday morning he shook whole generations into the Methodist Church, men and women into its ministry, and thousands of dollars into its coffers."

I have reserved for the last what all will at once recognize as the chief essential of ideal church worship, namely, *spirituality*. "God is a spirit; and they that worship Him must worship in spirit and in truth."

The wise variety and the tender sympathy for which I plead are both essential, but only as a means to an end, the avenue of approach to the holy temple of worship itself; while by a genuine spirituality the worshipper enters into the very holy of holies and finds the mercy seat and the sacred shechinah burning there. No occasion of public worship reaches the divine ideal which does not bring every worshipper consciously into the immediate presence of the Infinite and eternal God, leading him, in spirit at least, to cry out:

"Lo! God is here, let us adore,  
And own how dreadful is this place;  
Let all within us feel His power  
And silent bow before His face.

The one paramount purpose of worship on the part of weak and sinful mortals is to obtain reconciliation with God and help from God; and these are to be realized by a conscious approach to Him in whom all men live and move and have their being. "The Lord is in His holy temple," saith the Eternal. "There am I in the midst," says the Incarnate Immanuel.

Whenever a congregation can be made to realize that though no form is visible to sight or tangible to touch, yet that there is a Presence, unseen but real, omniscient, reading every heart, knowing every desire, cognizant of every need, a Presence that is all-loving and delighting to help and comfort and save and sanctify every soul, a Presence that is at the same time all-powerful and able to do for men all that His infinite wisdom and His eternal love prompts, then do they feel that they are indeed come to the "Fount of every blessing," the source of all help, the supply for all need, and that under the sheltering wings of this overshadowing Divine Presence humanity may hide in safety until all the calamities of earth are overpast.

Thus, rejoicing in the conscious presence of Christ, they are ready to exclaim with John Wesley a hundred years ago, "The best of all is, God is with us," and with his brother Charles,

"Thou, O Christ, art all I want,  
More than all in Thee I find."

The pastor that can thus lead his people into the realized presence of the Most High is worthy to be called a man of God. He may be as impulsive as Peter, as unlettered as James and John, as mean in bodily presence as Paul, but if he has learned the happy art of leading the flock of Christ into the green pastures where the Good Shepherd feeds His sheep he is an honored ambassador of heaven, a recognized legate of the skies.

The service that brings the people to sit together in such a "heavenly place in Christ Jesus," to enjoy such an hour of heaven let down to earth, and that offers to God such sincere and spiritual devotion is, to my mind, "ideal worship," a worship oftentimes so true, so pure, so heavenly that it only needs the rending of the veil, the removal of a few limitations, the absence of a few negations and the addition of the one element of perpetuity to make it altogether fit for the upper and the eternal sanctuary.

### PREACHERS EXCHANGING VIEWS.

**Conference, Not Criticism—Not a Review Section—Not Discussions, but Experiences and Suggestions.**

ON page 856 of the October number of the REVIEW I find what I cannot but think is a slight misquotation of the teaching of Joseph Rabinowitz, or, if not a misquotation, then he is slightly wrong. It is a small matter, and yet, since it bears on the important question of biblical study, I venture to call your attention to it. It is said that in the passage from Amos ix. 11, 12, quoted in Acts xv. 17, an obvious error of transcription is corrected *by him*. In this

particular James very accurately follows the Septuagint, and makes no correction. The corruption of the Hebrew text in this place evidently crept in after the Septuagint translation.

It is not unusual to find that the New Testament writers preferred to follow the Septuagint, and it is very common to find the Hebrew text different from the Septuagint.

In Gen. xv. 11, after we are told that birds came and sat upon the sacrifice,

our present Hebrew text reads, "And he drove them away." The makers of the Septuagint read, "And he sat down by them." Another well-known instance is in Gen. xlvii. 81, where we are told that Israel "bowed upon the head of the bed." Paul in Heb. xi. 21 says, "The head of his staff." The consonants are the same, but the vowel points were not then used, and the LXX chose the other readings.

H. W. TEMPLE.

---

### Preaching without Fatigue.

THIS discussion on "How to preach without fatigue" is enough to "make one tired." Why don't some farmer ask, "How can I labor all day without fatigue?" The question would be as practical and as sensible as is the one under consideration. Force cannot be expended without fatigue. When a man can accomplish work, physical or mental, without putting forth force, he can work without fatigue. But who wants to engage a man to perform manual labor who will put no force in his work? Who wants to hear a man preach that uses no energy in the act? As a rule, the preaching that is not fatiguing to the preacher is exceedingly so to the congregation. Put real work into your pulpit if you expect real results. In putting forth real work don't be alarmed if you are *real* tired; it won't hurt you.

C. G. MOSHER.

WORCESTER, MASS.

---

### Criticism.

IN your issue of September, under the head of "The Preacher: His Qualifications and Work," the writer, in commenting on the word "instructed," gives its Latin derivation (*in* and *structus*—built into), and from this draws the inference that a man who is instructed is a man who is built into. This is correct so far as the *root* meaning of the English word is concerned; but it is

not legitimate exegesis to take a word in the English translation and give its *derived* meaning for the meaning intended to be conveyed by the original. The Revised Version translates the word "hath been made a disciple." No meaning should be attached to an English word which will not bear comparison with the original, else a departure is made from Scripture misleading and erroneous. The writer also quotes Eph. iii. 9 as containing the word "treasure." The word in that passage is not treasure, but mystery.

B. FRANKLIN.

NORTH LANSING, N. Y.

---

### The Pulpit Scold.

MEN are called to preach Christ, but are not called to scold either saints or sinners. Some of the sinners may enjoy hearing the preacher scold the saints now and then, but it does not really increase their admiration for the preacher, nor does it lead them to think any better of the power of the Gospel. It rather looks to the sensible sinners that if the Gospel had its full effect upon the preacher himself he would be in a sweeter frame of mind and deal far less in cudgelling denunciation of his brethren and sisters. And, besides this, both saint and sinner are apt to mightily brace themselves up against receiving favorably the messages of a chronic pulpit scold. One hearer may take a momentary gratification in seeing the "other fellow" scolded; but when the scolding is plainly directed toward himself he objects altogether, and wants all such hostilities to cease. And so, viewed from every standpoint, the pulpit scold stands at a decidedly poor advantage, and always plays at a losing game. You cannot scold men into Christ's kingdom, nor can you berate them into duty. You can warn, reprove, and faithfully declare the whole truth without descending to the bad, ruinous habit of scolding your hearers.

C. H. WETTERBE.

### Pastoral Busybodies.

ONE of the most aggravating and damaging faults which can attach to any pastor is that of being a busybody. It is contemptible in any one, but especially so in a pastor. Some pastors—it is to be hoped there are but very few—seem to have a feverish itch for meddling with matters which are quite out of their ordained province. There are certain things connected with church work put into the hands of competent committees which the pastoral busybody thrusts his hand into and seeks to manage. One such is now in mind who makes himself very obnoxious to committees who have in charge certain church work because he will persist in superintending the work himself, practically ignoring the chairmen of the committees, and attempting alterations of the plans of the whole. In some instances these committees are composed wholly of ladies, and it may be easily imagined that they feel that the pastor shows himself very ungallant, to say the least, by such a disagreeable course; and it is not at all surprising that he is quite unpopular with them, to say nothing of the feeling of others respecting the matter. And any pastor who makes a practice of unduly meddling with the work which strictly belongs to others will soon become severely unpopular.

C. H. WETTERBE.

### The True Shepherd.

Nor every pastor is a true shepherd. Not every true shepherd is endowed with the highest qualities in the art of shepherding his flock. But every true shepherd looks after *all* the members of his flock, "the decent old sheep" as well as the indecent lambs. Decency has nothing to do with the shepherd's duty. The so-called "decent old sheep" may not be so "decent" as the shepherd has supposed. I have found many times that those who had seemed to need the least caring for really needed and wanted more attention than some who appeared much less strong and healthy.

Appearances are sometimes very deceiving. Some of the best-looking sheep have their secret ailments and hidden sorrows. Hence, the true shepherd will visit all of his flock and give each one a chance to unburden his or her heart to him and seek his counsel and ask his prayers. One thing I have found in my experience which I regard as of vital moment, and that is this: in calling upon families among whom were unconverted ones, I have frequently found my heart going out in deep prayer for the unsaved ones even when no proper opportunity has been presented for speaking to them on the subject of religion. My calling upon them has been the particular occasion and suggestion of prayer for them. And such prayer, inspired, I believe, by the Holy Spirit, must have answer sometime and somewhere. The true shepherd looks after and visits all his flock.

C. H. WETTERBE.

### A Few Specimens of Faulty English Examined.

THE question whether the word "none" can ever be rightly used in a plural sense was lately discussed in this magazine. During the discussion those who took the affirmative side quoted from some eminent writers passages in which it is so used. We are very apt to think that if a writer of note uses a certain expression it is, therefore, good English. That fact does not necessarily prove that it is. A Latin author tells us that Cicero sometimes uses slang in his speeches, though he does not quote any specimens of it.

Many writers of the highest education at the present day often use faulty English, as I shall immediately show. Is it not, therefore, quite reasonable to suppose that writers of the same class in bygone days did the same? We must take care not to be influenced too much by a name, however great, but exercise our reason. I proceed now to quote, with comments on them, speci-



mens of faulty English used by writers of whom—what shall I say?—well, “better things might reasonably have been expected.” These improprieties, I may here remark, have all crept into our language during just the past few years. Those to which I would call attention are the following :

1. “*Under the circumstances.*” At first the expression was “*in the circumstances,*” but that form of it is now very seldom used. It is, however, the correct one. The word “circumstances” is formed from the Latin *circum* (around) and *sto* (I stand), and, therefore, means literally those things which surround one. In fact, we often use instead of it the English word “surroundings.” “Environment,” which is also sometimes used in place of it, is from the French *environner* (to surround). The surrounding expressed by the word under consideration is a horizontal one, like that of the horizon, from which noun the adjective just used is formed. Now we can be *within* or *in the midst of* such surroundings, but we cannot be *under* them. The Psalmist says : “As the mountains are round about Jerusalem, so the Lord is round about His people.” Jerusalem is *within* the circle which the mountains form, not *under* it. The Lord’s people are *within* the circle which He forms, not *under* it. The Lord promises to be a wall of fire around His Church. She shall then be *within* that wall, not *under* it. Dryden uses the correct preposition when he says of Shakespeare : “Within that circle none durst walk but he.” A person is never described as being “*under* straitened circumstances.” But why should not that expression be correct, if one like this is, “Under these circumstances, I cannot give my consent” ?

2. “*Lesser.*” For example, “a lesser light,” “a lesser evil.” This is a double comparative ; but double comparatives and superlatives are improper. “Less,” the comparative of “little,” is the word which should be used. No well-educated person uses such expres-

sions as these : “The leeseest thing that I can do ;” “This is a more better way, that a more worse way ;” “The most prettiest flower in the garden.” But such expressions are no more incorrect—I will not say “more incorrecter”—than the word “lesser.”

3. “*Try and,*” etc. For example, “Try and come to my house to-morrow evening.” The mere fact of one’s trying to do a thing does not necessarily prove that he will succeed ; but in the sentence just quoted trying is represented as successful. The word “try” is, therefore, of no more use than a third wing is to a bird. Say then, simply, “Come to my house to-morrow evening.” But the speaker supposes that he whom he invites may not be able to come. Say then, simply, “Try to come,” etc.

4. “*Do*” as an auxiliary to the verb “have.” For example, “I never do have any time to attend to such matters ;” “Did you have a pleasant time at the picnic yesterday ?” Here the words “do” and “did” are utterly useless, and therefore each of these sentences is like what a six-fingered hand or foot usually is. “I never have,” etc., “Had you,” etc., are quite sufficient, and therefore more elegant. “Do” may be used with “have,” to give more force to an entreaty, as, “Do have a little more patience with him,” but not in sentences such as the others above quoted. I suppose that by and by “do” will come to be used as an auxiliary to the verb “be.” Then such expressions as these will be fashionable, “I do be very glad to see you,” “Did you be well entertained at the concert last night ?” Uneducated persons often use a combination of that kind. Biddy’s husband likes to deposit his earnings in the Green Lion Losings Bank. Often, when speaking of him to others, she says : “I do be tellin’ him that it ‘ud be betther fur himsilf an’ mesilf an’ the childer if he didn’t be after goin’ to sitch places at ahll, at ahll.” There is just as good reason for saying, “Do be” as “Do have,”

We have seen that "do" can quite properly be used as an auxiliary to "have" in entreaty. So can it with "be." A mother can, as far as English is concerned, quite correctly say to her children when they are rather noisy, "Now, do be quieter."

Here I shall pause. Should this article not fall into the jaws of that fearful monster, the Waste-basket, I shall in another notice a few more of the ways in which the "Queen's English," or—as I suppose I should call it in a United States publication—the "President's," is dishonored.

T. FENWICK.

WOODBIDGE, ONTARIO, CANADA.

### "Plagiarism."

I HAVE read many articles in different magazines during the past year on the subject of "plagiarism," the latest one of which is an editorial in the November issue of HOMILETIC REVIEW, to which I wish to reply. I have no doubt that many preachers, especially younger ones, to which class I belong, are at a loss to know the real meaning of the word "plagiarist," and what constitutes "plagiarism." Any man who wishes to be honest with God, with himself, and with his fellow-men desires not to steal from others in any way. A preacher certainly should shun the thought of stealing from another preacher either sermons or horse feed. Webster defines a "plagiarist" "One who plagiarizes or purloins the writings of another and puts them off as his own; a thief in literature." And such an act he calls "plagiarism." Now if a preacher should take into his service another preacher's sermon and deliver it to his people, giving no credit whatever to the other preacher, but giving the people to understand that it is his own production, he certainly would be a thief—a sermon thief; and if he should then steal the other preacher's horse, he would be a horse-thief, but in both cases a thief. In the first case he would be a "plagiarist," and guilty of gross "plagiarism." That would be a

plain case; but there are cases not so plain, where it is hard to draw the line. So much has been written on the subject and so much censure given to any one who is guilty of plagiarism, that one is sometimes at a loss to know to what extent he can make use of the sayings of other and greater men. This is an age of much literature, of magazines and books without number. The preacher has on his desk before him and in his library cyclopædias, histories, and commentaries. It may be has "Parker's People's Bible" or "The Preacher's Homiletic Commentary," and from these and other works he has to read and study to deduce the thoughts and manner of expressing such thoughts of the great minds of past generations and present time. And in his earnest search after truth, his thirst for knowledge, his zeal to impart to others such knowledge and truth, and in his desire to be himself entirely original in thought and expression, he sometimes finds it very difficult to tell when he comes to that point in his searching, of which it must be said, "Thus far shalt thou go, and no farther." He is puzzled to know how little or how much of what he reads he has a right to use, and in what way he can express himself, so that what he "grinds out" can be honestly claimed as his own "flour." From what has been written on the subject, a preacher may be led to believe that if, in expressing a thought, he should make use of a sentence, a phrase, or even one word used by any other preacher in expressing the same thought, he would be guilty of plagiarism, as much so as if he had stolen an entire discourse; and would be regarded as further dishonest if he would not in each and every case give credit to the particular individual who spoke the particular word, phrase, or sentence.

In my Thanksgiving sermon I made use of the following quotation from an address of a renowned orator:

"We are slow to learn that *men*, not territory, constitute the greatness of a nation; and that among men character,

not numbers, constitutes strength. This is an era of statistics. Greatness is proved by arithmetic. Which is the greatest nation? The modern catechism answers: 'The biggest.' 'Who is the greatest man?' 'The richest.' 'What is the source of power?' 'Numbers.'"

I took the thought which I consider is embodied in this quotation and clothed it in a new dress, which I present below, and submit to you for your judgment and opinion, as to whether or not I can lay claim to it as being of my own manufacture:

"I ask the school-boy, 'What makes a great nation?' He answers, 'The extent of her domain.' 'What constitutes the strength of a nation?' 'The number of her people.' 'What makes a great man?' 'The amount of wealth he possesses.' But his answers all are wrong. The greatness and strength of any nation lies in the greatness of her men. A man is great only as he is rich in Christian character." If there is any plagiarism in the above, will you kindly indicate where it is, and then frame the thought contained in the first quotation in such language as will be free from it. A little more light on how to make use of other men's sayings, so as to grind one's own flour from their wheat, will, no doubt, be acceptable to many of the readers of your valuable magazine.

WOODLAND, ILL.

F. W. I.

[Our correspondent's sensitiveness of conscience will always prove his protection against the crime of which we wrote in our last number. We may, perhaps, make the matter, concerning which he deserves information, clearer by an illustration than in any other way. He is no thief who looks into his neighbor's garden and enjoys the beauty of its flowers. Nor is he a thief if he even comes where he may smell their fragrance. He may gather inspiration from what he sees and enjoyment from what he smells, and still be no thief; but if he enters the garden and pulls up

the flowers without permission, and plants them in his own garden as though they were his own, he is a thief; and, if detected, will be so regarded and treated by the law. He is no plagiarist who enjoys the productions of others or finds in them the inspiration of his own thought, nor he who makes use of their thoughts in language of his own coining; but he who takes the thoughts as expressed by his neighbor, and without acknowledgment of his indebtedness delivers them as though they had the stamp of his own mint upon them, is a plagiarist or literary thief.—*EDA.*]

### The Sinless Man.

WILL you please allow a layman to ask a question or two through your excellent magazine as to a subject that I can get no satisfactory answer about or any enlightenment on only through a denomination that is almost wholly ignored by the ruling denominations of the present day.

John says that "Whosoever is born of God doth not commit sin, for his seed remaineth in him and he cannot sin, because he is born of God," and the same idea in other passages of like reading.

Now I have never heard a sermon preached on these texts but that the whole effort seemed to be to explain away the idea that a man born of God could not sin. The preachers would take passages from the Old Testament relating to the condition of the people, and quote them as evidence against the idea of a man being sinless now, such as, "There is not a just man on earth that doeth good and sinneth not;" "There is none that doeth good, no, not one," etc. I thought I had found one man who held with John, the author of a little tract called "The Perfect Man" (I refer to Dr. Drummond), who says in plain Queen's English that if a man were born of God and abode in Him he *simply could not sin*. All copies, however, not sold were withdrawn or their issue was stopped, and a new ver-

sion put out under another name, the sinless man clause being left out entirely. I am anxious for a copy of this first edition, but am informed that it is "out of print."

I want to ask if this statement of John is true, or is it an interpolation, or was John mistaken, or does it "mean something else in the original," or was it written especially for a few saints in John's time, or is God a liar, or is the whole trouble with men who would try to reconcile God's Word with their individual experience, and failing to make the two agree, conclude that it must mean something else? W. T. A.

### "Waking Sleepers."

IN the REVIEW now received I see an article on "Waking Sleepers."

I am glad to say that in my church I rarely see a sleeper during service, but one Sabbath morning a good brother, who is a deacon of a near-by church, was with us, and I noticed he was asleep. I cut my sermon rather short, and called out very loudly, "Will Brother G— please lead us in prayer?" The effect on the brother was most ludicrous to witness, but it taught a lesson to my people not to sleep in church. R. P.

BROOKLYN, N. Y.

## EDITORIAL SECTION.

### LIVING ISSUES FOR PULPIT TREATMENT.

[We are glad to make room for the following appeal touching an evil which has a strong hold among us. Recent developments indicate that the day of its doom is hastening on.—THE EDITOR.]

#### The Gambling Evil.

##### AN APPEAL TO THE PEOPLE.

IT is evident that the time has come when the friends of law, order, and public morality throughout the Union should band themselves together for an organized resistance to the spread of the gambling evil. An abundance of facts and figures are at hand to prove that this evil has been rapidly increasing in this country in recent years, and that it has already reached a magnitude hardly conceivable to those who have not investigated the subject. It has corrupted State legislatures, courts, juries, and municipal governments, and defeated the ends of justice in countless ways. It has dictated the passage of laws drawn in its own interest, bribed the judiciary to render decisions favorable to its progress, and the police authorities of many cities to adopt a policy of inaction in regard to its existence.

Backed by untold wealth and manipulated by the hands of shrewd and unscrupulous persons, it has invaded the spheres of political and commercial life, named its own candidates for office, and controlled the results of local, municipal, and State elections. The gambling passion has brought ruin and disgrace to many trusted men in commercial circles, disaster to many large business interests, and diverted vast sums of money from the channels of honest and legitimate industry. Into the homes of the land the same passion has brought immeasurable shame, sorrow, and misery through the crimes and misdeeds committed at its instigation.

##### THE GAMBLER IN POLITICS.

As an evidence of the enormous political power of the gambling interest and its influence over courts, juries, legislatures, and municipal governments, we need only point to the history of the Louisiana Lottery, to the passage of the Ives Pool Law in New York State, and to the more recent race-track legislation in New Jersey. It is hardly necessary that we should recite here the long and bitter struggle

with the Louisiana Lottery, ending finally in its partial subjection by the massing against it of the moral forces of the entire nation. In New Jersey by the acts of the Legislature of 1893 the country was called upon to witness the shameful and humiliating spectacle of an old and once-honored common-wealth literally sold into the hands of a ring of gamblers. Surely a darker page of legislative history was never written than that recording the proceedings of the New Jersey Legislature of 1893. And what was made possible in New Jersey through the apathy and indifference of good citizens will become possible in other States unless a strong, united, and persistent effort is made to resist the encroachments of the gambling vice. A law was passed by the Illinois Legislature last winter legalizing pool selling on race-tracks, but it was afterward declared unconstitutional by the State Supreme Court. An effort to pass a similar law was made in the Indiana Legislature at its last session. Laws legalizing certain forms of gambling now exist in New York, New Jersey, Kentucky, Missouri, California, and other States, most of them passed in defiance of the expressed sentiments of the better class of citizens.

#### RACE-TRACK GAMBLING.

Of all forms of gambling now prevalent, that of the race-tracks and their adjuncts, the city pool-rooms, is undoubtedly the most formidable and the most dangerous. A volume would be needed to give the details in regard to the vast network of political, commercial, judicial, and legislative accessories and alliances which go to the support and development of race-track gambling. It is estimated by a writer friendly to the race-track interests in a current periodical, that "there cannot be less than one hundred million dollars embarked in racing and enterprises dependent on it." The incomes of race-track owners are princely in the extreme, and the salaries paid by them to

"starters" and other officials put to shame in their munificence the salaries paid to the judges of our highest courts and legislative bodies. The starter at the Guttentburg course receives \$25,000 a year, and the common pay of starters and judges on other tracks is \$100 per day. It is universally conceded that the race-courses receive their chief income from gambling privileges, and that they could not exist without them. The "bookmakers," as a rule, pay the racing associations \$100 a day for the privilege of doing business on the tracks, and the telegraph companies pay as high as \$1500 a day for the privilege of sending news from the tracks to the pool-rooms. It needs no argument to prove that all the vast sums invested in race-courses and the vast incomes derived from them could not be if the interests involved were only those of honest and legitimate sport. The great race-courses of the country to-day are in very truth only a network of gambling concerns managed by gamblers in the interests of gamblers, under the false pretext of improving the breed of horses.

#### CRIME-BREEDERS.

As crime-breeders we unhesitatingly affirm that the race-track gambling dens of the country excel any other agency of evil in existence with the possible exception of the saloons. The Louisiana Lottery with all its ramifications and its vast wealth and power never constituted such a menace to public morality as the allied race-track interests. We have it on undoubted authority that over \$2,898,000 was stolen in a single year recently by men who had lost the money "playing the races." The *New York Times* of July 24th, 1893, contained a column article under the heading, "Victims of the Race Track," giving a long list of forgeries, embezzlements, and other crimes recently committed, all attributable to race-track gambling.

This is the testimony of the Superintendent of Police of New York City: "More young men have stood here at

this desk confessing their first offence against law and ascribing their downfall to their infatuation for pool-room gambling than I would care to attempt to estimate. Actual experience has satisfied me that no form of gambling offers greater temptations to young men to take what is not theirs. As horse-racing is conducted now, it would be well for the community to stop racing altogether. We are sending men to prison right along on account of the race-gambling craze. Homes are being destroyed and the lives of young men blighted every day in this city for the same reason."

On the general subject of gambling Mr. Chauncey M. Depew, President of the New York Central Railroad, says: "A considerable proportion of failures in business and 90 per cent of the defalcations and thefts and ruin of youth among people who are employed in places of trust are due directly to gambling. I have seen in my vast employment so much misery from the head of the family neglecting its support and squandering his earnings in the lottery or the policy shop, and promising young men led astray in a small way and finally becoming fugitives or landing in the criminal dock, that I have come to believe that the community which licenses and tolerates public gambling, cannot have prosperity in business, religion in its churches, or morality among its people."

The amount of small speculation and larger stealings by bank clerks and others in position, is much greater than is generally known. The fact is evident from the report of a guarantee company, which reports that in nineteen years it had insured the honesty of about one hundred and forty thousand officials, of whom over two thousand had defaulted. Considering the fact that the company is noted for its conservatism in taking risks, this shows a sad condition of affairs. The report of the company places the blame on the prevalence of gambling in its many forms, and states that most of the de-

falcations were made under sudden temptation and for small sums. "It seems remarkable," it says, "that the State legislature or municipal authorities, whichever have the power, do not take steps to stop the numerous avenues, such as pool-selling, bucket shops, turf exchanges, and other openly permitted sources of inducement which are publicly held out to employes to engage in gambling—not infrequently with their employer's money." For other evidence in regard to the crimes and immoralities due to race-track gambling, pool-rooms, and policy shops, we refer to the columns of such newspapers as the *Herald*, *Tribune*, *Times*, and *Mail and Express* of New York, the daily press throughout New Jersey, the *Traveller* of Boston, the *Commercial* of Buffalo, the *News-Record* and other papers of Chicago, all of which have devoted a large amount of space at various times in the past two or three years to exposing the character and methods of race-courses and other branches of the gambling business.

#### OTHER FORMS OF GAMBLING.

There are many other forms of the gambling evil on which we might dwell, such as policy gambling, widely extended and a special curse to the poor in many of our large cities; bucket shop gambling, a specially dangerous and formidable phase of the evil because carried on in apparent conformity to certain commercial usages and under color of law; gambling with cards, roulette, faro and fortune wheels, gambling raffles and other games of chance, and in a score of other forms, some concededly criminal and others in the guise of innocent amusement. It needs to be said, also, that the Louisiana Lottery and other concerns of its kind are still in existence and doing a vast amount of evil in spite of restrictive laws. As has been well said, "The lottery snake has not been killed, but only scotched." There is grave danger that this form of gambling may be revived again in all its strength unless careful

watch is kept and the evil is attacked at every possible opportunity.

In view of the facts thus recited, we appeal to all lovers of law, order and morality throughout the Union, to combine in a strenuous and uncompromising opposition to the gambling evil in its many forms. We recommend that organizations be formed wherever practicable, having for their especial object the repeal of gambling laws, the education of public sentiment with reference to the gambling evil, and the strict enforcement of such laws as may exist for the suppression of this vice. We appeal to the churches and all religious and reformatory agencies and organizations throughout the country, to make the gambling evil an object of special consideration to the end of arousing men everywhere to a realization of its magnitude and enormity. We appeal to the press of the country, secular and religious, to throw its powerful and far-reaching influence against gambling practices in whatever form they may appear. We earnestly believe that if the moral forces of the country can be thus massed against this evil, it may at least be driven from the lodgment it has found in our legislatures, in our courts, in our municipal governments, and in our statute books.

[Signed]

EVERARD KEMPSHALL,  
NOAH DAVIS,  
J. ELMENDORF,  
E. V. LINDABURY,  
J. H. KNOWLES,  
JOHN Y. FOSTER,  
JOHN L. SCUDDER,  
F. D. HUNTINGTON,  
JOHN F. HURST,  
A. J. GORDON,  
CHARLES L. THOMPSON,  
ROBERT S. MCARTHUR,  
DORMAN B. EATON,  
JAMES M. KING,  
JOSIAH STRONG,  
E. P. INGERSOLL,  
LA SALLE A. MAYNARD,  
BISHOP JOHN H. VINCENT,  
PRESIDENT FRANCIS L. PATTON,  
REV. B. M. PALMER, D.D.

### Divorce.

*I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery.*—Matt. v. 32.

THAT Americans have abundant reason for humiliation for the ease with which divorces are obtained in different States and sections of our Union has long been acknowledged. A glance at the statistics given below, compiled by Dr. S. P. Stevenson, will be enough to bring the blush of shame for our national dishonor to the cheeks of our readers. We trust it may result in combined effort to secure such legislation as shall remove the disgrace and avert the Divine judgment which elsewhere may reasonably be anticipated.

"In the United States there are forty-six sets of divorce laws in as many States and Territories, and no two are alike. They recognize forty-two grounds for absolute divorce. South Carolina grants no divorce for any cause. New York allows divorce for one cause only. Other States have ten, twelve, or fourteen grounds for breaking up the family. Some States have no provision for limited divorce. All divorces are absolute, and carry with them liberty of remarriage for both parties. The effect of these laws is shown in the vast number of divorces in the United States. According to the Congressional investigation of a few years since, in the twenty years from 1867 to 1886, inclusive, the whole number of divorces granted was 828,716. A single State, Illinois, has granted 36,072 divorces. Ohio follows close with 26,367, and Indiana is hard behind with 25,193. Still more alarming is the rate at which the evil increases. In the twenty years referred to the population of the country increased but 66 per cent, while the number of divorces increased 157 per cent. Thus the evil is increasing more than twice as fast as the population of the country is increasing. In the same

twenty years in Great Britain and Ireland there were granted only a few more than 5000 divorces. Divorce is more than thirty times as frequent in the United States as in Great Britain."

### The English Coal Strike.

*I will be a swift witness against . . . those that oppress the hireling in his wages.*—Mal. iii. 5.

*Be content with your wages.*—Luke iii. 14.

ONE of the most disastrous and costly strikes on record came to an end last month. To say that the misery consequent upon it far outbalanced any advantages that may be derived from it is to put the matter very lightly. For sixteen long weeks—more than a third of a year—1,008,250 workers have been without employment, representing various industries brought to a standstill by the refusal of 250,000 English and 100,000 Welsh miners to work, and also representing between 3,000,000 and 4,000,000 persons reduced to destitution through their idleness. In the Midland districts the estimated output of coal is usually 2,000,000 tons per week, valued at 7s. 6d. per ton, or £750,000, at the pits, and 12s. 5d. per ton, or £1,250,000, at the dealers', the advance including transportation rates, cartage, and commission. During the sixteen weeks of the strike the normal output of 68,000,000 tons has fallen to 39,000,000; the normal export of 11,000,000 to 8,750,000; the normal consumption of 40,000,000 to 27,250,000. This falling off in consumption tells the story of the closing of iron and steel works, cotton and woollen mills, and various other manufactures and industries brought to a stand-still. The withdrawal from circulation of the immense sums of money usually distributed among employés in wages and salaries has caused incalculable losses to shop-keepers and trades people of every description. The estimated loss to mine-owners, ironmasters, railways, etc., is £13,255,615, or

not far from \$65,000,000. The reduced production caused an advance in prices to the amount of £1,767,000. Miners, iron-workers, and other artisans lost £18,208,000. The total general loss is placed at £38,231,215, or in the neighborhood of \$165,000,000. There have been riots also which the military were called upon to suppress, and which they did suppress at the cost of life.

It is needless to ask, Did it pay? The Church of Christ can do but one thing in the presence of such gigantic evils, and that is, preach Christ by word and deed as the true solution of the problems of which these evils are the false solution. Christ in the employer and Christ in the employed will make forever impossible such a condition of things as that which we have described above. When employers have His spirit abiding in them they will without hesitation give to those who labor for them "that which is just and equal." When employés have His spirit abiding in them they will render their service "in singleness of heart, fearing God;" will do their work faithfully and well "as unto Christ." Love, born of the love of the indwelling Christ, will always inspire right treatment of the neighbor. Whittier's words are worthy of constant reiteration:

"Not without envy Wealth at times must look  
On their brown strength who wield the reaping-hook

And scythe, or at the forge-fire shape the plough  
Or the steel harness of the steeds of steam;  
All who, by skill and patience, anyhow  
Make service noble, and the earth redeem  
From savageness. By kingly accolade  
Than theirs was never worthlier knighthood  
made.

Well for them if, while demagogues their vain  
And evil counsels proffer, they maintain  
Their honest manhood unseduced, and wage  
No war with Labor's right to Labor's gain  
Of sweet home-comfort, rest of hand and brain,  
And softer pillow for the head of Age.

"And well for Gain if it ungrudging yields  
Labor its just demand; and well for Ease  
If in the uses of its own, it sees  
No wrong to him who tills its pleasant fields  
And spreads the table of its luxuries.  
The interests of the rich man and the poor  
Are one and same, inseparable evermore;



And when scant wage or labor fail to give  
Food, shelter, raiment, wherewithal to live,  
Need has its rights, necessity its claim.  
Yea, even self-wrought misery and shame  
Test well the charity suffering long and kind.  
The home-pressed question of the age can find  
No answer in the catch-words of the blind  
Leaders of blind. Solution there is none  
Save in the Golden Rule of Christ alone."

### Popular Uprisings.

*Go in to possess the land, which the Lord  
your God giveth you to possess it.—  
Josh. i. 11.*

PERHAPS never in our political history has the public conscience more emphatically asserted itself than in connection with the recent elections in several of our States. Iniquity has so long run riot with impunity that Christian men have come to be almost in despair as to their power to overthrow it. The party spirit seemed dominant over everything else. The success of Republicanism or Democracy had hitherto appeared to be the chief consideration with the majority of voters, the result being that the baser element had continued in the ascendant, whichever party triumphed, since it was the baser element that had secured the hold upon both of these parties and swayed them at its will. The time for independent action was certainly ripe. It has at length become the conviction of the better men in both parties that the morality of the people was a more important consideration than any other. To this conviction the party spirit at length gave way. Banding together on the basis of this conviction good men, irrespective of party, assailed the common enemy, and in almost every instance routed it, "horse, foot, and dragoons." Bossism in some of our large cities fell, like the giant of the Philistines before the stone from David's sling, dead as the stone that smote it. In certain localities the gambling evil, which had entrenched itself behind the fortress of political power, met disastrous defeat. On all sides there was given proof of one truth, that if there be unanimity of conviction and effort there is moral

power enough in any community to overthrow the great social evils that have hitherto held up their heads in brazen defiance of law and order. This is as true with reference to the traffic in liquor as it is of any other evil. When the moral forces of a community are ready for its overthrow it can be overthrown. Sooner or later this will be felt to be the case, and the blow will be struck that will prove its death.

The pulpit and the press together were largely instrumental in accomplishing the recent revolution. Let pulpit and press combine for the suppression of the saloon evil and the day of its doom is not far distant. The pulpit has a mighty power over the press. Let it use its utmost influence to foster a popular sentiment that shall demand the extermination of the saloon, and the press will not be slow in following its lead. Popularity is the life of the press; and when these two mighty agencies shall join forces and work together for the overthrow of what is now the greatest foe of our national life and liberties, we shall not have long to wait before we shall see the triumph of the cause espoused by them.

### The Public-School Question.

THE following is the text of a bill which is proposed for submission to the Legislature of the State of New York at its approaching session. It is entitled

"AN ACT FOR THE PROMOTION OF EDUCATION  
THROUGHOUT THE STATE OF NEW YORK.

"The people of the State of New York, represented in Senate and Assembly, do enact as follows :

"Section 1. That whenever any individual, or body or association of individuals, or any organization of persons, incorporated or unincorporated, shall have established a school for the free education of youth in the primary branches of education, to wit, reading, writing and arithmetic, and such school shall have been in existence for the term of at least one year, with not less than fifty pupils in regular attendance, and shall have been submitted to a satisfactory inspection and examination thereof by the State or local Board of School Trustees, or such other persons as may from time to time be designated for the

purpose, the person or persons, association or organization conducting or managing such school shall be entitled to receive from the State (or city, or county, or district) each year a share of all State and other moneys now directed to be apportioned and distributed among the common schools, the same to be apportioned and distributed among them as directed to be apportioned and distributed among the common schools by Chapter 555 of the laws of 1884.

"Section 2. Such sums shall be paid annually from time to time, provided that such school shall be always open at reasonable time for inspection, as aforesaid, and that the pupils shall have passed a satisfactory examination at such stated times as may be determined by the Board of School Trustees in accordance with the usages and regulations in force for the public schools of the State.

"Section 3. The provisions of this act shall apply only to primary and grammar schools, or schools in which the course of study is substantially equal to that in use in the public schools of the State."

The father of the above bill is the editor of the New York *Sunday Democrat*, Dr. Michael Walsh, and he is at present writing engaged in securing signatures to a petition to the Legislature asking its enactment into law. It is represented by him that the proposed measure has the papal sanction, and is "approved by the cardinals and clergy, by the leading bishops in England, Ireland, and all English-speaking countries, as well as by some of the most noted prelates of France and Germany." That the claim is true of many of the Romish clergy and laity in our own land also cannot be denied. At the same time it is gratifying to state that there is strong opposition on the part of many famous names in the Romish Church here. Among these are ex-Judge Charles P. Daly, State Senator Eugene P. O'Connor, and John A. McCall, President of the New York Life Insurance Company, all of whom have recorded themselves as strong friends of our existing school system and enemies of any plan that looks toward its overthrow, which is the case with this proposal to give public support to parochial schools. Despite the fact that such eminent authorities as the Papal Alegate, Satolli, Cardinal Gibbons, of Baltimore, Archbishop

Ryan and Bishop Keane have given countenance to it, the antagonism that has been aroused in others almost if not equally as prominent renders it most certain that the legislatures of our States will hesitate long before enacting the measure. Archbishop Corrigan is reported to have said of it: "I think it most unwise. Moreover, I know of no bishop in the archdiocese who approves of it." The editor of the *Western Watchman*, a Catholic journal published at St. Louis, Mo., writes: "We are unalterably of the conviction that the denominational system is the very worst that could be devised for our country. We have no hesitation in saying that the present purely secular system is the very best that could be adopted for our heterogeneous mass of believers and unbelievers." The editor of the *Milwaukee Catholic Citizen* writes: "We are opposed to a division of the school fund. Not because it is wrong in principle or inequitable in practice, but because it is beset with dangers to religious freedom, because it is generally impracticable, and because it would impair the efficiency of the common-school system as a whole."

Of course outside the Romish Church the opposition is unanimous. This opposition is voiced by the National League for the Protection of American Institutions in a public appeal which is in part as follows:

"The practice of nations in the support of schools where the union of Church and State prevails furnishes no precedent for the United States. We are not looking to monarchies for instruction concerning the best training of youth to fit them for citizenship in this Republic. Popular suffrage here rests for its safe exercise upon the character and intelligence of all classes of the people. The Republic, for its own preservation, has established and must insist upon maintaining a free common-school system of education. It must be maintained without compromise. It is the only system capable of converting the dangerously heterogeneous elements of our population into a safely homogeneous citizenship. The tax for the maintenance of public schools levied upon all citizens, whether they have

children to educate or not, is for the *public* good and not for *private* benefit. The State opens its schools with equal advantages to the children of all its citizens. The State does not deny the right to parents, organizations, or churches to establish and maintain private or parochial schools at their own

expense. . . . We appeal to all loyal American citizens to co-operate in every feasible way in the defence of the American free public-school system, on which the safety of the Republic and the peace and prosperity of its citizens so largely depend."

## EDITORIAL NOTES.

### Knowing the Sheep.

It was a suggestive truth which the Chief Shepherd announced when He said to His disciples, "I am the good shepherd, and know My sheep." A personal acquaintance with every member of his flock is an essential of good shepherding. Failure in this particular will always mean a limitation of the usefulness of any pastor. The true pastoral relationship is one that exists between the pastor and the individual members of his flock, not between him and the flock in general. To minister to the needs of all aright he must know the needs of each. His is a duty not for one day in each week, but for the whole week. It contemplates the constant guiding and guarding as well as the feeding of the flock. To accomplish this he must acquaint himself with old and young; must know their individual difficulties and dangers; and adapt himself to their varied necessities. A realization of this obligation will keep any one from the unworthy ambition of building up a large church. A church too large for the oversight of any pastor means the loss of power. Better a small flock faithfully tended than a great one running at large. He who with his Master can say, "I know my sheep," will accomplish larger things than he to whom such an assertion is impossible, though he may gather about him a far greater number of those who hear his voice and are known as his followers.

### Pulpit Vanity.

NOWHERE more than in the pulpit is the consciousness of self out of place.

The man who forgets whose ambassador he is in his satisfaction with himself as an ambassador, who ignores the fact that one is appointed to this high office and his commission given him only "that the excellency of the power may be of God," and in perceptible admiration of his own gifts

"With a sweeping of the arm  
And a lack-lustre dead-blue eye  
Devolves his rounded periods,"

would be better employed digging ditches or graves. His call to the ministry was not a Divine one. He has mistaken the voice of his own vanity for that of the Spirit. His ministrations will have no blessing. He cannot lift a soul above the pedestal on which he stands. "Can selfishness invite to self-denial?" Whatever the art he displays, he is as useless as a lay-figure. The true preacher is filled with but one ambition—to glorify his Lord. Whether honor or dishonor comes to himself is a matter of indifference to him. Like Paul, he is determined to know only Christ among men. Blessed are they of whom the testimony is true which the apostle gave of his brethren, "They are the glory of Christ."

### Prolonging Ministerial Usefulness.

WHEN a minister is laid aside from the active work of the ministry it is not infrequently the case that he feels as though his work were at an end, and all that remained for him was to wait the summons to the service of the Master in the temple of that land that is very far off. It is a gratification, therefore, to read such words as we find in

the introduction of the latest volume of sermons from the pen of the pastor emeritus of the Broadway Tabernacle, New York, Dr. William M. Taylor, whose publications always command a wide circle of readers: "I hope in this way to prolong my usefulness as a preacher of that Gospel to the furtherance of which I gave my life at the first, and would give it again, only with more intensity than ever, if I had the opportunity." The sermons that follow show Dr. Taylor at his best, and will unquestionably accomplish that which he declares to be his intention in their publication. Reaching, as they undoubtedly will, a larger congregation than that which heard them when first delivered, they will widen the sphere of the blessing which they then conveyed, and the writer will have the satisfaction of knowing that though flesh and heart fail, the truth shall fail never. The earthen vessel may be frail, but that which it holds and imparts may be more precious than jewels of brightest lustre. The excellency of the Divine power does not diminish, but may prove itself the mightier when the human medium through which it is distributed is weakening. The example set by this eminent servant of Christ may well be followed by others who with him have been laid aside from the ministry of the pulpit.

#### PRAYER-MEETING TOPICS, 1894.

Jan. 1-6. My Responsibility to Christ's Church for the New Year.—Col. i. 24.  
 Jan. 7-13. A Foolish Bravery.—Jer. xxxvi. 24.  
 Jan. 14-20. For a Pattern.—1 Tim. i. 16.  
 Jan. 21-27. Strength.—1 Kings xvii. 1.  
 Jan. 28-31; Feb. 1-3. The Unprosperous Prosperous.—Ecc. xii. 18.  
 Feb. 4-10. God in the Daily Duty.—1 Tim. i. 1.  
 Feb. 11-17. Heart Fevers and their Cure.—1 Tim. i. 2.  
 Feb. 18-24. Masking.—Prov. xiv. 12.  
 Feb. 25-26; March 1-3. Me and Him.—Rom. xiv. 7.  
 March 4-10. What shall lift me?—Matt. xi. 19.  
 March 11-17. A Right Defence.—Ps. xi. 1.  
 March 18-24. Who is This?—Matt. xxi. 10.

March 25-31. The Place where the Lord Lay.—Matt. xxviii. 6.  
 April 1-7. The Sunward Side of Habit.—Rev. xii. 11.  
 April 8-14. Some Thoughts of God.—1 Tim. i. 17.  
 April 15-21. The Tongue.—Matt. xii. 37.  
 April 22-28. The Gospel of Glory.—1 Tim. ii. 11.  
 April 29-30; May 1-5. The Good of not Getting.—Phil. iv. 19.  
 May 6-12. Waring the Good Warfare.—1 Tim. i. 18-20.  
 May 13-19. The Best Possible Thing to do.—Ps. xxxiv. 8.  
 May 20-26. The One to Hold to.—John xiv. 6.  
 May 27-31. Humility.—John xiii. 5.  
 June 2-9. Over against the Treasury.—Mark xii. 41.  
 June 10-16. The Glory of Jesus.—John xiii. 31.  
 June 17-23. The Accumulation of Power.—1 Chron. xii. 22.  
 June 24-30. The Work of God.—John vi. 29.  
 July 1-7. A Finding Soul.—Acts x. 1.  
 July 8-14. The Divine Victory.—Rom. xvi. 20.  
 July 15-21. Wood, Hay, Stubble.—Gen. xix. 30; 1 Cor. iii. 9-16.  
 July 22-28. How to Get Love.—1 Tim. i. 5.  
 July 29-31; Aug. 1-4. Not Forgetting.—Heb. xii. 1.  
 Aug. 5-11. The Help of Hindrances.—Phil. i. 12.  
 Aug. 12-18. Doing what One can.—Mark xiv. 8.  
 Aug. 19-25. The Christian Motive.—Rom. i. 5.  
 Aug. 26-31. Good Cheer for Discouraged Ones.—Mark vi. 50.  
 Sept. 2-8. Fronting the Other Way.—Acts xvi. 23, 24.  
 Sept. 9-15. Our Ascended Lord.—1 Peter iii. 22.  
 Sept. 16-22. The Function of Character.—Isa. xxxii. 2.  
 Sept. 23-29. A Faithful Saying.—1 Tim. i. 15.  
 Oct. 1-6. Concerning Prayer.—1 Tim. ii. 1-3.  
 Oct. 7-13. The Young Man Timothy.—1 Tim. i. 2.  
 Oct. 14-20. The Need of a Right Doing-Without.—John xii. 24.  
 Oct. 21-27. Our Hope.—1 Tim. i. 1.  
 Oct. 28-31; Nov. 1-3. Help.—Mark i. 29, 31.  
 Nov. 4-10. The Passing and the Abiding.—Isa. xl. 8.  
 Nov. 11-24. Into Thine Hand.—Ps. xxxi. 5.  
 Nov. 25-30. A too much Unthought-of Cause for Thankfulness.—1 Tim. i. 12.  
 Dec. 2-8. Losing the Memory of It.—Isa. xxxviii. 15.  
 Dec. 9-15. The Secret of It.—John ii. 7.  
 Dec. 16-22. Concerning a Saint.—Acts. xii. 11.  
 Dec. 23-29. God with us.—Matt. i. 23.  
 Dec. 30-31. Almost; Altogether.—Acts xxvi. 28, 29.

## BLUE MONDAY.

## Mixed Scripture.

It is not our custom to find food for fun in sacred things. And yet how often it happens that the most serious occasions are those in which the most forcible appeals are made to the sense of the ludicrous by some ridiculous expression! A Sunday or two since we were present at the opening exercises of one of our Sunday-schools, and were astounded to hear the superintendent pray that those there gathered might be enabled to know 'the chief of sinners and the altogether lovely.' The combination was almost equal to that of the colored brother who took for his text, "He played on a harp of a thousand strings—spirits of just men made perfect." ——— L.

## Church Organizations.

APPROPOS of the subject of the multiplicity of church organizations discussed in our last number, here is a good story from the *Bible Reader*:

"We asked an old colored preacher the other day how his church was getting on, and his answer was: 'Mighty poor, mighty poor, brudder.' We ventured to ask the trouble, and he replied: 'De cieties, de cieties. Dey is just drawin' all the fatness an' marrow outen de body an' bones ob de blessed Lord's body. We can't do nuffin' wid-out de ciety. Dar is de Lincum Ciety, wid Sister Jones an' Brudder Brown to run it; Sister Williams mus' march in front ob de Daughters of Rebecca. Den dar is de Dorcases, de Marthas, de Daughters of Ham, an' de Liberian Ladies.' 'Well, you have the brethren to help in the church,' we suggested. 'No, sah. Dere am de Masons, de Odd Fellers, de Sons of Ham, an' de Oklahoma Promis' Land Pilgrims. Why, brudder, by de time de brudders an' sisters pays all de dues an' tends all de meetins, dere is nuffin left for Mount Pisgah Church, but jist de cob; de corn has all been shelled off an' frowed to dese speckled chickens.'"

## "Great Success."

THE pointed editorial of last month on the word "*Grand*" suggested to me the experience of the good deacon. Our deacon had rather an optimistic turn of mind, which frequently found expression in the phrase, "It was a great success." His good wife sickened and died, and on returning home from the funeral, sad at heart, he dropped into a chair, sighed and said, "It was a great success." G. R. W.

YARMOUTH, N. S.

## The Reason.

It is always a matter for regret when a minister preaches in such a manner over the heads of his people that they are unable to catch the meaning of his sentences. On the other hand, it would be a matter for regret if he so lowered the standard of moral action that it would be an easy thing for any of his hearers to attain to it. In the utterance of truth he should strive to be so plain that none in his audience could fail to understand him. In his presentation of a standard of action he ought not to fall one whit behind the Master who enjoined, "Be ye, therefore, perfect, even as your Father who is in heaven is perfect." If with a high ideal men are able to get no further than the low plane reached by the majority of them, it is almost distressing to think how unworthy would be their attainment should the ideal be lowered. "That was a good answer," says the *Boston Herald*, "that one of Brookline's best-known divines made the other night after prayer-meeting. Coming out of church, one of his parishioners said to him: 'Doctor, don't you know that it is impossible for any one to live up to your preaching in this world?' 'Ah,' said the genial reverend, 'don't you know that I have to blow at the rate of ten knots an hour to keep you fellows going at the rate of five?'"

# TO OUR PATRONS.

## THE STANDARD DICTIONARY.

From "THE MAIL AND EXPRESS."  
New York, December 2, 1893.

### WORDS ARE THE GAME THEY HUNT

The Greatest Minds Contribute to  
the Making of a Modern  
Dictionary.

IT COSTS NEARLY \$1,000,000

Chasing the Derivation and Definition of Words Around the  
Globe—A Dictionary-Maker at Work.

In a big long room in a building in Astor Place a hundred or more men and women are working incessantly from 9 o'clock in the morning until 6 o'clock at night. Working as if their lives depended upon it, and yet throughout the whole day there is no noise, no disturbance, scarcely a sound except for the steady click of a half dozen typewriters in an adjoining room, and even this is subdued.

Each one of the busy workers in this hive of industry is seated in the center of a big horse-shoe-like desk, with a very wide, trough-like arrangement running almost completely around it, and these troughs are piled high with proofs and printed matter of all sorts. Occasionally a man comes hurriedly into the room and going over to an elderly gray-haired man in the middle of the room, who is buried almost in a pile of papers, whispers excitedly, "I've got it!"

EUREKA.

Then an expression of delight flashes over the elderly man's face, and the two put their heads together and converse earnestly for a few moments; then they shake hands, and the elderly man returns to his heap of papers and the other one hurries away to a corner of the room. You might think it was the capital prize in a lottery that he had got, so pleased is he, but it isn't. It is simply a word, or rather the meaning of a word, and the reason he is so pleased is that perhaps he has been chasing the meaning of that word all over two continents; may have spent six months in trying to capture it, in fact, but now he has got it and he is happy.

All that fuss over a word, you think, but then these men are all hunting for words; have been

hunting for words, their derivations and definitions for months, for this is the place where they are making a dictionary, and such a dictionary as has never been made before.

Nobody has any idea, unless he has tried it, of the enormous amount of work connected with getting out a new dictionary, for there seems to be no end to the amount of information these new dictionaries give, exclusive of the definitions of words.

#### AN ENORMOUS WORK.

To give some idea of how words have grown until our vocabulary has reached its present enormous size, this table is given: In Stormonth's dictionary there were 4,002 terms in A; in Worcester's, 6,983; Webster's International, 8,358; Century, 15,681; and the new Standard Dictionary, on which the people are now working, will contain 19,736. When a dictionary is first started all the other dictionaries in existence are gathered together and every word they contain is written on a separate card, and then all duplicates are taken out. Then each word is gone over, examined, checked off, and approved by a dozen different persons. Of course, new words are wanted, and to obtain these, readers are employed who read nearly 100,000 volumes of literature and note down all the words and phrases that are new to them. The list obtained in this way is cut down, revised, and worked over until it is reduced nearly one-half, although nearly 300,000 words and phrases were obtained in this way at first. [This refers to words not in other single-volume dictionaries. The Standard will contain nearly 300,000 words and phrases].

#### SUBMITTED TO A COMMITTEE.

The new words and phrases were submitted to a committee of five of the most learned men in this country, and they pared and shaved down the list once more. One of the hardest features of the work, and at the same time most interesting, is the final decision on the disputed words. Every word, the spelling or definition of which is in dispute, is sent in all its different forms to the foremost philologists of the world. Africa, India, Australia—in fact, any place where there is an English-speaking university, is not too far away, and all these great minds have been brought to contribute of their knowledge, and their preferences for the spelling or definition of a word is obtained.

All these disputed words will be printed in an appendix, and by means of a system of letters and numbers arranged in tables the preference of each authority will be given, the dictionary

using the one favored by the greater number of authorities.

Then, too, hundreds of words have been submitted to specialists in every branch of the scientific world, and in this way the foremost men in every walk of life have been brought to yield of their store of knowledge. For some of the information to be contained in this wonderful book hermits have been hunted up in their retreats and monarchs have been disturbed on their thrones.

#### A TALK WITH AN EXPERT.

The man who has charge of the hive in Astor Place, when asked by a *Mail and Express* man to spare him fifteen minutes of his time to talk about making a dictionary, replied: "Why, I could better talk to you for fifteen hours, and then you would not know one half."

"The greatest amount of trouble has been with our system of rules. You see, when we started we laid down a lot of absolute rules to which we make everything conform. Take, for instance, compound words. There is no regular system for compounding words, each authority doing it his own way. Now, we made certain rules governing the compounding of words, and this has to be strictly adhered to."

"Take another instance. We do not insist upon a word or a phrase being defined in any one way. We give every way, and in order to do this we submit everything to the highest authority in that particular line, which makes this work a great collaboration of the greatest men of the world and of the day. I will give you an illustration, now, by taking Mormonism. Now, everything pertaining to Mormonism is submitted to a high authority on the subject. Yet his definitions are not given exclusively. One word comes to my mind now. It is the word *Danite*. The definition was given as a sect who sought the destruction of the Gentiles. This raised a storm of protest from the Mormon authority, who said that no such organization existed, that Mormons repudiated such a definition. We gave the definition, stating that it is so used in literature, then we gave the statement of the Mormon authority."

#### RELIGIOUS INFORMATION.

"The same way with Catholics. Everything pertaining to Catholicism is submitted to a man selected by the highest and most learned men in the Catholic faith. Obsolete, foreign, dialect, and slang words are given place only if they are such as are likely to be sought for in a great English dictionary. A slang word to be used has got to be one that is generally recognized and used by standard authorities, not one confined to special classes or sections. In deciding upon obsolete and dead words our rule is that words not used by any authority in a standard work since 1800 is dead or obsolete, and in every case we give the most common definition first and the others last."

"When all this matter comes from the printer 150 proofs are taken and one sent to every person who has worked on it, and the corrections are

made, and when a third and fourth proof has been examined and corrected a fifth is taken. One would imagine it was almost perfect by this time, but just look at this."

#### A DICTIONARY PROOF.

Here the expert took from a book a large proof with a margin of several inches on both sides of the printed matter. It looked as if a thousand flies with ink-soaked legs had been playing a game of tag on it, so covered with corrections was it.

"That is rather expensive work," continued Dr. Funk. "It costs \$6 to set up a page of that matter before any corrections are made. Yet when the whole thing is finished each page will cost us \$40 simply for composition." Another important thing that this dictionary will contain will be an exact representation of all the known colors, the exact colors of all the precious stones and of orders all over the world, including those of the G. A. R., the Victoria Cross, Golden Fleece, St. Gregory, and the Order of the Thistle.

"Nothing has such a wide range as colors, and if asked exactly what they meant by a pale blue no dozen persons would agree. The Dictionary arrives at an exact standard, and to do this wrote to hundreds of people, including artists, color manufacturers, and silk and ribbon manufacturers, and learned from them all they know."

#### AS TO COLORS.

Speaking of this he said: "We had great difficulty in establishing a standard of color, but at last I hit upon the scheme of defining a hue according to proportions marked out upon a Maxwell disc. A Maxwell disc is a circular piece of cardboard with an axis run through it, so that it can be whirled around very rapidly. Upon this disc are printed side by side bands of different colors radiating from the center to the circumference. When the cardboard is whirled about all the colors blend into one. Of course, if one color occupies more space than another on the disc the wider color has the stronger effect in determining the resultant tone when the whirling begins. Having selected the color that we wish to define, we experiment till we find out just proportions of hues, on the disc, produce exactly the tone we have in mind. Then we publish in the dictionary the figures indicating those proportions, and any one in any part of the world who has a Maxwell disc may paint upon it colors in our proportion and, whirling around the disc, may perceive exactly what we mean by our definition. Our standards of primary colors we take from the five hues in the solar spectrum."

There will be 2,900 pages in this latest dictionary, and each page will contain 2,700 separate words, including definitions, quotations, and everything. This makes the book contain about 6,000,000 words, and fifty men have had to read the entire thing through more than once. When it is remembered that it costs almost \$1,000,000 to make a dictionary, some idea of the magnitude of the undertaking is obtained.



*Good  
morning*  
Have you used  
**PEARS' SOAP?**

## Brain Workers.

### Horsford's Acid Phosphate.

is recommended by physicians of all schools, for restoring brain force or nervous energy, in all cases where the nervous system has been reduced below the normal standard by overwork, as found in lawyers, teachers, students, and brain-workers generally.

Descriptive pamphlet free on application to  
Rumford Chemical Works, Providence, R. I.  
Beware of Substitutes and Imitations.

For sale by all Druggists.

A clear, concise, correct compendium of missionary facts and statistics brought down to date.

A full and discriminating survey of the philosophical and practical phases of foreign mission work at the end of a century.

Useful for pastors; invaluable for students of missions.

## Foreign Missions After a Century

STUDENTS' LECTURES ON MISSIONS, DELIVERED AT THE PRINCETON THEOLOGICAL SEMINARY 1898.

By

REV. JAMES S. DENNIS, D.D.

Missionary of the Presbyterian Board of Foreign Missions, Beirut, Syria.

### TABLE OF CONTENTS:

- LECTURE FIRST—The Present Day Message of Foreign Missions to the Church.
- LECTURE SECOND—The Present Day Meaning of the Macedonian Vision.
- LECTURE THIRD—The Present Day Conflicts of the Foreign Field.
- LECTURE FOURTH—The Present Day Problems of Theory and Method in Missions.
- LECTURE FIFTH—The Present Day Controversies of Christianity with Opposing Religions.
- LECTURE SIXTH—The Present Day Summary of Success.

CLOTH, 12MO, 368 PAGES; PRICE, \$1.50.

SENT, POST-FREE, ON RECEIPT OF PRICE.

May be ordered through any Bookseller, or direct from the Publishers:

**Fleming H. Revell Company** { 112 Fifth Avenue, NEW YORK.  
148 Madison Street, CHICAGO.  
140 Yonge Street, TORONTO.



# J. Selwin Tait & Sons'

## NEW BOOKS.

### The Soul of the Bishop.

By JOHN STRANGE WINTER, author of "Bootles' Baby," "The Other Man's Wife," etc. Handsomely illustrated, with frontispiece portrait of the author. 12mo, cloth. Price, \$1.25.

"Robert Elsmere," "John Ward, Preacher," and "The Soul of the Bishop," are all thoroughly worth reading, and they all find their central motive in the conflict of a supersensitive conscience which detracts not a whit from the value of each. "The Soul of the Bishop" is a strong book, and the questions which it asks are too pertinent to be permanently evaded.—*Evening Bulletin*, Philadelphia.

### The Larger Life.

By HENRY AUSTIN ADAMS, M.A., with portrait of the author. Cloth, 12mo. Price, \$1.00.

This is Father Adams' reply to the cry of criticism which broke over him upon his becoming a Catholic. Dedicated to "My Former Parishioners."

These discourses lead to the conclusion that Mr. Adams is fired by an ambition whose only check is to be found in the humility of an unswerving

faith. His sincerity and earnestness are evident.—*Evening Bulletin*, Philadelphia.

The force and sincerity of these utterances are two very decisive qualities.—*The Boston Beacon*.

*In the Press.*

### Fragments in Baskets.

By MRS. ROYD CARPENTER (Wife of the Bishop of Ripon). Cloth, 224 pp., 12mo. Price, \$1.00.

These "Fragments" comprise a series of twelve exquisite apologies, attractive alike to youth and age. A dainty illustrated volume admirably adapted for presentation.

### Tait's National Library of Best 200 Books.

Bret Harte's Poems	- - -	\$2.50
Whittier's " "	- - -	2.50
Holmes' " "	- - -	2.50
Tennyson's " "	- - -	2.50
Longfellow's " "	- - -	2.50
Lowell's " "	- - -	2.50

This exquisite presentation edition is sumptuously bound in blue cloth and white vellum with gold tracery. Gilt top and handsomely illustrated. Boxed.

Sold by all booksellers, or sent, post-paid, on receipt of price by the publishers.

J. Selwin Tait & Sons, 31 East 17th St., New York.

THE NEW INTERPRETATION.

## THE WORLD LIGHTED

A Study of the Apocalypse.

BY CHARLES EDWARD SMITH, D.D.

12mo, cloth, 218 pp. Price, 75 cents. Postage free.

### STRONG ENDORSEMENTS.

"It is the clearest view of the Apocalypse I have ever seen."—*Howard Crosby, D.D.*

"I hope every scholar in the land will read it without prejudice."—*Pres. Alvah Hovey, D.D., Newton Theological Seminary.*

"It is fresh in its conception, symmetric in its treatment, luminous in its expression, devout in its spirit, rich in its suggestiveness, uplifting in its tendency."—*George Dana Boardman, D.D., Philadelphia.*

"A discussion characterized by great common sense and striking insight. . . . Altogether it is the most rational interpretation that has yet appeared. In fact, it ought to be an epochal book in the study of the Apocalypse."—*William R. Harper, D.D.*

"It makes the visions mean something. . . . It presents a sublime conception of the advance of truth among men."—*The New York Examiner.*

"Your work seems to me to mark a most important advance in the interpretation of the mysterious symbolism of the book of Revelation, and to furnish, on the whole, the most reasonable solution I have met of its many problems. I shall commend it to my students as eminently worthy of their careful study."—*Prof. H. Harvey, D.D., Hamilton Theological Seminary.*

"Dr. Smith has done work of a very high order in this valuable little book."—*The Watchman, Boston.*

"It will virtually add one book to my Bible."—*A. E. Waffle, D.D.*

Funk & Wagnall Co., Pubs., 18-20 Astor Pl., N. Y.

## CHURCH ARCHITECTURE



Pastors, Building Committees, and others who are interested in the erection of new churches or reconstruction of old ones, should procure Osgood's work on Church Architecture, as it contains 16 modern church designs, ranging in cost from \$1,800 to \$43,000. These designs are a selection from among the 54 Churches that I have designed and superintended during the past 12 years. Price, \$2.00, post-paid.

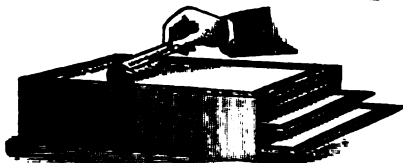
SIDNEY J. OSGOOD, Architect,

Widdicomb Bldg.

GRAND RAPIDS, MICH.

EVERY MINISTER AND SUNDAY - SCHOOL  
SUP'T. SHOULD HAVE

# The Simplex Printer.



100 copies of any writing or drawing in 20 minutes. This is a new apparatus for duplicating copies of writings or drawings.

It is the cleanest, cheapest, and simplest, as well as the most reliable duplicating apparatus in existence. Requires no washing; any boy can work it.

From an original, on any ordinary paper, with any pen, 100 copies can be made, or with an original written on the typewriter, 50 copies can be produced quickly and without trouble in 15 minutes.

The simplicity and ease with which copies of letters, circulars, price-lists, examination papers, drawings, specifications, music, etc., can be reproduced in various colors at one operation makes it invaluable.

Agents wanted everywhere. Send for circulars and samples of work.

LAWTON & CO.,

20 Vesey Street,

NEW YORK.

## THE FAMOUS ODELL ONLY \$20.00.



The Latest Improved.

The only practical low-priced machine.  
The only one that has stood the test.  
Because of its simplicity and perfect work.  
It writes both capitals and small letters.  
It does all kinds of work of any typewriter.  
It can be learned in one hour's practice.  
It is built for business and for busy people.  
It is handsomely finished and nickel plated.  
We guarantee it and will let you be the judge.

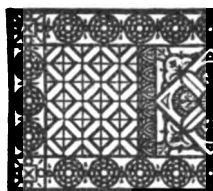
### A SPECIAL OFFER.

In order to get the ODELL in every house, office, and library, on receipt of \$6 we will ship one of our \$20 machines. You can use it two months without paying another cent, then, if you accept it, pay us \$2 a month until paid for. This enables you to own one of these famous machines at less than 50 cents a week. Remit by registered letter, P. O. or money Order. Address

**ODELL TYPEWRITER CO.,**  
361 Dearborn St., Chicago, Ill.

## MEMORIAL WINDOWS

.. IN ..



## Stained Glass SUBSTITUTE

WE ARE NOW PREPARED TO MAKE TO ORDER

## ECCLESIASTICAL DESIGNS AND EMBLEMS

OF ANY KIND, SHAPE, OR SIZE

At Remarkably Low Prices.

The Substitute produces all the effects of Stained Glass at a fraction of its cost. It is easily applied to old or new glass, and by fourteen years' actual use has proven to be durable.

Send for Illustrated Catalogue and Prices.  
Samples by mail, 25 cents.

**W. C. YOUNG,** SOLE AGENT, 938 Arch Street,  
PHILADELPHIA, PA.

BENJAMIN SELLERS. W. J. ASHLEY.  
10 years with Tiffany Glass Co.

## SELLERS & ASHLEY,

21 University Place, - New York.

### Art Stained Glass

ECCLESIASTICAL AND DOMESTIC

SPECIAL STUDY GIVEN TO

### Memorial Windows.

Estimates, Photographs, and Designs  
on Application.

## IF

you are wanting a Typewriter,  
why not buy the

## BEST?

Send for Catalogue of the MUNSON machines.

ADDRESS

The MUNSON TYPEWRITER CO.,

162 La Salle Street, CHICAGO, ILL.

Established 1857.



## The Great CHURCH LIGHT

Frink's Patent Reflectors for Gas, Oil, or Electric, give the most powerful, softest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular & estimate. A liberal discount to churches & the trade. Don't be deceived by cheap imitations.  
I. P. FRINK, 351 Pearl St., N.Y.

**BUCKEYE BELL FOUNDRY**  
THE VANDEUSEN & TAYLOR CO., Best Largest Copper  
Cincinnati, Ohio, U.S.A. and E. India. The  
**CHURCH BELLS, PEALS AND CHIMES.**  
Best Work & Satisfaction Guaranteed. Price, Terms, etc., Free.

When visiting the WORLD'S FAIR be sure to inspect our  
**CHIME OF TEN BELLS IN THE**  
**S. E. TOWER OF MACHINERY HALL.**  
The finest Set of Bells at the Fair, purchased by the New  
Congregational Church, Nashua, N. H.  
All our work is The Finest and Best Class only.

CLINTON H. MENEELY

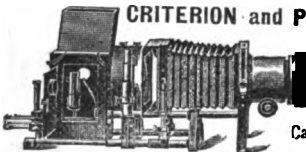
.. BELL COMPANY

TROY, N. Y.,

and 177 Broadway, New York,

Manufacture Superior

## CHURCH BELLS



CRITERION and PARABOLON

## MAGIC LANTERNS

and Stereopticons, Oil, Lime, or Electric Light, Views illustrating  
World's Fair, Roman and Medieval Art, Scripture, Temperance and  
hundreds of other subjects for profitable public lectures or private  
talks.

Catalogues  
free.

J. B. COLT & CO., 18 Beekman St., New York.

166 La Salle St., Chicago, Ill.



## PRINTING OFFICE 15¢

A large font of Type (over 4A) with Figure  
Holder, Indelible Ink, Pad, Tweezers, Corkscrews,  
etc., as shown in cut, complete in neat case. Best  
Linen Marker, Card Printer, etc. Regular Price 50¢  
Sample postpaid for 15c, to introduce, with Cat-  
alogue of 1000 new articles. CAT. FREE.  
INGERSOLL & Bro., 65 Cortlandt St., N.Y. City

French, German, Spanish, Italian.

Part I., either language, sent free on receipt 2-cent stamp.

Meisterschaft Pub. Co., Boston, Mass.

## TYPEWRITERS.

Largest like establishment in the world. First-  
class Second-hand Instruments at half new prices.  
Unprejudiced advice given on all makes. Ma-  
chines sold on monthly payments. Any Instru-  
ment manufactured shipped, privilege to examine.  
EXCHANGING A SPECIALTY. Wholesale prices  
to dealers. Illustrated Catalogues Free.

TYPEWRITER { 45 Liberty St., New York.  
HEADQUARTERS, { 186 Monroe St., Chicago.



**\$25 to \$50** per week to Agents,  
Gentlemen, and Ladies or  
"Old Reliable Platers" only  
practical way to replace rusty and  
worn knives, forks, spoons, etc.,  
quickly done by dipping in melted  
metal. No experience, polishing,  
or machinery. Tish plate at one  
operation; lasts 5 to 10 years; fine  
finish when taken from the plater.  
Every family has plating to do.  
Plater sells readily. Prods. larva.  
W. F. Harrison & Co., Columbus, O.

## Hawaii

**May never be Annexed to the United States,**  
but it is certain that thousands of men every year are annexed to the

### Massachusetts BENEFIT LIFE ASSOCIATION

*The Largest and Strongest  
Natural-Premium Insurance Co.  
of New England.*

**\$1,000,000 CASH SURPLUS.**

The **NEW POLICY** of the Massachusetts Benefit Life Association has no superior. It gives **Cash Dividends, Cash Surrender Values, Paid-Up Insurance,** and other desirable options.

**All for 60 per cent. of usual rates.**  
Splendid Openings for Energetic Men to Act as Special,  
General and State Agents.

**GEO. A. LITCHFIELD, Pres. 53 State St., Boston.**

## Many Prominent Clergymen,

educators, bankers, trustees, and business men are making their investments with us. We send, *free*, a book on safe investments which will be of value whether you have little or much.

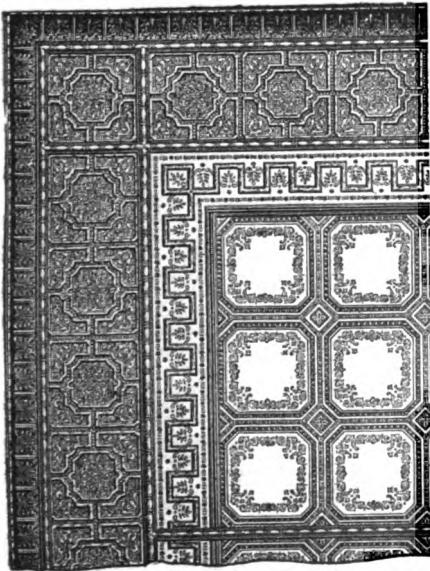
## The Provident Trust Co.

45 Milk Street,  
Boston, Mass.

Please mention The Homiletic Review.

## NORTHROP'S STEEL CEILINGS

**DURABLE · DECORATIVE ·**



Especially adapted for Church Ceilings. Easily put up without removing old plaster. Send diagram and particulars for an estimate.

**HENRY S. NORTHROP,**  
Catalogue free. 30 Rose Street, NEW YORK.

## The Clerical Mutual Association

**AFFORDS**

### LIFE INSURANCE AT COST

to ministers of all denominations and to professors in colleges and theological seminaries. Organized in 1870. Nearly \$400,000 paid to families of deceased members. For catalogue of members and full information, apply to .

**G. M. TROWBRIDGE, Sec'y,**  
94 Washington St., CHICAGO, ILL.



### Woodbury's Facial Soap

For the Skin, Scalp and Complexion. The result of 20 years' practical experience in dermatology. For sale by all Druggists. Send 10c. for a Sample Size Cake and 150 page Book on Dermatology and Beauty, Illustrated; on Skin, Scalp, Nervous and Blood Diseases, Birth Marks, Moles, Warts, Pimples, Freckles, Superfluous Hair, and all Skin blemishes.

**JOHN H. WOODBURY, Dermatologist,**  
125 W. 42nd St., N. Y. Consultation free.

Special 10 per cent. discount to Clergymen.

**DEAFNESS & HEAD NOISES CURED**  
by my Invaluable Tubular Ear Cymbals. When heard. Success full when all remedies fail.  
Sold only by F. Hincox, 852 Broadway, Cor. 14th, New York. Write for book of proof. **FREE**  
Correspondence Solicited.

# STOMACH TROUBLES

## Speedily Cured

BY THE USE OF

## AYER'S PILLS



A friend speaks through the Boothbay (Me.) *Register*, of the beneficial results he has received from a regular use of Ayer's Pills. He says: "I was feeling sick and tired and my stomach seemed all out of order. I tried a number of remedies, but none seemed to give me any relief until I was induced to try the old reliable Ayer's Pills. I have taken only one box, but I feel like a new man. I think they are the most pleasant and easy to take of anything I ever used, being so finely sugar-coated that even a

child will take them. I urge upon all who are in need of a laxative to try Ayer's Pills. I am perfectly confident that they will do good."

"As a family medicine, I consider Ayer's Pills superior to all others. In my family, I have used them for years and never known them to fail. Can commend this medicine to mothers, as being mild, pleasant in action, and yet effective."—Mrs. U. I. PUTG, San Diego, Texas.

## AYER'S CATHARTIC PILLS

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

Every Dose Effective

## BEFORE AN AUDIENCE;

### OR, THE USE OF WILL IN PUBLIC SPEAKING.

#### OPINIONS.

NATIONAL BAPTIST:

"Elocutionists, take notice! Your craft is in danger, your occupation is threatened! That is to say, if public speakers will heed the advice of the author of this book. How many beautiful stories of the advice given by actors and orators he spoils! How many beautiful bubbles he bursts! The 'talks' are decidedly interesting, witty and philosophical. No public speaker can fail to get much good from Mr. Sheppard's suggestions, and no one can fail to find every page of real value."

12mo, Cloth.

By NATHAN SHEPPARD.

"**BEFORE** you attempt to become a public orator or a preacher, you should be sure that you possess the necessary qualifications of a successful speaker. How to gain these qualifications is the all-important question. If the judgment of public men and students may **AN** answer to this question will be found in the pages of a neatly printed volume by NATHAN SHEPPARD, just published. It is devoted to the subject of Public Speaking. The Use of the Will, Physical Earnestness, Self-reliance, Art of Being Natural, Dramatic Element, Rhetoric, Audiences, How to Think of Something to Say, Shape for An Audience-room, are the subjects treated in this **AUDIENCE.**"

#### OPINIONS.

REV. J. T. DURYEA, D.D.: "It is capital, familiar and racy, but profoundly philosophical. I shall recommend it to the students of our three large schools of education."

PRESBYTERIAN WITNESS, N.S.: "The talks are of the most sensible and practical character. . . . It is a book which public speakers and persons training for the platform or the pulpit will find very useful."

NORTHERN CHRISTIAN ADVOCATE, SYRACUSE: "Full of directions and suggestions of the most practical sort. . . . Interesting as a tale. We have read few books recently that seem so wide awake."

Price, 75 Cents.

FUNK & WAGNALLS COMPANY, Publishers, 18 and 20 Astor Place, New York.

# THE NEW PSYCHIC STUDIES

## In Their Relation to Christian Thought.

*The Dim Border-land Between the Natural and the Supernatural.*

By FRANKLIN JOHNSON, D.D.

*18mo, Cloth, 91 pp. Price, 75 cents, post-free.*

With the Scripture injunction as a safeguard against participating in or seeking aid from necromancy or sorcery, against "soothsayers," "familiar spirits," etc., the intelligent student, while examining the results of scientifically conducted researches of modern times, will find himself passing through such a murky atmosphere to meet so many dim and evil shapes, that he must often recoil with horror from the task only to more highly appreciate the higher regions of truth, of faith, of reverence, and of virtue.

In this book, "The New Psychic Studies in their Relation to Christian Thought," we are informed of the results of studies carried on under the direction of the British Society of Psychical Research. This society, constituted in 1882, under Prof. Henry Sidgwick, of Trinity College, Cambridge, in 1885 already numbered nearly 600 members, men of the highest standing in all departments of knowledge joining its ranks, among whom it registered the Bishop of Carlisle, the Bishop of Ripon, the Dean of Lincoln, the Right Hon. W. E. Gladstone, the Poet Tennyson, J. C. Adams, LL.D., F.R.S., Professor of Astronomy in Cambridge University, and the discoverer, with Leverrier, of the planet Neptune, and many other men of earnest, sober judgment and above the suspicion of credulity or haste.

The book shows why we are not to hope for disproof of the existence of genuine cases of clairvoyance, mesmerism, thought transference, mind-reading, basis of fact for spiritualism to rest upon, etc.; and while quacks and charlatans of every sort take advantage of these mysteries to impose on their dupes, it remains for the clergy to warn the masses against ignorantly meddling with mysteries of so threatening a character.

Without any efforts at sensationalism, and in simple, forceful language, the book referred to, in its 91 12mo pages, treats of the following subjects: Materialism; Superstition and Imposture; Clairvoyance; Prophecy; Monitions, Apparitions of the Living, Prophetic Visions; Prayer; The Atmosphere of Assemblies; Psychical Manifestations in Revivals; Mind Cure, Prayer Cure, Faith Cure; Revelation and Inspiration; Mesmerism; Demoniac Possession; Modern Demons; Haunted Houses; The History of Balaam, etc.

Under the subjects "Prayer," "Psychical Manifestations in Revivals," "Revelation and Inspiration," and "The Atmosphere of Assemblies," the author introduces some highly valuable and interesting matter, as deduced from the principles to be formulated as a result of the new psychic studies in their relation to Christian thought.

Funk & Wagnalls Co., 18-20 Astor Place, New York.

New York, November 10th, 1893.

I. P. Frink,  
551 Pearl St., New York.

Dear Sir: The two reflectors which you put in the Hope Church have now been in use six months, and we have had ample opportunity to test their value. I can truthfully say, they give unbounded satisfaction. Their handsome appearance adds much to the furnishing of the building; but their real value lies in their economy in the consumption of gas, and in the diffusion of a mellow and pleasant light throughout the entire building. I have found from a practical experience with all methods, that the lighting of a building from a central reflector is vastly superior to any other method, and I believe yours is the best reflector made. You may make any use that you choose of this testimony, which is given for the benefit of those who are seeking the best results possible in the lighting of their church.

Sincerely yours,

Richard Hartley,  
Pastor of Hope Baptist Church.

## COSMONICS

History, Geography, Philosophy, Prophecy, in one grand object-lesson, with maps on a new plan, showing the natural constitution of our continent — its industrial, commercial, and political relations. Book prepaid, \$2.00. Lectures on call by author.

OLIVER M. BABCOCK, Philadelphia.

Address, 460 Randolph St., Chicago.

Send one cent stamp for Prospectus.

## THE PAST, PRESENT and FUTURE.

## THE PERFECT Perpetual Calendar.

For Every Year of the Christian Era. Designed for Practical Everyday Use. With Chronicle of Important Events from 2170 B. C. to A. D., Sept. 19, 1890, etc. (Patented Sept. 1, 1891). By HENRY FITCH.

8vo, Paper Covers, 57 pp. Price, 50 cents, Post-free.

For the lawyer, banker, or any business man, or student, this calendar is of important value. With it, past or future dates and days can be found and verified with ease and rapidity.

The *Churchman*, New York, says:

"One of the best perpetual calendars we have ever seen, its prime merit being that of simplicity. It is equally available for the student and the business man for ascertaining past and future dates."

Funk & Wagnalls Co., Pubrs., 18-20 Astor Place, N. Y.

**Nature**, London: "*The Standard Dictionary will be the handsomest, simplest, and most trustworthy publication of its kind.*"


# FUNK & WAGNALLS'

# STANDARD DICTIONARY

## Of the English Language.

It will Embody Many New Principles of Lexicography. It will contain Over 2,200 Quarto Pages. Nearly 5,000 Illustrations Made Expressly for this Work, including Full-page Color Plates by Prang & Co.; 280,000 Words; More than Twice the Number of Words in Any Other Single-volume Dictionary, and 50,000 More than in Any Other Dictionary of the Language.

 *Eight-page Prospectus sent free, by mail, on application.*

 *Finely Illustrated Prospectus, containing Sample Pages, Colored Plates of Birds by Prang, Opinions of Critics who have seen the Plan and Portions of the Work, etc., sent, post-paid, on receipt of 10 cents.*

### YALE UNIVERSITY (U. S. A.)—

PROF. THOMAS D. GOODSELL: "The Standard Dictionary will certainly meet my daily needs better than any other single-volume dictionary in existence."

### BRITISH MUSEUM—

F. G. KENYON: "The Prospectus helps one to realize more fully what a mass of information the Dictionary will contain, and what an admirable useful volume it will be."

### JOHNS HOPKINS UNIVERSITY (U. S. A.)—

PROF. WILLIAM HAND BROWNE: "In accuracy, clearness, and fullness, within its prescribed limits, it surpasses all similar works."

### COLLEGE OF THE CITY OF NEW YORK—

PROF. R. OGDEN DOREMUS: "I am delighted with the principles upon which you are building the Dictionary."

### SMITHSONIAN INSTITUTION (U. S. A.)—

DR. G. BROWN GOODE: "Will be to words what we hope the National Museum will sometime become to concrete things."

### COLUMBIA COLLEGE (U. S. A.)—

PROF. WM. H. CARPENTER: "A valuable addition to the lexicographical material of the language."

### COLLEGE OF NEW JERSEY (Princeton, U. S. A.)—

PROF. THEODORE W. HUNT: "Will be the English people's word-book."

### AMHERST COLLEGE (U. S. A.)—

EX-PRES. JULIUS H. SEELYE: "I like the plan and general appearance."

### UNIVERSITY OF DUBLIN—

PROF. EDWARD DOWDEN: "I am satisfied that the Dictionary will take a place in the highest ranks of works of the kind."

**The Vocabulary is Extraordinarily Rich and Full, that of no other dictionary nearly equaling it.**

The following is an actual count of words and phrases recorded under the letter A:

STORMONTH Dictionary, total terms in A.....	4,692
WORCESTER Dictionary, total terms in A.....	6,983
WEBSTER (International) Dictionary, total terms in A.....	8,358
CENTURY Dictionary, total terms in A.....	15,621
THE STANDARD DICTIONARY, TOTAL TERMS IN A.....	<b>19,736</b>

The full number of words and terms in these dictionaries for the entire alphabet is as follows: *Stormonth*, 50,000; *Worcester*, 105,000; *Webster (International)*, 125,000; *Century* (six volumes, complete), 225,000; **STANDARD, 280,000.**

**Prof. A. H. Sayce**, University of Oxford, England: "*Judging from the Prospectus, I would say that this Dictionary will deserve all the encomia passed upon it.*"

**Henry Bradley**, President of the English Philological Society and Assistant Editor of the "New English Dictionary" [Murray's]: "*I formed a very favorable impression of the plan and workmanship of the 'Standard Dictionary' from the specimen pages.*"

## SELECTED AT RANDOM FROM A LARGE MASS OF LETTERS AND NOTICES RECEIVED.

**Gen. James Grant Wilson**: "It should, and it would seem will, become what its title indicates (the Standard)."

**San Francisco Daily Call**: "Bound, in course of time, to be accepted as a standard by all who use the English language."

**Carroll D. Wright**, U. S. Bureau of Statistics, Washington: "I find the definitions not only correct, but wonderfully clear and terse."

**President Charles H. Thwing**, Western Reserve University: "A Dictionary thus made can not fail of being of great worth."

**Hon. W. T. Harris**, United States Commissioner of Education, Washington, D.C.: "It [the Prospectus] promises new developments of great value."

**Pres. J. W. Bashford**, Ohio Wesleyan University: "I do not hesitate to say that it will be the completest single-volume dictionary of the English language."

**The Scientific American**, New York: "The Standard Dictionary will be a remarkable work. . . . We recommend all who are interested either in teaching or in a good, common-sense Dictionary, to send for the Prospectus."

**Clement L. Smith**, Dean of Harvard University, and Professor of Latin: "The plan appears to me admirable. Placing the etymology after the definition is so obvious an improvement that now one wonders why it was not thought of before."

**Professor T. R. Lounsbury**, Yale University, New Haven, Conn.: "If the work is carried through, which I have no reason to doubt, in the method and on the scale which the Prospectus indicates, the Dictionary will have achieved a great success."

**William Clark, LL.D., D.C.L., F.R.S.**, Trinity College, Toronto, Can.: "I have compared a good many articles with the corresponding ones in the best dictionaries which I possess, and find them, in almost every case, fuller, clearer, and more satisfactory."

**Pres. Franklin Carter**, Williams College: "This work will help a good deal towards the needed spelling reform."

**Iron**, London, England: "More complete, and at the same time more concisely arranged, than any preceding single-volume dictionary."

**The Architect**, London, England: "A more useful book of reference for students of English, past and present, can hardly be found."

**B. O. Flower**, Editor of *The Arena*, Boston: "Far more complete and in every way superior to any dictionary published at the present time."

**Miss Frances E. Willard**: "The methods as published have impressed me as particularly far-sighted and informed by the modern spirit in the best sense."

**Albert S. Cook**, Professor of the English Language and Literature, Yale University: "Compression in the Standard Dictionary is secured by many excellent devices."

**Rose Elizabeth Cleveland** (sister of President Cleveland): "It seems to me that the Standard Dictionary will accomplish a great service to philology and scholarship."

**A. E. Winship**, Editor *The Journal of Education*, Boston: "If one-fourth that is foreshadowed by the Prospectus materializes in the Standard Dictionary it will make the world its debtor, and all who write must praise it evermore."

**The Irish Catholic**, Dublin, Ireland, says: "It is safe to assert that for at least a century to come it will retain the position which will render its designation [Standard] exactly fitting. . . . The Standard Dictionary will far surpass anything of the same nature which has ever been published. For our schools and colleges [in Ireland] it should be promptly secured."

## SOLD ONLY BY SUBSCRIPTIONS.

### PRICES (with the Denison Patent Reference Index):

Single-volume Edition: Bound in Heavy Leather (Full Russia), \$12.00; Full Morocco, \$16.00.

Two-volume Edition: Bound in Heavy Leather (Full Russia), \$15.00; Full Morocco, \$20.00.

**FUNK & WAGNALLS COMPANY**, Publishers, 18-20 Astor Place, New York.



# BOOKS FOR EVERY PREACHER'S LIBRARY.

ORDERS WILL BE FILLED, CARRIAGE PRE-PAID,  
ON RECEIPT OF PRICE.

## Encyclopedia of Missions.

A *Thesaurus of Facts, Historical, Statistical, Geographical, Ethnological, and Biographical; with Maps, Bibliography, and Statistical Tables.* Edited by Rev. EDWIN MUSSELL BLISS. Complete in two large vols., 1,354 pp., cloth. \$12.00.

"Covers all important facts touching the numerous missions of all denominations in all lands, and of all people, their languages and their surroundings, among whom missions are founded."—*Ex-Judge Enock L. Fancher*, President American Bible Society.

## Godet's Commentaries.

A series of Commentaries, by F. F. GODET, D.D., Neuchâtel; translated and edited, with preface, notes and introduction by eminent American scholars. 8vo, cloth. St. Luke, 584 pp., edited by JOHN HALL, D.D. \$3.00; St. John (in two vols.), edited by TIMOTHY DWIGHT, D.D. Per vol., \$3.00; Romans, 554 pp., edited by TALBOT W. CHAMBERS, D.D. \$3.00.

"Godet's commentaries combine the critical and the spiritual more effectually than any others."—*Lyman Abbott*, D.D.

## Hoyt-Ward Cyclopedic of Quotations.

The Cyclopedic of nearly 20,000 practical Quotations, English and Latin, with an Appendix containing Proverbs from the Latin and Modern Languages; Law and Ecclesiastical Terms and Significations; Names, Dates, and Nationality of Quoted Authors, etc., with Copious Indices, and 50,000 lines of Concordance. By J. K. HOYT and ANNA L. WARD. Royal 8vo, 899 pp., cloth, \$5.00; sheep, \$6.50; half morocco, \$8.00; full morocco, \$10.00.

"The only standard book of Quotations."—*Boston Post*.

## Meyer's Commentaries.

An American edition of HEINRICH A. W. MEYER'S Commentaries, with preface, notes and introduction by several eminent American scholars. St. Matthew, 539 pp.; St. Mark-St. Luke, 593 pp.; St. John, 557 pp.; Acts of the Apostles, 512 pp.; Romans, 588 pp.; I.-II. Corinthians, 730 pp.; Galatians-Ephesians, 561 pp.; Philippians-Colossians, I.-II.; Thessalonians-Philemon; Timothy-Titus-Hebrews, 753 pp.; James-Peter-John-Jude, 843 pp.; Revelation, 502 pp. Large 8vo, cloth. Per vol., \$3.00.

"Meyer is the prince of exegetes."—*Talbot W. Chambers*, D.D.

"Meyer is of immense value."—*Thomas Armitage*, D.D.

"Meyer is always helpful."—*Joseph T. Durgea*, D.D.

## Oldest Church Manual.

Called the Teaching of the Twelve Apostles. The "DIDACHE" and Kindred Documents in the Original, with Translations and Discussions of Post-Apostolic Teaching, Baptism, Worship, and Discipline, and with Illustrations and Facsimiles of the Jerusalem Manuscript. By PHILIP SCHAFF, D.D., LL.D. Large 8vo, 301 pp. \$3.50. Revised and enlarged edition.

"An exhaustive work."—*Howard Crosby*, D.D., LL.D.

## Homiletics.

By JAMES M. HOPPIN, D.D., Professor of Homiletics in Yale College. New Edition Ready. 8vo, 809 pp. \$3.00.

Contents: Literature of Homiletics; History of Preaching; Object of Preaching; Preparation for a Sermon; Analysis of a Sermon; Classification of Sermons; Rhetoric as Applied to Preaching; Invention; Style.

"Dr. Hoppin was a pupil of the celebrated Neander, and has studied theology at Andover and Berlin. His style is copious without being verbose. It is graceful, pure, and finished, yet free enough to permit him to interject his opinions now and then with refreshing abruptness. Every kind of sermon is described and analyzed. The principles of composition and rhetoric, as applied to the sermons, are laid down and illustrated. Even the all-important topic of invention is discussed, and every possible source from which aid can be sought to develop and assist the preacher's inventive ingenuity is opened to him. As to pulpit style, no one has written more wisely or with more caustic wit."—*The Independent*, New York.

## Young's English Bible Translation.

(LITERAL AND IDIOMATIC.)

Translated according to the Letter and Idiom of the Original Language. By ROBERT YOUNG, LL.D., author of Analytical Concordance to the Bible, etc., etc. Octavo, cloth. \$4.00. Second Edition, Revised.

"Not a few of the arguments usually brought by infidel authors against some of the leading doctrines of our most holy faith are at once answered simply by the correct rendering of the Hebrew phrases."—*Adam Stuart Muir*, D.D.

## Pulpit Trees

And Homiletic Undergrowth. Being Discourses, Sermonic Saplings, Outlines and Germs. By Rev. THOMAS KELLY, of Philadelphia. 12mo, 396 pp., cloth. \$1.50.

Though composed of pulpit matter, this is a book quite out of the common order, and will be sure to be appreciated by preachers and students of the Word.

"Full of thought and fire and originality of treatment."—*Christian Standard*, Cincinnati.

FUNK & WAGNALLS COMPANY, Publishers, 18-20 Astor Place, New York.

## The Theocratic Kingdom of Our Lord Jesus, the Christ.

As covenanted in the Old, and presented in the New Testament. An exhaustive work on Eschatology from the premillennarian standpoint, by Rev. Geo. N. H. Peters, A.M. Complete in 8 large vols. of over 300 pages each, cloth. Per set, \$9.00.

"This life work will rise to an acknowledged thesaurus on this great subject. Its scope is vast, its propositions exhaustive, its learning minute and comprehensive."—*Wm. E. Nicholson*, Bishop Reformed Episcopal Church, Philadelphia.

"A comprehensive review of the whole discussion in all its aspects, concentrating a vast amount of information from all available sources in a systematic manner."—*Jno. G. Wilson*, D.D., Philadelphia, Pa.

## The Pastor's Ready Reference Record.

A Record Book for Sunday Services for Fifty Years. Large 4to, over 100 pp., cloth. \$1.50.

"It is altogether the most complete and compact thing of the kind we have seen. It provides for a whole year's record of sermons, songs, attendance, weather, marriages, baptisms, additions to church, calls, funerals, etc., all noted weekly on the right day, and contained on the open page of a large quarto volume. The whole book is ruled and printed to contain the registration of any parish for fifty years."—*The Independent*, New York.

## Pusey's Commentaries.

A series of Commentaries. By E. P. PUSEY, D.D., Regius Professor of Hebrew, and Canon of Christ Church. The Minor Prophets (complete). Vol. I., Hosea, Joel, Amos, Obadiah, Jonah. 457 pp.; Vol. II., Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah, Malachi, 504 pp.; Daniel the Prophet, 519 pp. 3 vols., 8vo, cloth. Per vol., \$3.00.

"It is the best exposition known to me of that section of the Sacred Scriptures. . . . His well-known church views do not obtrude themselves."—*William M. Taylor*, D.D.

## The Resultant Greek Testament.

This work exhibits the text in which the majority of modern editors are agreed, and containing the readings of Stephens (1550), Lachman, Tregelles, Tischendorf, Lightfoot, Ellicott, Alford, Weiss; the B&E Edition (1880), Westcott, and Hort, and the Revision Committee. By RICHARD FRANCIS WYTHMOUTH, D. Lit., Fellow of University College, London. With an Introduction by the Bishop of Worcester. 8vo, cloth, 658 pp. \$3.00.

The Bishop says: "Dr. Weymouth's book may be confidently recommended to readers who wish to see at a glance what the present state of the text of the Greek Testament is, as determined by the consensus of the most competent editors."

"We unhesitatingly advise students, if they can own but one Greek Testament, to make this one their possession."—*Apostolic Guide*, Louisville, Ky.

## Theology of the Old Testament.

By DR. GUSTAV FRIEDRICH OEHLEB, late Professor Ordinarius of Theology in Tübingen and Leipzig. 8vo, cloth, 598 pp. \$3.00.

"Oehler's Theology of the Old Testament has for a generation been considered as the head of all treatises on the subject—a subject which just now has assumed unusual prominence, especially to those who are persuaded that the Old Testament and the New stand or fall together."—*T. W. Chambers*, D.D.

## Outlines of the History of Dogma.

By DR. ADOLPH HARNACK, Professor of Church History in the University of Berlin. Translated by EDWIN KNOX MITCHELL, M.A., Professor of Græco-Roman and Oriental Church History in Hartford Theological Seminary. 8vo, cloth, 567 pp.; Large Type, Marginal Notes, etc.: \$3.50.

"Prof. Mitchell's translation of Harnack's 'History of Dogma' is sure to command attention. Harnack is the fourth and ablest successor of Neander in the University of Berlin, an inspiring teacher and easily the first living Church historian of Germany."—*Philip Schaff*, D.D., L.L.D.

## English Hymns; Their Authors and History.

By REV. SAMUEL W. DUFFIELD. It cites in alphabetical order the first lines of over 1,500 hymns. Under each is given a brief biographical sketch of the author, circumstances attending its composition, and incidents in connection with its use. Exhaustive indexes to authors, to first lines, and to topics, are appended. To leaders of Praise-meetings, Sunday-school Teachers, Parents, Pastors, and the general hymn-loving public, it will be found invaluable. American as well as English hymnology has been drawn upon. 8vo, 676 pp., Cloth. Price, \$3.00, post-paid.

It pleases me altogether. It is full of information, ranging from positive erudition down to racy anecdote."—*Charles S. Robinson*, D.D.

"This is by far the most complete, accurate, and thorough work of its kind on either side of the Atlantic."—*Theodore L. Cuyler*, D.D.

## Latin Hymn Writers and Their Hymns.

A Companion Volume to "English Hymns; Their Authors and History." By the late SAMUEL W. DUFFIELD, D.D. Edited and completed by Rev. R. E. THOMSON, of the University of Pennsylvania. 8vo, cloth. Over 500 pages. Price, \$3.00, postage free.

The bulk of the information gathered in its pages comes from out-of-the-way places bringing together what is otherwise widely scattered across the broad field of literature in several different languages. It will be especially appreciated by authors, editors, pastors, and teachers; by all who are interested in hymnology and the biography of the hymn writers, and by all lovers of poetry.

"It is a book which fills a gap hitherto yawning, and lays claim to literary graces that were absent from all previous volumes upon hymnology."—*The Independent*, New York.

## 1,500 Facts and Similes for Sermons and Addresses.

By J. F. B. TITLING, B.A. Large 12mo, 471 pp., Cloth. Price, \$2.00, postage free.

"The usefulness of such a book is almost unlimited."—*Religious Herald*, Hartford.

"This volume is the peer of any of its class."—*The Golden Rule*, Boston.

## Historical Lights

Or, Six Thousand Historical Extracts, illustrating Thirty Thousand Topics. Especially arranged for Ministers, Lecturers, Public Speakers, writers for the Press, Lawyers, and all who have occasion to use Illustrations drawn from Historical Literature. Compiled by Rev. CHARLES E. LITTLE, author of "Biblical Lights and Side-Lights." 8vo, 900 pp.; cloth, \$5.00; sheep, \$6.50.

These "Lights" are a galaxy of quotations taken exclusively from standard histories and biographies. They consist of facts, incidents, examples and precedents selected for illustrative purposes, and chiefly from the histories of the civilized races of antiquity and the American and English people. The subjects relate to religious, social and political life—to moral and civil government. The book is unique in design and admirable for convenience and utility. The historian's name is appended to every quotation.

"There are admirable materials in it for teachers for a million arrows."—*Joseph Cook*.

"It is altogether the best historical reference book ever published."—*Hon. Abram S. Hewitt*."

## Biblical Lights and Side-Lights

Or, Ten Thousand Biblical Illustrations, with Thirty Thousand Cross-References, consisting of Facts, Incidents, and Remarkable Statements for the use of Public Speakers and Teachers; and also for those in every profession who for illustrative purposes desire ready access to the numerous and interesting narratives contained in the Bible. By Rev. CHARLES E. LITTLE. 8vo, 633 pp.; cloth, \$4.00; sheep, \$5.50.

"It meets a want which the concordance cannot supply, because the latter is limited in its references to the words in which the Bible is printed. It is very comprehensive, and is valuable as an aid to centralizing thought."—*The Christian Intelligencer*, New York.

## The Miracles of Our Lord.

Expository and Homiletic. By JOHN LAIDLAW, D.D., Professor of Theology in New College, Edinburgh. American Edition. 8vo, cloth, 384 pp. \$1.75.

"For the spiritual lessons, the plan followed is not to collect the entire uses which might be made of each narrative. . . . The attempt made is to indicate, under most of the miracles, some one line of spiritual application, and so give an actual instance of their pulpit use."—*From the Preface*.

"The whole work is unusually instructive and stimulating."—*The Christian Standard*, Cincinnati.

"This is an admirable book for the theological student and the preacher. It will also prove to be valuable in those families where religious discussion is a matter of some interest."—*The New York Herald*.

## The Throne of Eloquence.

By Rev. E. PAXTON HOOD. One of the most brilliant of writers. It gives many brilliant examples of pulpit eloquence and genius, interspersed with wit, humor, and sketches of character. Crown 8vo, cloth; 486 pp. \$2.00.

"There is in this volume a remarkable power of illustration."—*London Daily News*.

## The Vocation of the Preacher.

By Rev. E. PAXTON HOOD. A companion volume of "The Throne of Eloquence," and the last work written by this powerful author. Crown 8vo, cloth, 524 pp. \$2.00.

"Eloquent and enlivening; sensible, vivacious and full of merit."—*Literary World*, Boston.

## The Metropolitan Pulpit.

Containing carefully prepared Condensations of Leading Sermons preached in New York and Brooklyn, and Outlines of Sermons preached elsewhere; also other Homiletic Instructions. In two volumes. Royal 8vo. Vol I., 206 pp., \$1.50; Vol. II., 388 pp., \$2.75; the set, \$4.00.

## Pastoral Theology.

By JAMES M. HOPPIN, D.D., Professor of the History of Art, and late of Homiletics and Pastoral Theology in Yale College. 8vo, 557 pp., \$2.50.

"It is evidently the fruit of many years' reflection upon the experience of a successful pastoral service in the person of its author."—*Austin Phelps, D.D.*, late Professor in Andover Theological Seminary.

## The Complete Preacher.

A Sermonic Magazine, containing nearly One Hundred Sermons in full, by many of the greatest Preachers in the various denominations. 3 vols., 1045 pp., 8vo, cloth. Per vol. \$1.50; per set, \$4.00.

## Christian Sociology.

By J. H. W. STUCKENBURG, D.D., formerly Professor in Wittenberg College. 12mo, 379 pp., cloth. \$1.00.

"The range of topics is very wide . . . sound, moderate, practical, able, and impartial."—*The Interior*, Chicago.

## Eastern Proverbs and Emblems.

Illustrating Old Truths. By Rev. A. LONE, member of the Bengal Asiatic Society. 8vo, 290 pp. \$1.00.

"Wonderful condensations of wisdom."—*New York Christian Advocate*.

## John Foster.

His Life and Thoughts. By W. W. EVERTS, D.D. With copious index. 8vo, 207 pp. \$1.00.

"Foster ranks among the most original and suggestive writers of this century."—*The Christian at Work*, New York.

# SAMANTHA AT THE WORLD'S FAIR

Agents WANTED | JOSIAH ALLEN'S WIFE. | Agents WANTED

Over One Hundred Illustrations, by C. De Grimm.

"Josiah Allen's Wife is a privileged character. In fact there are few writers that are so sure of a generous and enthusiastic reception."—*Northern Christian Advocate*. "One does not tire of her writing."—*Christian at Work*, N. Y. "She is now witty, now pathetic, yet ever strikingly original."—*New York Herald*. "Her works are full of wit and humor, and yet are among the most logical, eloquent, pathetic, and instructive productions of our time."—*Sen. Henry W. Blair*. "The author displays a vivid imagination and a full acquaintance with human nature in its various aspects."—*St. Louis Christian Advocate*. "The keen sarcasm, cheerful wit, and cogent arguments of her books have convinced thousands of the folly of their ways, for wit can pierce where grave counsel fails."—*Woman's Journal*, Boston.

Over 700 pages, Large 8vo. Price, by Mail or Agent, Cloth, \$2.50; Half Russia, \$4.00.

AGENTS CAN COIN MONEY WITH IT

It will not be sold on railway trains, nor peddled in any way. The various Cheap-John books and booklets, lily gotten up, and written in imitation of Josiah Allen's Wife's style, and advertised and offered for sale by peddlers and agents, are in nowise to be compared with this great book of Miss Holley's (*Josiah Allen's Wife*), and which has cost its publishers many thousands of dollars.

Agents should apply for territory at once. Hundreds are now making big money canvassing for "Samantha at the World's Fair." The territory is a-going fast, but 'tis a large country and there is room enough for all. And when an agent has thoroughly canvassed one field another can be had without any delay. Thousands of people are anxiously waiting to get a glimpse of this book. It sells on sight of the Prospectus and descriptive circular.

Apply to FUNK & WAGNALLS COMPANY, Publishers, 18 and 20 Astor Place, New York.

A BRIGHT BOOK FOR BOYS.

## TIME-TABLE OF THE HEAVENS THE STARS AND

# CONSTELLATIONS; OR, ASTRONOMY WITHOUT A TEACHER.

BY ROYAL HILL.

A new and original method by which all the more conspicuous stars, constellations, and other objects of interest in the heavens, that are visible to the naked eye, can be easily and certainly identified without Instruments, Globes or Maps, including a novel and simple invention—a perpetual time-table wherewith a child may "tell the stars" at any hour. Printed on super-royal fine paper. 4to, with two charts and 14 cuts. Beautifully bound in cloth, handsome gilt designs. Price, \$1, post-free.

"All that is needed to identify easily all the leading stars and constellations."—PROF. C. A. YOUNG, Princeton.

"I have examined 'The Stars and Constellations.' . . . I heartily recommend it."—PROF. S. P. LANGLEY, Director of Allegheny Observatory, Allegheny, Pa.

"'The Stars and Constellations' pleases me very much."—J. K. REES, Director Columbia College Observatory, New York.

FUNK & WAGNALLS COMPANY. Publishers, 18 and 20 Astor Place, New York.

"The *Missionary Review of the World* has its circulation both in America and England, and is the only complete current review of missionary operations and missionary problems in connection with all Protestant agencies all the world over."—THE ROCK, London.

THE

# Missionary Review of the World

Editor-in-Chief, ARTHUR D. PIERSON, D.D.

Associate Editors, J. T. GRACEY, D.D., President of the "International Missionary Union," Buffalo, N. Y.; A. J. GORDON, D.D., Boston, Mass.;  
D. L. LEONARD, D.D.

Managing Editor, D. L. PIERSON.

Each number of this popular monthly contains eight or ten articles by the foremost writers in the mission world, intelligence and correspondence from all parts of the world-field, several papers in "International" Department, Monthly Concert, survey of all the various fields, editorial discussions, organized mission work of the entire world, and a monthly Bulletin of the progress of missions.

Broad in its outlook, hampered by no denominational or national lines, embracing all, it seeks to bind the Brotherhood of Christians together in the one great work of evangelizing the world. It has the cordial endorsement of the leading Pastors of all denominations, and of Secretaries of missionary societies in all lands.

## EDITORIAL CORRESPONDENTS.

REV. JOSIAH STRONG, D.D., Bible House, New York City.

REV. CYRUS HAMLIN, D.D., Lexington, Mass.

REV. JAMES JOHNSTON, F.S.S., London, Eng.

REV. JOHN G. PATON, D.D., New Hebrides.

JAMES E. MATHIESON, Esq., London England.

REV. H. GRATTAN GUINNESS, Harley House, London, England.

REV. J. H. W. STUCKENBERG, D.D., Berlin, Germany.

REV. J. MURRAY MITCHELL, LL.D., Nice, France.

REV. J. P. WIGSTONE, Linares, Spain.

REV. J. HUDSON TAYLOR, China.

REV. JACOB CHAMBERLAIN, D.D., M.D., Madanapalli, India.

REV. T. J. SCOTT, D.D., Bareilly, India.

REV. J. L. PHILLIPS, M.D., Calcutta, India.  
REV. ALONZO BUNKER, D.D., Toungoo, Burma.

REV. GEORGE WILLIAM KNOX, D.D., Tokyo, Japan.

REV. FREDERICK S. CURTIS, Hiroshima, Japan.

REV. HORACE G. UNDERWOOD, D.D., Seoul, Korea.

REV. JOHN H. SHEDD, D.D., Oroomia, Persia.

REV. H. H. JESSUP, D.D., Beirut, Syria.

REV. DAVID BARON, Jerusalem, Palestine.

REV. A. L. LONG, D.D., Robert College, Constantinople, Turkey.

REV. N. HARDINGHAM PATRICK, Tangier, Morocco.

REV. GEORGE W. CHAMBERLAIN, D.D., Bahia, Brazil.

"THE MISSIONARY REVIEW is the foremost of missionary magazines. Its articles are full of fire and force, and its editors are not only abreast, but ahead of the church in trumpet-calls to service. The articles of Dr. Pierson are alone worth the price of the magazine many times over. This REVIEW is really in touch with the workers of the mission world, and to read it from month to month is almost equal to a trip around the world of Christian missions."—*The Mission Field*.

Each number contains 80 large octavo pages, making an imperial volume of nearly 1,000 pages. Subscription, \$2.00 per year; specimen copy, 25 cents.

## A Library of Missionary Intelligence for \$2.50.

The bound volume of THE MISSIONARY REVIEW OF THE WORLD, for 1892 is ready. Its Index, occupying ten large octavo pages, reveals a mass of intelligence and general information and interesting reading-matter concerning missionary enterprise of 1892, such as cannot elsewhere be found. The volume, containing nearly 1,000 pages, bound in handsome, stout cloth, will be sent, carriage free, on receipt of price, \$2.50.

The bound volumes for 1888, 1889, 1890, and 1891 may also be had. Price, free delivery, \$2.50, single vol.; two vols., \$4.50; four vols. for \$7.25; or the five volumes and a year's subscription, \$11.00, carriage free.

FUNK & WAGNALLS COMPANY, Publishers, 18 and 20 Astor Place, New York.

# Startling Facts!

## THE MONEY VALUE OF TOTAL ABSTINENCE IN LIFE INSURANCE.

The American Temperance Life Insurance Association of New York City is the only company in America that insures Total Abstainers exclusively. Are you a Total Abstainer and paying your money where drinkers are admitted, or do you want a Total Abstinence Policy that INSURES?

### SOME SIGNIFICANT FIGURES.

The United Kingdom Temperance and General Provident Institution of Great Britain was organized in 1840.

It has a Temperance Section composed wholly of Total Abstainers, and a General Section, to which moderate drinkers are admitted. During 1892 the membership of the Temperance Section was 15,000, and that of the General Section 14,000 members.

The death loss in the Temperance Section was \$156,880 *less* during the year than was expected from the table of mortality, while in the General Section it was \$96,000 *greater* than the expectation tables.

The death rate of the Temperance Section,

taken for the past twenty-five years, has been 27 per cent. less than in the General Section; and for the past two years it has been 35.5 per cent. less.

In other words, for the past two years the death rate of the Temperance Section has been *less than two-thirds* that of the General Section where moderate drinkers are admitted.

The death rate of the Good Templars in New York State, taken for twenty years from 1870 to 1890 inclusive, with an average membership of 33,787, was but 5.72 per 1,000 yearly.

The above facts show the great superiority of Total Abstainers as risks for life insurance.

For a policy in an out-and-out Temperance Company, or information regarding it, write to

**The American Temperance Life Insurance Association,**

GEO. E. GODWARD, Sec.

187 Broadway, N. Y.

FRANK DELANO, Pres.

"A hand saw is a good thing  
but not to shave with."  
Common soap =  
won't do the work of SAPOLIO:

What folly it would be to cut grass with a pair of scissors! Yet people do equally silly things every day. Modern progress has grown up from the hooked sickle to the swinging scythe and thence to the lawn mower. So don't use scissors!

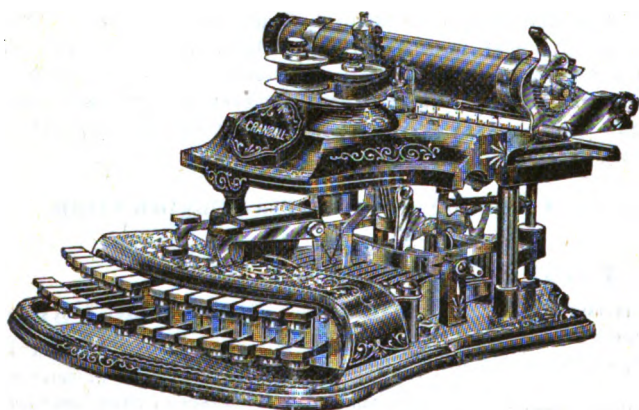
But do you use SAPOLIO? If you don't you are as much behind the age as if you cut grass with a dinner knife. Once there were no soaps. Then one soap served all purposes. Now the sensible folks use one soap in the toilet, another in the tub, one soap in the stables, and SAPOLIO for all scouring and house-cleaning.

"Where honey is, you'll find bees" -  
"Where cleanness is, you'll find  
**SAPOLIO**

# Every Clergyman

and author should use a typewriter instead of a pen. The delivery of the sermon is facilitated, as it is read with absolute ease. Your manuscript is read without trouble by the publisher, the printer, and the proof-reader. The physical effort of continued writing is reduced to a minimum.

## The Crandall Typewriter



is the best writing machine for these special purposes. It has the advantage of being varied as to type, eight different styles and sizes being used, and the change is made in a few seconds.

It is constructed on the latest and most improved plans, and will last a life-time—it can not wear out. All the parts are made of brass, steel, iron, and hard rubber. No wooden parts to warp or wear.

Another advantage: To write German, French, Italian, Spanish, and Latin, you simply have to replace an English “sleeve” with one of the language desired. Any one or all the “sleeves” can be secured at nominal expense, and the change made in ten seconds’ time. The work is always in plain sight—a desirable thing for composers, obviating the necessity of lifting the roller to see what has been written. The Crandall Typewriter is

## Superior to All Others

for, the variety of its work and because it is learned the most readily. It has but twenty-eight keys, yet it writes eighty-four characters, including capitals, small letters, figures, and punctuation marks. It can not lose its alignment. The price is

# Only \$50.00.

**Special Offer**  
to  
**Clergymen.**

We will send one to any clergyman on ten days’ trial, at the end of which time he can keep the machine and send us \$40.00 and get a receipt in full. Or, he can remit \$10.00, and pay \$5.00 per month for the seven months following, making the price \$45.00 on this plan. Or, if the machine is not just what we claim for it, at the end of ten days he can return it to us here, and we will pay the return express charges.

**The Ireland-Benedict Company, [Limited]**

Sole Agents.

**BINGHAMTON, N. Y.**

# THE HOMILETIC REVIEW.

VOL. XXVII.—FEBRUARY, 1894.—No. 2.

## REVIEW SECTION.

### I.—THE USE AND ABUSE OF WIT AND HUMOR IN PREACHING.

By J. SPENCER KENNARD, D.D., CHICAGO, ILL.

Among the forces of society the pulpit is an illustration not only of the survival of the fittest but of the best. When we consider how much it has had to contend with, both from within and without, in the struggle for existence, we are constrained to admire its inextinguishable vitality as an institution. Think of its history, especially when, not buttressed by a State Church, it has had to survive or perish by the suffrages of the people. What stilt and stiffness, what dogmatism and dulness, what threshing over of platitudinous straw, what pedantry, unreality, and ill adaptation, what morbidness, what droning readers to sleepy pews have often afflicted common sense ! And yet the preacher to-day has a larger constituency, a more respectful and lively hearing than ever before, and this in spite of the powerful rivalry of the press, which so many declare has superseded the pulpit and stolen its glory. As a rule the preacher of to-day is more free, and natural, and human, and, indeed, more vigorously religious than the average minister of a century ago ; to which he adds a broader culture and larger knowledge of the world and men. But he has by no means broken every fetter from his limbs, nor seized every weapon at his hand, nor impressed his work upon society as broadly and deeply as he might if he would heed some patent facts concerning audiences and their susceptibilities.

#### POPULAR POWER OF WIT.

What, for instance, is more frequently in evidence than the power of Wit and Humor over men ; but what professor of homiletics has treated it to more than a shy and sidelong glance, if not utterly ignoring the subject ? I desire to claim in this paper a place and a value for wit and humor in the pulpit.

I am aware that the very mention of such a claim will awaken surprise



and antagonism in some minds. They would exclude everything from the pulpit that is not grave and solemn, just as they would from a funeral. They think it beneath the dignity of the ambassador of heaven and a discord upon the proprieties of worship to be perfectly true to human nature. It is an instructive fact, however, that in the history of preaching, the times of reformation and revival, of earnest awakening from formalism, and the summons to action and earnestness of life have been the very times of the revival of wit in preaching.

The aim of the pulpit is broad and comprehensive. Its scope is not limited by its chief objective point, the proclamation of the Gospel. Its ethical function, as well as its evangelism, calls for pungent common sense, touches of nature which "make the whole world kin," the wit as well as the pathos of men. While its fulcrum is the cross, its leverage extends to every form of folly and sin, to every phase of human experience.

While, then, fore, wit and humor have no entrance upon the holy of holies of our faith, they are not excluded from the courts of Christian ethics; and they may work as efficiently for social purification and reform from the pulpit as they do through secular literature, the platform, or the drama, where their power is so readily confessed. True, these keen-edged weapons and tools need to be handled by men whose minds are enlightened and whose hearts are touched with a divine charity for humanity to give them value. The biting acid in the hands of the artist produces the most exquisite etching; in the hands of spite or frivolity it burns away the very features of humanity and corrodes the brightness of social life. In the absence of an earnest and philanthropic aim, sarcasm, satire, any form of wit, as directed against the faults and vices of men, becomes a ghoulish impertinence; only when originating in righteousness and used with a discriminate wisdom it becomes medicinal—cauterizing to heal, chastising to reform, laughing to scatter gloom, and flashing its electricity not to blast, but to reveal the secrets of the heart and quicken torpid consciences into sensibility. Wit is never an end in itself, but always a means to an end, relaxing the rigidity of opposition, routing prejudices, edging well-worn truths, spicing illustrations, illuminating logic, enlivening attention, and clinching well-driven truths.

#### ITS ETHICAL USE.

It is a healthful and tonic ingredient in preaching when it blisters a turgid vanity, startles stolid insensibility, cleaves the mask of hypocrisy, lays the ghosts of a disordered imagination, rips off the lion's skin from the jackass, plucks the peacock's plumes from the jackdaw, or answers the pretentious sceptic according to his folly. There is still call for it, as in earlier days, in rebuking excess and fanaticism in the fashions and passions of the world's great masquerade.

There are many notions and practices among men and women which admit of no serious argument, either offensive or defensive, and yet these

are among the barriers in the way of a Christian civilization ; they belittle and corrupt society. Nothing can reach them so effectually as the shaft of wit. There are multitudes of people callous to the effects of logic, who laugh in their sleeves at the solemn energy of the preacher's Scripture quotation, but the hot shot of satire makes them wince ; the arrow of truth, pointed by wit and feathered by humor, finds its way through the joints of their armor ; and, on the apostolic principle of " becoming all things to all men if by any means we may save some," these weapons must not be neglected in any spiritual armory.

It is both legitimate and sanative to make sin appear not only grim and ghastly, but ludicrous as well. For wickedness, while it has an awful and repulsive side, is also a monstrous absurdity ; to the whole moral order it is a hideous caricature. The transgressor builds his house on quicksand and of ice for granite, heals his wounded conscience with shin-plasters, breaks through a hedge to snatch forbidden fruit and lands in a nest of serpents, chases jack-o'-lanterns to flounder in the bog, and gambles with the devil, who mocks while he fleeces him. What more legitimate work than to make sin then appear incarnate folly, to be laughed out of countenance, and hooted from the court of common sense !

#### ENEMIES EMPLOY IT.

The enemies of religion have always used wit to discredit Christian doctrine and life. What bitter sarcasm, keen satire, laugh-provoking burlesque has not scepticism hurled at the Church ? Rarely has it met us upon the field of sober logic or historic evidence. What weight would Ingersollism, for instance, have had but for its continual use of a reckless, conscienceless, but popular form of raillery ? It is the part of wisdom, in warfare, to learn from the enemy. That powerful, irresistible weapon to which human nature the world over and the ages through is so sensitive, the preacher must use (wisely, to be sure, and honestly) if he would increase his power. There is nothing that people are so unwilling to forgive as dulness, prosiness, ponderous argument unilluminated by illustration, anecdote, parable, wit, or humor. Whatever may have drawn people to such preaching in earlier times, they will not now go to church with the expectation of enjoying a comfortable nap while the minister drones through the seventeen points of his theological thesis or well-worn homily. They will simply find their pabulum outside the meeting-house in more lively and entertaining discourse.

#### SAMPLES OF EARLY WIT.

Men have become more keen, wakeful, and intelligent, and therefore more receptive of what is bright and witty. We have fallen upon more cultured days than those when the most distinguished ministers took strange liberties with their congregations.

Think of Dean Swift, preaching on Pride, saying : " My dear hearers,

there are four kinds of pride—pride of birth, pride of fortune, pride of beauty, and pride of intellect. I will speak to you of the first three ; as for the fourth, I shall say nothing of that, there being no one among you who can possibly be accused of this reprehensible fault.”

Dr. South, preaching before Charles II., and perceiving that several of the Court circle were about napping, stopped and called loudly to Lord Lauderdale by name : “ My lord ! my lord ! I am sorry to interrupt your repose, but I must beg of you not to snore quite so loud lest you awaken his Majesty.”

Sometimes they dealt recklessly with etymology in order to make a point, as when a Romish preacher, of whom Peignot speaks, when preaching against dancing, argued : “ A dance is a circular motion. The motion of the devil is circular ; therefore a dance is the motion of the devil. But how does it appear that the devil’s motion is rotary ? Very plainly from the Scripture. He goes about (*circuit*) seeking whom he may devour.”

There have not been wanting preachers in more recent times who have sought the ear of the crowd by an eccentricity of wit and humor hardly inferior to these examples. Some of the backwoods circuit riders of the Methodist Church, such as Elder Cartwright, have been notable examples of a freedom from conventional proprieties of speech and a broad and pungent wit and humor that moved not only the rude pioneers who made up their audiences, but even impressed more critical hearers with admiration at their genius. It was this quality that gave Father Taylor, the sailor’s apostle of Boston, in the last generation, such a marvellous hold for many years upon the rollicking toilers of the sea.

#### DISTINGUISHED PREACHERS.

Many of the most renowned and effective preachers in every generation have made use of wit and humor in the pulpit. Chrysostom, Latimer, South, Berridge, Sydney Smith, Rowland Hill, Beecher, Spurgeon, Talmage, Moody, and McNeil are but a few of the names that occur in illustration of this statement. Indeed, the greatest teachers and leaders of men never shunned to use the shafts of wit. Search history and witness. Cæsar, Diogenes, Cicero, Demosthenes, Æsop, Boileau, Lord Bacon, Dante, Descartes, Shakespeare, and Samuel Johnson were all men of wit, who knew how to use its resources in influencing their generation. It has illumined and vitalized poetry, the drama, art, and all literature ; and there is no reason why it should be outlawed in the realm of the pulpit. Great thinkers of the most diverse habits of thought have agreed in declaring its fitness in gaining a hearing for the truth and overturning error. The grave and weighty Dr. Barrows says, “ It procureth delight by gratifying curiosity with its rareness and seasoning matters otherwise distasteful or insipid with an unusual and thence grateful savor ;” and Henry Ward Beecher, speaking doubtless out of his experience as well as observation of audiences, says : “ What a blessed, reconciling, all-enlightening

power is humor ! Once make a man laugh, and he will listen to you and let you do what you please with him."

It cannot be questioned that it is not only legitimate but of imperative importance to every public speaker to be *en rapport* with his hearers. To please, to waken attention, to interest by surprise, by geniality, by relaxing solemn dignity, thawing coldness, by scintillations that pleasantly startle, many a hearer is won, just as by the indirect attack—the charge that springs from ambush and takes men off guard—many a battle is gained.

If one could read the barometer of each hearer's feeling, if he could see how many are there in a state of mind quite unfitting them for the message he has to deliver, he might realize the value of whatever would tone up the languid, placate the obstinate, cheer the depressed, conciliate the careworn and irritable, and, in a word, put them all in a genial, receptive, and responsive temper. Hence the introductory parts of a sermon are helped by a touch of wit and humor ere the preacher settles down to the heavier part of his work, and then, through the progress of it, the attention is often rallied when it would flag, intensity is relieved, severity is softened, and obscurity is brightened by well-directed wit. The most effective preachers are usually found to alternate wit and pathos, sometimes even blending the two, the one helping the other in general effect.

There are two classes of preachers to whom this suggestion will appear worthless. One is the cautious retailer of colorless axioms, a neutral and negative manikin of a preacher, such as the authors of the "Rejected Addresses" represent the poet Crabbe as voicing, when he says, "In the view of life and manners which I present, my clerical profession has taught me how extremely improper it would be by any allusion, however slight, to give any uneasiness, however trivial, to any individual, however foolish or wicked."

The other class Henry Ward Beecher pictures in that dogmatic and unskilled fisher of men who uses a cart rope for his line, baits with a solid chunk of Calvinism, and, slashing it vigorously into the water, shouts to the fish, "Bite or be damned !"

#### AN ELEMENT OF POWER.

The preacher gains power over men principally as he removes from the realm of the abstract and metaphysical into that of the concrete and familiar. His intimacy with actual human life, his insight and analysis of the working of human hearts, his sympathetic comprehension of human life in all its phases, its frailties, its pathos, its perplexities, its pride, its pauperism, its temptations, excuses, perverseness, susceptibilities to the worst and best things, is something which the seminary cannot give him. Hence men preach with abundance of divinity but not a shred of humanity. That is one reason there is so little humor and wit in their sermons ; for wit and humor are as much a part of genuine humanity as are the features

of a man's face. But too many preachers find their truth in books, strip it of all vital human interests and relations, and then hold it up to the admiration of men clear as an icicle and—as warm.

#### WIT OF INTELLECT *vs.* THAT OF FANCY.

Not every kind and quality of wit and humor must find a place in the pulpit; for there are not more varieties of wine than of wit. It is a protean spirit. It is full of “nimble, fiery, and delectable shapes.” It can play like a soulless Puck, grovel like Lear's fool, soar like a winged Ithuriel, or crawl like Dante's Draghignazzo with his iron prong above the lake of pitchy pessimism.

There is a wit that is the child of intellect, another that is the offspring of the fancy. Sydney Smith could employ the first with point and power, as where he says, “Yes, you will find people ready enough to act the good Samaritan *without* the wine and oil and twopence;” but he revelled in the wild caprices of fancy, as where he says that a certain dean “deserved to be preached to death by wild curates.” In the latter we recognize a simple extravagance, which amuses without convincing. This wit of the fancy, “the insane root which takes the reason prisoner,” may be allowed in our playful after-dinner moods, but is without moral value. One may say of such conceits what Charles Lamb said of the story of the Oxford scholar who, meeting a porter carrying a hare, asked him if it was his *own* hare or a wig—“there is no excusing this and no resisting it.” There are bubbles of fancy that force a smile and vanish. Such airy nothings are surely below the dignity of any serious occasion.

#### CHASTENESS AND APPROPRIATENESS.

Punning and extravaganza are intolerable in sober discourse, as are burlesque and caricature. They are apish, or at best kittenish, and are to noble wit what tinsel is to gold; the pulpit should outlaw them. It is well here to keep in mind Porson's dictum that “wit is the best sense in the world.” In fact, not all wit that is excellent sense is *apropos* in preaching. There, for instance, is that ingenious answer of Bishop Wilberforce to the challenge of the street-lounger: “Your Grace, can you tell me the road to heaven?” “Turn to the right and keep straight ahead,” said the witty prelate. Here was a mixture of pun, repartee, epigram, and moral maxim all in one—a capital hit. Yet its unfitness for the pulpit is apparent. The wit that has the smirk of self-conceit or the sting of malice, that is soured by a sneer or embittered by cynicism, I need hardly say must be repudiated.

In the pulpit, as elsewhere, the quality of wit, like that of mercy, “is not strained;” if it does not flow it must not be forced. I do not say it must be extempore, unstudied, but that it must not be forced. It must come without effort even in the quiet hours of composition. Rather than left to the spontaneous crudeness of the moment of utterance, it may (like

that of the poet and lecturer, like that which made Brinsley Sheridan so brilliant a speaker in the English Commons) be fashioned and polished, tempered and edged like a Damascus blade in the hands of the armorer ; but the art must be as effectually concealed as that of the conjurer or its effect is lost.

The man who from temperament, mental structure, lack of imagination, or false education is wanting in the element of wit and humor, is indifferent to it or prejudiced against it, or counts it beneath his dignity, would do well to consider whether some ingredients of a wise, genial, and enlivening wit might not, after all, gain him a larger hearing and efficiency as a preacher, and if so, whether this may not be in a measure attainable, in some of its many phases, through observation and cultivation. There may be men who are as utterly unsusceptible to wit and humor as a mummy to music ; but there are many more whose feeble and latent faculty might be developed, as exercise develops weak parts of the body. Many preachers whose ordinary conversation flashes with it to the delight of friends are yet averse to it in their preaching. Traditional ideals of the proprieties of the "sacred desk" (as they designate the stand from which sermons are spoken) forbid their venturing a remark, an illustration, a gesture even, that might awaken a smile, even though it might put a fallacy or a fool to rout with the force of dynamite. The number of these is diminishing ; but in some churches—notably the Episcopal and Presbyterian, which are more wedded to traditional ideals of pulpit dignity than others—the dislike and even dread of anything that is not grave and solemn still prevails.

#### AVOIDANCE OF EXCESS AND ABUSE.

The prejudice against wit in the pulpit is, however, largely due to its abuse. How often does it sink into levity ! how often, among inferior pulpiteers, clothe itself in slang, coarse suggestion, base metaphor, or silly anecdote ! We know how, in poetry and the drama, ideas which, uttered in homely prose, would be a shock and offence, pass the picket guard of taste and moral sensibility ; in the same way wit and humor have been abused by serving as the vehicle for half truths and whole falsehoods that soberly presented would be scorned by the intelligence or repelled by the conscience. From these abuses pulpit work should be carefully guarded. The popularity of some men in our day who perform the function of the ministry in the cap and bells of the buffoon is a strange commentary on our enlightened taste.

It must be noted that there is a dangerous tendency for the humorous to usurp more and more of a man's thinking if it is native to him and much indulged ; and as there are few things more secretly gratifying to a speaker than the rippling smiles and significant nods of his hearers, so the temptation grows to a larger indulgence in what awakens that sort of response. It is a question whether a majority of speakers are not more

gratified with a reputation for wit than for wisdom ; this probably because the world at large enjoys it more, the average man being tamely respectful to wisdom, but eager and alert toward wit. Instances are not rare of men with whom the habit of facetiousness, satire, punning, grotesque allusion, and mirth-provoking anecdote has grown, all unconsciously, till it has weakened the unity, authority, and usefulness of their preaching. The restraining influence of conscience and spiritual earnestness ought to prevent such a result.

"I wonder, Mr. Spurgeon," said an old, respected minister to that incomparable preacher, "that you should allow yourself such freedom and discredit your sacred calling by making so many jokes in the pulpit." "Ah," said the preacher with a sigh and a twinkle, "you would not wonder if you knew how many more I kept to myself." It is just this self-control that saves the wise and witty man from the bathos into which the witty but unwise precipitate themselves.

The true preacher will never lose sight of the tremendous and eternal issues of his calling ; will never forget that his mission is an embassy from a throne of infinite majesty and love to those who, in endless caravan, are passing through life's brief span ; that his work is to guide, cheer, inspire, and defend these people ; and while wit and humor have their place and work in this function, they are to be used with delicacy, chasteness, discretion, and moral earnestness, and must always perform a very *subordinate* part. The Scriptures say, "Mirth is a medicine," but they do not direct us to the apothecary for our *regular diet*. In the same way wit and humor are the condiments for flavoring some portions of our moral nutriment ; but if the preacher will persist in putting salt in our coffee and pepper in our bread, much more if he furnish our table chiefly with mustard and capers, it would only be poetic justice if his people grow so spicy as to perform the practical joke of sending him in his resignation.

---

## II.—OUR TRINITARIAN PRAYERS.

BY ROBERT BALGARNIE, D.D., BISHOP-AUCKLAND, ENGLAND.

### II.

"GIVEN self, to find God." \* As we have been created in the "image and likeness" of the Trinity, the world's earliest Bible, the first and clearest revelation of the mystery of the Godhead will be found in man himself. If man resembles his Maker not only in his moral attributes, and in these but dimly, but in the nature and constitution of his being ; if soul, body, and spirit be three conceivable hypostases in one visible person-

\* "Hypatia," chap. xiii.

ality, we have been divinely furnished, from the beginning of our history, with an intelligible clew to the doctrine of the Three-One God. No better analogy, at all events, has ever presented itself.

Taking this, then, for the purposes of our argument meanwhile, as the divine *epitome* of 'the Book of God, let us see to what it leads as regards the three persons of the adorable Trinity, reserving the right to compare its conclusions ultimately with the direct teaching of Scripture. The soul or life within us represents the Father ; the Spirit, with all that is comprehended under that term—the mind, the will, the affections—will represent the Holy Spirit ; while the outward visible form, that embodies and expresses both, will be the representative of the co-Eternal Son. In both cases these are one.\*

Should any one object to this detailed analogy, I would say that we cannot otherwise conceive or think of the Trinity at all. It is only by such analogy that the subject is comprehensible. "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead" (*Θεϊότης*, divinity).†

I. THE FATHER.—According to this analogy, then, the Father is the life or soul of the universe. He is essentially and emphatically the Living One. To impart life is His prerogative. In this self-existent, all-pervading, and changeless LIFE the Son and Holy Spirit are equal and co-eternal with the Father ; for that life or soul is one. In this respect the persons of the Trinity are undistinguishable ; each is infinite, ever-living and immutable. This is what we mean when we speak of each as God.

But as that which animates the mind and body of the human frame is silent, formless in itself to us, undefinable and incomprehensible, so the Supreme Life "passeth knowledge." "No man hath seen God at any time." No one has ever heard His voice or seen His shape. "He dwells in the light inaccessible." "We go forward, but He is not there ; and backward, but we perceive Him not." He is beyond the comprehension of any created intelligence. "Canst thou by searching find out God ?" One thing we do know of this Infinite Life, and that by revelation—His infinite, unchanging, everlasting love.

We call Him "Father" to indicate His relationship to the Eternal Son, and there is no other name by which He has revealed Himself. The ancient Egyptians thought of Him as *the Nameless Supreme*, to whom all their deities and gods were subordinate. He had no temple among them, altar, or form of worship ; but in their thoughts He was "God over all, blessed forever." The Greek philosophers followed their example, speaking of Him as the *Ὀν*. Our Scandinavian ancestors called Him the "Al-Fadur," placing Him above Odin and Thor and all in Valhalla. He would appear at Raquarök.



“ Yet there shall come  
 Another Mightier ;  
 Although Him  
 I dare not name.  
 Farther onward  
 Few can see  
 Then when Odin  
 Meets the Wolf.”

—*Ancient Saga.*

It was this probably that led the Hebrews, in imitation of the Egyptians, to suppress the name JAHVE in their worship, styling it “ incommunicable,” refusing to write or pronounce it, and foolishly confounding “ Jehovah, the Son,” with the Eternal Father. Sad to think, our translators, like the LXX, have condoned their folly.

But if we address our prayers, as we are directed to do by the Church but not scriptural authority, to the All-Father, to Him whose name is ineffable, whose being is incomprehensible, only naming the Son as the plea for acceptance and the Spirit as a help to our infirmities in the act of devotion, we can have no possible or conceivable Object of adoration before our mental eye, no holy locality in earth or heaven toward which to direct our thoughts ; no throne, visible by men or angels, to which we can make spiritual approach ; we only look blindfold into space, and address a centreless infinitude. Even the Unitarian, as Dr. Martineau confesses, adoring “ *Jehovah*” of Old Testament Scripture as “ the Father,” is in reality worshipping the Son.

II. THE HOLY SPIRIT.—Man made in the image and likeness of the Trinity is conscious of a spirit within. Besides the life, or soul, we are sensible of a power to reason, decide, love, hate—a power that differentiates us from the brutes and elevates us above the mechanical laws of nature. Something infinitely superior, yet analogous to this, we are divinely taught, and our experience confirms the revelation, exists in the Godhead we worship, a spirit of holiness, of ineffable wisdom and love. Where we might have turned a deaf ear and obdurate heart to mechanical force we are influenced by divine persuasion, argument, and affection. Thus our spirits bear witness to the existence, character, and attributes of the heavenly Spirit, and our will submits to His authority. The mind of that Spirit is in the Bible, and we make it the night-lamp of our path.

But how shall we conceive of that Spirit as an external object of worship ? How shall we pray to that which inspires and prompts our prayers, without which we cannot pray ? Our worship in this case can only take the form of silent submission, consenting to be filled and influenced by the fulness, opening our eyes to the light, our ears to the truth, and surrendering our wills to His ruling. The will of the Spirit is that we should accept Christ ; and in His worship and service He (the Spirit) is honored, obeyed, and glorified.

III. THE CO-ETERNAL SON.—Enshrined in the light that centres the infinitude of the invisible God, sat One from eternity, in the Divine nature and essence, who was “the express image of His person” (*χαρακτήρ τῆς ὑποστάσεως*). “He was God,” and “in the form of God.” Whatever that form was, it was that, and that alone, that made angelic and other worship possible. To that form, as the empty space began to fill with worlds and their inhabitants, all faces turned, all worship ascended, all prayer arose.

From that “form” went forth the words that called everything into being, that gave it shape and purpose, that gave it law and order. “All things were made by Him, and without Him was not anything made that was made.”

We have been taught to call that “form of God” “THE SON,” and to speak of Him as “begotten of the Father” from the poverty of human language and the feebleness of human intellect to express or grasp “the deep things of God.” It was language that might have risen spontaneously to an archangel’s lips if brought suddenly and for the first time since his creation into the presence of the Visible in the bosom of the Invisible, of the Comprehensible on the throne of the Infinite, of the Approachable where he had expected the Inaccessible. “He is the Son in the bosom of the Eternal Father.” But there was no priority of existence or inequality of power to give birth to the term of relationship. “In the beginning was the Word, and the Word was with God, *and the Word was God.*”

In the Old Testament ages the Son revealed Himself in human form to man, whom He had created in His own “image and likeness.” His name was “Jehovah,” and under that name He was and still is the only Divine object of worship to the Hebrew tribes. The Jews to this hour worship the Son as we do, although under another title, and denying His incarnation.

“The Word became flesh and dwelt among us,” and the New Testament era began. “In Him dwelt all the fulness of the Godhead bodily.” In His sinless humanity, as in a temple, the Father and blessed Spirit stood enshrined; and the manifestations of the Divine Unity—the Three-One God in Christ—became the central truth of Christianity. “Let all the angels of God worship Him” was the decree attendant on His birth. “Let every knee bow to Him” was the decree that accompanied His ascension.

The introduction of the word “Lord” in place of Jehovah to New Testament Scripture, as well as to the English and other versions of the Old Testament, although to be deprecated in the interests of evidence and as a liberty taken with the inspired text, has nevertheless been so far useful that it facilitates the construction of the Christian Litany.\* It is the

\* It is to the honor of the American Company of Revisionists that they have restored the name Jehovah to the English Bible.

“new name” that unites the past with the present, that breaks down “the wall of partition” between the Hebrew worshipper of Jehovah and the Christian worshipper of Christ, that makes both one in adoration of the Incarnate Son. “We have one Lord, one faith, one baptism, one God and Father of all,” in Him “who was, and is, and is to come.” “He is the Everlasting Father and Prince of Peace.” In him is realized for us the unity of the Godhead, the embodiment of all we seek to worship, “the Alpha and Omega, the beginning and the end—ὁ παντοκράτωρ—the Almighty.”

Is it necessary to add, in concluding this article on trinitarian prayer, that it is *to God*, our reconciling Father in Christ, that we pray? We have only to recall, in our approaches to the throne of heaven, the midnight scene on Hermon, when the indwelling Deity of our blessed Lord's nature was seen by His disciples shining through His humanity, as the shechinah of the temple shimmered through the veil “when His face did shine as the sun, and His raiment was white as the light,” in order to realize that the Object of our worship is divine.\* It is God we appeal to, looking at us through human eyes; listening to us through human ears; speaking to us in human language and by human lips; and wiping from our cheeks the tears of sorrow with gentle human hands—to “God in Christ, reconciling the world unto Himself, not imputing unto men their trespasses.” Nearer than this we may not go; higher than this we cannot soar; in that presence is fulness of joy; at that right hand are pleasures forevermore.

This, then, appears to be the solution of our trinitarian difficulty: to concentrate our thoughts and our affections on God the Son as He is revealed to us in Christ; to adore Him as the Creator, Preserver, all-wise Ruler and Redeemer of the world; to worship Him as the ever-present King and Head of His Church; and to look forward to the eternal enjoyment of His presence in heaven, as the consummation of our happiness, as “all our salvation and all our desire.”

“Almighty God, who hast given us grace at this time with one accord to make our common supplications unto Thee, and dost promise that when two or three are gathered together in Thy name, Thou wilt grant their requests, fulfil now, O Lord, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. Amen” (*A Prayer of St. Chrysostom*).

\* “Here, as elsewhere, the Lord, as the Son of man, gives the measure of the capacity of humanity” (Bishop Westcott, “The Historic Faith,” p. 264).

## III.—ENGLISH LITERARY READING.

BY PROFESSOR THEODORE W. HUNT, PH.D., LITT.D., PRINCETON, N. J.

IN a recent number of the *HOMILETIC REVIEW* \* we discussed, in a brief and practical way, the interesting topic of "Religious Books and Reading," emphasizing the value of strictly devotional reading for specifically spiritual ends.

Our present purpose has to do with reading on the strictly secular side, and, as the title of the paper indicates, we will confine ourselves to English books as distinct from those of continental Europe, and to books that are confessedly literary, as distinct from those that are in any sense professional. Moreover, we shall deal exclusively with what may be called "helpful books" as distinct from those "harmful books" to which we called the attention of the readers of the *HOMILETIC* several years since,† and shall confine ourselves to the province of prose.

It may be said, at the outset, that the guiding principle in all reading, secular and religious, literary and technical, English and foreign, is this : The best works of the best authors. Men who are at all busy, such as our American pastors and preachers, are far too busy to spend any considerable time over second and third-rate authors, while, even of our most illustrious writers, it may be safely said that there are comparatively few with all of whose works it is necessary for the reader to be acquainted.

In the province of English fiction, for example, where such standard authors as Thackeray and Reade and George Eliot and Hawthorne have written, respectively, but relatively few novels, it may be perfectly practicable to compass the entire literary product of the authors ; but it is worse than folly to apply such a principle to novelists so voluminous as Dickens and Bulwer and De Foe and Cooper. In the department of English miscellany this principle of choice is equally valid, under the guidance of which the intelligent reader will not feel himself obliged to peruse all the papers of the *Spectator* and *Rambler*, nor all the books of travel that Bayard Taylor has written. Such "Selections" as Arnold has given us from Addison, or Hill from Johnson, or Dobson from Steele, or Thurber from Macaulay, will answer the purpose better and leave us time for other duties.

So, in the province of biography and of history and of general literature this elective method must be applied, if, indeed, we hope to give to each department that claims our attention something like its due proportion of study. After one has read Professor Masson's "John Milton," or Birkbeck Hill's edition of Boswell's "Johnson," or Brown's "Bunyan," or Lockhart's "Scott," or Lodge's "Washington," there is no special need of further reading on the same topic save as time allows it for variety of view.

\* July, 1893.

† March, 1893.

By way of specific suggestion, attention may now be called to certain lines of English literary reading and to individual books and authors.

First of all, there are some books about books which may be profitably consulted. Such are the late ex-President Porter's "Books and Reading ;" Professor Phelps's "Men and Books," in which the relations of literature and life are clearly set forth ; Baldwin's "Book-Lover ;" Lang's "Books and Bookmen ;" Shepherd's "Authors and Authorship," wherein we find the struggles and successes of authors vividly delineated, in connection with a large amount of interesting literary information, and Harrison's "Choice of Books," in which he treats of authors, ancient and modern, and of the right use and the abuse of books. Emerson, in his essay on "Books," and Lowell, in his "Library of Old Authors," and especially in his fascinating paper on "Books and Libraries," have placed every American student under indebtedness for wise and helpful suggestion as to what to read and how to read it.

In the special department of English fiction, quite apart from any separate novels that might be mentioned, the intelligent reader should make himself conversant with the general history of our fiction and with its particular method, purpose, and character. There are a half-dozen authorities that might be cited, each of whom is desirable with reference to such an end, while the perusal of all of them would well repay any one who desired full and accurate information along this special line of literary effort.

Such are Dunlop's "History of Fiction ;" Jusserand's "English Novel in the Time of Shakespeare ;" Lanier's "English Novel ;" Tuckerman's "British Fiction," and Masson's "British Novelists and their Styles."

Such a book as Woolson's "George Eliot and her Heroines" is full of instruction as to the individual novelist with whom it deals. As to particular works of fiction, it would be invidious and, indeed, difficult to make selection, so large and varied is the list. Suffice it to say that here, most of all, should the guiding principle be applied—the best works of the best authors. Every man who claims to be well read should be familiar with standard English fiction, with Dickens and Thackeray, Bulwer and Scott, Cooper and Hawthorne, and the later school of sound and healthful realism.

One of the most attractive fields of literary reading for the average American pastor is that of English critical and descriptive miscellany, in that so much of it can be read in those brief snatches of time that lie in the life of every busy man, and in that it is so contributive to the formation of a clear and clean and facile English style. The list of authors that might be cited here is so extended and excellent as almost to defy discrimination. A few may be adduced, as follows :

Matthew Arnold's "Essays in Criticism ;" Bagehot's "Literary Studies ;" Birrell's "Obiter Dicta ;" Carlyle's "Past and Present ;" Cooke's "Poets and Problems ;" De Quincey's *Essays* ; Dobson's "Eigh-

teenth Century Essays ;" Emerson's *Essays* ; Froude's " *Short Studies on Great Subjects* ;" Hamerton's " *Intellectual Life* ;" Hare's " *Guesses at Truth* ;" Landor's " *Imaginary Conversations* ;" Lord's " *Beacon Lights of History* ;" Lowell's *Literary Essays* ; Macaulay's *Essays* ; Morley's " *Studies in Literature* ;" Shairp's " *Aspects of Poetry* ;" Stephens's " *Hours in a Library* ;" Whipple's " *Recollections of Eminent Men.*"

The special attention of all English readers should be called to the department of English and American biography, a department which is now engaging some of the best talent of modern authorship, and which, alike in its comprehensiveness and minuteness, is fraught with fascinating interest. In addition to special biographies, such as Carlyle's " *Cromwell*," or Forster's " *Dickens*," Holmes's " *Emerson*," Bigelow's " *Bryant*," and Underwood's " *Whittier*," the most conspicuous feature of modern biography is the serial character that it is assuming, expressing itself in the varied forms of literary, political, philanthropic, and educational biography. By way of specific suggestion to the readers of the *HOMILETIC*, a few examples of each of these may be given :

**Literary Biography :** The American Men of Letters Series, Irving, etc. ; The English Men of Letters Series, Bacon, etc. ; The Famous Women Series, George Eliot, etc. ; The Great Writers, Carlyle, etc.

**Political Biography :** American Statesmen Series, Webster, etc. ; English Statesmen Series, Peel, etc. ; English Radical Leaders, Gladstone, etc. ; English Men of Action Series, Wellington, etc. ; The Heroes of the Nations, Nelson, etc. ; Strickland's " *Queens of England*," Elizabeth, etc.

**Philanthropic and Educational Biography :** American Religious Leaders, Wayland, etc. ; Christian Heroes, Davis, etc. ; American Reformers, Sumner, etc. ; Men with a Mission, Tyndale, etc. ; The Great Educators, Alcuin, etc. ; The World's Workers Series, Thomas Arnold, etc. ; Makers of Modern Thought, Newton, etc.

Even nations have their biographies, as in The American Commonwealth Series and the Story of the Nations.

With the first and third of these collections, the literary and the educational, the teacher of truth should be especially conversant, so full are they of needed knowledge and so finely adapted to enlarge the mind and purify the taste.

This same serial method, it may be noted, is applied to the sphere of history, two of which serials may be particularly commended to the English student : The Epochs of English History (8 vols.), The Epochs of Modern History (17 vols.).

In so far as separate histories of England are concerned, Hume, Froude, Macaulay, Lecky, and MacCarthy would conduct us in consecutive chronological order, as, in American history, Bancroft and MacMaster would lead us connectedly from the beginning of our colonial life to the opening of the Civil War. As to constitutional history, Hallam, Stubbs, and Yonge would supply the need on the British side. On the American side we

would consult, among other authorities, Bryce's "American Commonwealth," Draper's "Civil Polity of America," and Von Holst's "Constitutional and Political History of the United States."

If asked, What is the best result of all reading, and, thus, one of its best tests? we should answer, Intellectual stimulus and suggestion. It is not so much the specific information that we gather or the general literary culture that we receive, as it is that potent mental impulse that we secure and of which we are conscious as we read a book that is indeed a book saturated and surcharged with quickening influences—a book, as Emerson tells us, "which awakens us to think, and lifts us off our feet." No reader will go far astray who thus insists that what he reads shall vivify and enrich him and leave him, in all respects, a wiser and stronger man.

It is a pity, and more than a pity, that, with these rich collections of English books before the reader, so little judgment is evinced by many as to what they read; and, most especially, that so many of our most promising men and women vitiate their taste in early life and positively impair their mental vigor by devoting their leisure hours to an order of literature as unmeaning as it is unwholesome.

"If our times," says Emerson, "are sterile in genius, we must cheer us with books of rich and believing men who had atmosphere and amplitude about them." It is this "atmosphere and amplitude" that we are seeking and are needing, and in the view of which every work and author must be judged. Air and area are as conducive to health of mind and soul as to health of body. The best books are vitalizing and enlarging.

#### IV.—"HOW I PREPARE MY SERMONS."

BY JOHN HALL, D.D., NEW YORK CITY.

It is proper to say that the writing of the following paragraphs is at the suggestion of the editors, and that they are responsible for the bit of apparent egotism at the head of them. It is not clear to the writer that the "I" in that title has anything in his methods entitling them to notice; but he defers to the judgment of others, his general convictions on the subject having been, many years ago, given to theological students in the volume of Lyman Beecher Lectures entitled "God's Word through Preaching."

Among the gifted professors of the theological seminary of which I enjoyed the advantages were two men of conspicuous prominence as preachers. Dr. Henry Cooke and Dr. John Edgar were unlike in style and manner, but each enjoyed the public confidence and commanded the attention of the community. They were not only instructors in principles and in methods, they were examples and inspirers. No minister of prominence in the Presbyterian Church of Ireland of that day read his manuscript in the pulpit. A certain proportion of its six hundred pastors at the present

time read carefully prepared discourses ; and judging by those I have seen in print, they are able, scholarly, and evangelical throughout.

It was the rule of the classes for the student to receive texts and to preach from them before the professor and the class, and to receive such criticism from the professor upon arrangement, matter, and manner as he felt to be proper. The sermons were commonly memorized, and given verbally as written. Reading was not the order of those—to the preacher—solemn occasions. We had good, sensible, practical, though not formal homiletic instructions.

We were not, of course, taught that memorizing the language was to be our enduring method, but that careful writing contributed to order, clearness, correctness of description, and definiteness. All my experience since my student days confirms that impression.

My ministry began and continued for three years in somewhat peculiar conditions, the congregations consisting of the Protestant gentry not Presbyterians, a few Presbyterians, and the majority not only not used to Protestant, but many of them not used to the English language. It was necessary to prepare to speak in such a way as to interest the educated and at the same time to be intelligible to the rest of the hearers. It was not uncommon to deliver a carefully prepared sermon in the forenoon ; to go—frequently on foot—seven or eight miles in the afternoon, and repeat it to a corresponding congregation in the evening. The experience of the morning sometimes led to modifications in the evening. What seemed to be obscure to the hearers in the morning was clarified as much as possible in the delivery to the evening hearers, and a certain variation of language became possible.

It appeared to be my duty, at length, to come from the "west of Ireland" to my native county, and take charge of the First Presbyterian Church in succession to a pastor of great culture and of high character. The congregation included a large portion of the educated people of the city, and the rest—one half the congregation—consisted of comfortable farmers all around it, within a radius of two to three miles. The same necessity existed for sermons that would be edifying to the city people without being "over the heads" of the rural members. The writing of the sermons went on as before, but with a little less reproduction in speaking of the language as written. The topics were selected early in the week ; as good books as were available were read during the week for light and aid on the subjects, these books being not "sermons," but commentaries, treatises on doctrines and on church history, and biographical and other writings furnishing illustrations. To Scott and Matthew Henry, to Dwight's theology, to the memoirs of McCheyne, and to the works of Jonathan Edwards I was much indebted for aid. It was needful to go into the rural districts for week evening sermons, in school-houses and in farmers' houses ; and while preparation was made for discourses for these meetings, it was less formal than for the Lord's Day, consisting of "abstracts" or



"notes," with a system of contractions both of sentences and of words of my own invention. Never have I enjoyed services more than these; and I am persuaded that many a town church would be strengthened and many a minister's usefulness would be increased by holding such week-day evening services.

It was then common to arrange topics in a series, so that preparation in reading could be carried on in advance, and also to have one of the two services expository—a method of teaching which many people need, and which saves the pastor from the dreary soliloquy, "I wonder what I should preach on next Sabbath?" The expositions did not require as much writing, but quite as much study, as did the sermons; and it was found to be a help to regular attendance by the best of the people when they naturally said, "I would like to hear the rest of what he has to say on that line," of subjects, or of an epistle, or a minor prophet.

After half a dozen happy years in the capital of my native county, at the urgent request of brethren to whom I looked up I was removed to the capital of my native land, to be colleague to a saintly pastor whose name I write down with affectionate remembrance, Rev. William B. Kirkpatrick, D.D. For the first year or two I had only to preach once each Sabbath in our own pulpit; but my brethren of various denominations were very good to me, and afforded opportunities to preach when I was not needed in our Mary's Abbey, a historic edifice which we had at length to abandon for a modern building and more favorable locality. Having now reached nearly the ripe age of thirty, I had practically settled on the plan of preparation continued ever since—namely, the putting on paper, in the order in which to preach them, all the thoughts to be given out, in the clearest, simplest, and most appropriate language present to the mind, including Scripture references, applications to the people, and such illustrations as appeared to be helpful to the hearers and in harmony with the theme. The pages so written, down to the Amen, were then read over, sometimes amended, rarely abbreviated (for an hour was the ordinary time for a sermon), read over perhaps a second time, often late on the Saturday night, read over again on the Sabbath before the hour of service, and then laid on the study-table till the preacher's return, when they were again glanced over, and if a paragraph or an illustration had been omitted, a pencil line would be run down the side of it, not unfrequently with the feeling that the people had not lost much by the failure of memory, for, had there been a natural *nerus*, the thing would have come in its place; and then the manuscript went to the silent company of its predecessors.

It is proper to say, as already mentioned, that every word is not written down, nor every word in full. One learns to contract sentences, keeping in its place every determining word, and to contract also familiar words. One incidental advantage of this it may be allowable to mention. When a gentlemanly reporter asks for the sermon, the true reply, "I write out, but with a system of abbreviations a printer could not use," is "a saving" in several directions.

It would be natural to say, What is the use of writing in this way? The answer I give might not be pertinent in other cases. The writer can only speak for himself. One has often general ideas, indefinite views, partly from the feeling, partly from the judgment. To put them down distinctly tends to remove the nebulous element, and makes them *communicable*; for how can an audience catch an idea which the speaker cannot put into lucid expression? Conciseness is thus produced, and the mind is helped to follow the natural sequence of ideas. What one sees under heads I., II., and III., with, perhaps, orderly items (1), (2), (3), and practical applications (a), (b), (c), will usually be more orderly, easier of recollection, and more intelligible than would be an extemporaneous address, however much thought out. There is, moreover—the writer now speaks for himself—a certain relief to the mind when one can say to his own conscience, “It is a poor sermon for such a grand theme, but it is the best that I can do.” It may not be improper to add that I have many a time outlined the topics for thanksgiving, confession, and petition in prayer, so as to give the best expression I could to what the people should and would join in presenting before the Father’s throne.

In conclusion, let me add that I have had, through God’s sovereign favor, much aid from beloved ministerial brethren on both sides of the ocean, many of them now where preaching gives place to joyous praise; and that I have often had help from my people in the happy intercourse of pastoral visitation, where I have learned the subjects they longed to hear about, the themes that cheered and comforted them, and even the doubts and difficulties sometimes on their hearts, not to speak of their Christian and happy experiences, in which I saw what ought to be learned by myself and impressed upon others.

---

## V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

BY WILLIAM HAYES WARD, D.D., NEW YORK CITY.

### THE TREE OF LIFE.

THE first paper in this series, a year ago, was on the Overshadowing Wings. It will be useful now to consider the emblem which, on the Assyrian monuments, so often accompanies this winged solar disk, and which corresponds to the Tree of Life of the Genesis story of the Fall of Man. This opens one of the most interesting questions of biblical study, on which we most long for light from the literature of the monuments, but which, though very carefully studied, as yet remains of uncertain solution, almost as elusive as it is fascinating.

The first thing we observe is that in Eden there were two trees, a fact which differentiates the biblical account from what we elsewhere find in Oriental story or art. This is, it would seem, a peculiarly Hebrew feature. In Genesis there is a tree which bears the metaphorical name of the tree of the knowledge of good and evil, which is the principal one in the story; while the other tree, the tree of life, is less prominent, although its presence requires the banishment of man

from Eden. These two trees are the chief supernal product of the primeval paradise which man left forever.

It is a matter of great regret that among all the poetical treasures yet exhumed in the East no story of the Fall of Man has yet been found. I do not doubt that the Babylonians had such a story, as they had one of the Creation and the Deluge; but it is one of the many treasures yet to be discovered. For parallel and illustration we must depend on the remains of ancient art that have come down to us, with such hints as we can get from the poetic and mythological literature which has been unearthed.

From no other ancient source do we learn anything of more than a single tree, except it be in the Bundeheh of the Parsis, which may have borrowed much from Jewish sources. The Bundeheh tells of two trees: one "the painless," or "the all-seeded," from which all seeds of plants or trees are derived; the other grows on the bank of the water of life, and is the white Haoma, whose juice makes the living immortal, and restores life to the dead. In the Hindu Vedas but a single sacred tree is known—that which produces the life-giving Soma.

We have, however, in old Babylonian poetry one very interesting and suggestive parallel. In the Epic of Nimrod, of which large fragments have been exhumed in the East, is the story how Nimrod, after his quarrel with the Babylonian Venus, Ishtar, had been stricken with deadly boils, while his friend Heabani was killed. Nimrod sought relief by a wonderful journey to the end of the world, where he crossed the waters of death to the realm of the blessed. There he found the Babylonian Noah, who, after rehearsing the story of the Deluge, cured him of his disease by sending him to a place where was a fountain of waters of life, with which he was washed and healed. Then Noah gave him the fruit of a tree whose name was "The Old Man it Makes Young Again." This fruit he took with him, and went back on his long journey home; but on his way an evil power, whether in form a lion or a serpent is not clear, stole it from him. Here we seem to have a clear mention of a tree of life, as well as water of life, in the Land of the Blessed. We can hardly help identifying it with the tree of life mentioned in Genesis; and we may suspect that the evil spirit which robs Nimrod of the fruit is the Babylonian parallel to the serpent of Genesis.

An Egyptian text lately brought to light from the Pyramid of Sakkarah mentions a similar idea, which must have been prevalent among the early Egyptians. In it appears the following passage: "There is a great island in the midst of the fields of peace. The exalted gods . . . dwell therein; they keep for Pharaoh that tree of life on which they live, and whereon he also shall live." Other Egyptian texts refer to the same tree, showing that the idea of such a sacred tree had wide literary and mythological prevalence.

We turn now to the Babylonian art, and must first consider the famous seal cylinder in the British Museum, which contains what appears to be a representation of the story of the temptation of man. This is one of the older cylinders, I doubt not, and contains a figure of a palm-tree, on one side of which sits a man, and on the other side a woman, each reaching out a hand to the fruit of the tree. Behind them is an erect serpent. On the face of it this is almost certainly a representation of the same story as we find in Genesis. M. Menant, however, the most diligent author on these seals, declares that these are not the figures of a man and a woman, but of two men, and that the design has nothing to do with the temptation of our first parents. After a good deal of study of these cylinders I am convinced that M. Menant is wrong, and that these are figures of a man and a woman. I have studied and handled one by one all the six hundred cylinders in the British Museum, and about a thousand others in other collections, besides studying the figures of all those published, and to the best of my judgment this

represents a man and a woman plucking the fruit of a tree ; and no other explanation seems to me so natural as that we have here a representation of the old Babylonian story of the temptation, very much resembling that in Genesis. If that be so we are given a picture of the sacred tree under the form of the palm, that tree from whose fruit the Babylonians made their intoxicating *aqua vita*, the liquor which gave exhilaration, renewed their youth, and supplied inspiration to their priests.

But, however this may be, we certainly have in the Assyrian art, going back about 1000 B.C., frequent representations, in architectural ornament, in embroidery, and especially on seal cylinders, of the sacred tree. Sometimes, though rarely, it is a naturalistic palm-tree. More often it takes an extremely conventional and ornamental form, generally with its branches loaded with fruit in the shape of a cone, or sometimes an acorn, or a pomegranate. The fruit is generally called a cone, but it might as well be a bunch of grapes or a bunch of dates. Above the tree generally stands the sacred winged disk, emblem of the Supreme Divinity, the same which usually rests over the head of the king in protection. On each side very frequently appears a winged protecting spirit or guardian angel, holding a pail in one hand, and in the other a cone like those on the tree, which he brings near, as if touching it. I know of no special interpretation of this tree, except that it is supposed to be the tree of life. Such it doubtless is, and yet it does not seem to be so much an object of veneration as of protection. Indeed, it seems to be under special protection, just as a man is protected, and we may suppose that it has some relation to the protection of the owner of the seal on which it is figured. The modern Persians have kept this sacred tree in their very conservative art of carpet-weaving ; and I am informed that it is regarded as a tree of fortune, and that sometimes the gifts and fortunes of life are figured as fruits on the tree of different significant colors, as red for blood. May it not be that this Assyrian tree represents the individual life and fortune of the owner of the seal, and that in its protection by the Supreme Deity and by the guardian spirits he also receives the gift of life ? This sacred tree was adopted from the Assyrians into the art of the Persians in the East and of the Phœnicians and Syrians in the West, and is found in numberless rude and elaborate forms. I have little doubt that in all these cases we must connect its first origin with substantially the same story of a tree of life, in an original paradise, as we find recorded in the Book of Genesis.

---

## SERMONIC SECTION.

### THE WORLD'S SIN-BEARER.

BY ALEXANDER MACLAREN, D.D. [BAPTIST], MANCHESTER, ENGLAND.

*The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.*—John i. 29.

OUR Lord, on returning from His temptation in the wilderness, came straight to John the Baptist. He was welcomed with these wonderful and rapturous words, familiarity with which

has deadened our sense of their greatness. How audacious they would sound to some of their first hearers ! Think of these two, one of them a young Galilean carpenter, to whom His companion witnesses and declares that He is of world-wide and infinite significance. It was the first public designation of Jesus Christ, and it throws into exclusive prominence one aspect of His work.

John the Baptist, summing up the whole of former revelation which concentrated in Him, pointed a designating

finger to Jesus, and said, "That is He!" My text is the sum of all Christian teaching ever since. My task, and that of all my brethren, if we understand it aright, is but to repeat the same message, and to concentrate attention on the same fact—"The Lamb of God which taketh away the sin of the world." It is the one thing needful for you, dear friend, to believe. It is the truth that we all need most of all. There is no reason for my having asked you to come here to-night to listen to me, except that I may beseech you to behold for yourselves the Lamb of God which takes away the world's sin.

I. Now let me ask you to note, first, that Jesus Christ is the world's sin-bearer.

The significance of the first clause of my text, "The Lamb of God," is deplorably weakened if it is taken to mean only, or mainly, that Jesus Christ, in the sweetness of His human nature, is gentle and meek and patient and innocent and pure. It *does* mean all these, thank God! But it was no mere description of disposition which John the Baptist conceived himself to be uttering, as is clear by the words that follow in the next clause. His reason for selecting (under Divine guidance, as I believe) that image of "the Lamb of God," went a great deal deeper than anything in the temper of the Person of whom he was speaking. Many streams of ancient prophecy and ritual converge upon this emblem, and if we want to understand what is meant by the designation, "The Lamb of God," we must not content ourselves with the sentimentalisms which some superficial readers have supposed to exhaust the significance of the expression; but we must submit to be led back by John, who was the summing up of all the ancient Revelation, to the sources in that Revelation from which he drew the metaphor.

First and chiefest of these, as I take it, are the words which no Jew ever doubted referred to the Messiah, until after He had come, and the Rabbis

would not believe in Him, and so were bound to hunt up another interpretation—I mean the great words in the prophecy, which, I suppose, is familiar to most of us, where there are found two representations, one, "He was led as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth," and the other, still more germane to the purpose of my text, "The Lord hath laid on Him the iniquity of us all. . . . By His knowledge shall He justify many, for He shall bear their iniquities." John the Baptist, looking back through the ages to that ancient prophetic utterance, points to the young Man standing by his side, and says, "There it is fulfilled."

But the prophetic symbol of the Lamb, and the thought that He bore the iniquity of the many, had their roots in the past, and pointed back to the sacrificial lamb, the lamb of the daily sacrifice, and especially to the lamb slain at the Passover, which was an emblem and sacrament of deliverance from bondage. Thus the conceptions of vicarious suffering, and of a death which is a deliverance, and of blood which, sprinkled on the doorposts, guards the house from the destroying angel, are all gathered into these words.

Nor do these exhaust the sources of this figure, as it comes from the venerable and sacred past. For when we read "the Lamb of God," who is there that does not recognize, unless his eyes are blinded by obstinate prejudice, a glance backward to that sweet and pathetic story when the father went up with his son to the top of Mount Moriah, and to the boy's question, "Where is the lamb?" answered, "My son, God Himself will provide the lamb!" John says, "Behold the Lamb that God *has* provided, the Sacrifice, on whom is laid a world's sins, and who bears them away."

Note, too, the universality of the power of Christ's sacrificial work. John does not say, "the *sins*," as the

Litany, following an imperfect translation, makes him say. But he says, "The *sin* of the world," as if the whole mass of human transgression was bound together, in one black and awful bundle, and laid upon the unshrinking shoulders of this better Atlas, who can bear it all, and bear it all away. Your sin, and mine, and every man's, they were all laid upon Jesus Christ.

Now remember, dear brethren, that in this wondrous representation there lie, plain and distinct, two things, which to me, and I pray they may be to you, are the very foundation of the Gospel that we have to trust to. One is that on Christ Jesus, in His life and in His death, were laid the guilt and the consequences of a world's sin. I do not profess to be ready with an explanation of how that is possible. That it is a fact I believe, on the authority of Christ Himself and of Scripture; that it is inconsistent with the laws of human nature may be asserted, but never can be proved. Theories manifold have been invented in order to make it plain. I do not know that any of them have gone to the bottom of the bottomless. But Christ in His perfect manhood, wedded, as I believe it is, to true Divinity, is capable of entering into—not merely by sympathy, though that has much to do with it—such closeness of relation with human kind, and with every man, as that on Him can be laid the iniquity of us all.

Oh! brethren, what was the meaning of "I have a baptism to be baptized with," unless the cold waters of the flood into which He unshrinkingly stepped, and allowed to flow over Him, were made by the gathered accumulation of the sins of the whole world? What was the meaning of the agony in Gethsemane? What was the meaning of that most awful word ever spoken by human lips, in which the consciousness of union with, and of separation from, God, were so marvellously blended, "My God! My God! why hast Thou forsaken Me?" unless then the Guiltless was loaded with the sins of

the world, which rose between Him and God?

Dear friends, it seems to me that unless this transcendent element be fairly recognized as existing in the passion and death of Jesus Christ, His demeanor when He came to die was far less heroic and noble and worthy of imitation than have been the deaths of hundreds of people who drew all their strength to die for Him. I do not venture to bring a theory, but I press upon you the fact, He bears the sins of the world, and in that awful load are yours and mine.

There is the other truth here, as clearly, and, perhaps, more directly, meant by the selection of the expression in my text, that the Sin-bearer not only carries, but carries *away*, the burden that is laid upon Him. Perhaps there may be a reference—in addition to the other sources of the figure which I have indicated as existing in ritual, and prophecy, and history—there may be a reference in the words to yet another of the eloquent symbols of that ancient system which enshrined truths that were not peculiar to any people, but were the property of humanity. You remember, no doubt, the singular ceremonial connected with the scapegoat, and many of you will recall the wonderful embodiment of it given by the Christian genius of a modern painter. The sins of the nation were symbolically laid upon its head, and it was carried out to the edge of the wilderness and driven forth to wander alone, bearing away upon itself into the darkness and solitude—far from man and far from God—the whole burden of the nation's sins. Jesus Christ takes away the sin which He bears, and there is, as I believe, only one way by which individuals, or society, or the world at large can thoroughly get rid of guilt and penal consequences and of the dominion of sin, and that is, by beholding the Lamb of God that takes upon Himself, that He may carry away out of sight, the sin of the world. So much, then, for the first thought that I want to suggest to you.

II. Now let me ask you to look with

me at a second, that such a world's Sin-bearer is the world's deepest need.

The sacrifices of every land witness to the fact that humanity all over the world, and through all the ages, and under all varieties of culture, has been dimly conscious that its deepest need was that the fact of sin should be dealt with. I know that there are plenty of modern ingenious ways of explaining the universal prevalence of an altar and a sacrifice, and the slaying of innocent creatures, on other grounds, some of which I think it is not uncharitable to suppose are in favor mainly because they weaken this branch of the evidence for the conformity of Christian truth with human necessities. But notwithstanding these, I venture to affirm, with all proper submission to wiser men, that you cannot legitimately explain the universal prevalence of sacrifice—unless you take into account as one—I should say, the main, element in it, this universally diffused sense that things are wrong between man and the higher Power; and need to be set right even by such a method.

But I do not need to appeal only to this world-wide fact as being a declaration of what man's deepest need is. I would appeal to every man's own consciousness—hard though it be to get at it; buried as it is, with some of you, under mountains of indifference and neglect; and callous as it is with many of us by reason of indulgence in habits of evil. I believe that in every one of us, if we will be honest, and give heed to the inward voice, there does echo a response, and an amen to the Scripture declaration, "God hath shut up all under sin." I ask you about yourselves, is it not so? Do you not know that, however you may gloss over the thing, or forget it amid a whirl of engagements and occupations, or try to divert your thoughts into more or less noble or ignoble channels of pleasures and pursuits, there does lie, in each of our hearts, the sense, dormant often, but sometimes like a snake in its hibernation, waking up enough to move, and

sometimes enough to sting—there does lie, in each of us, the consciousness that we are wrong with God, and need something to put us right.

And, brethren, let modern philanthropists of all sorts take this lesson:—The thing that the world wants is to have sin dealt with—dealt with in the way of conscious forgiveness; dealt with in the way of drying up its source, and delivering men from the power of it. Unless you do that, I do not say you do nothing, but you pour a bottle full of cold water into Vesuvius, and try to put the fire out with that. You may educate, you may cultivate, you may refine; you may set political and economical arrangements right in accordance with the newest notions of the century, and what then? Why! the old thing will just begin over again, and the old miseries will appear again, because the old grandmother of them all is there, the sin that has led to them.

Now do not misunderstand me, as if I were warring against good and noble men who are trying to remedy the world's evils by less thorough methods than Christ's Gospel. They will do a great deal. But you may have high education, beautiful refinement of culture and manners; you may divide out political power in accordance with the most democratic notions; you may give everybody "a living wage," however extravagant his notions of a living wage may be. You may carry out all these panaceas and the world will groan still, because you have not dealt with the tap-root of all the mischief. You cannot cure an internal cancer with a plaster upon the little finger. And you will never staunch the world's wounds until you go to the Physician that has balm and bandage, even Jesus Christ, that takes away the sins of the world. I profoundly distrust all these remedies for the world's misery as in themselves inadequate, even while I would help them all, and regard them all as then blessed and powerful, when they are consequences and secondary results of the Gospel, the first task of

which is to deal by forgiveness and by cleansing with individual transgression.

And if I might venture to go a step further, I would like to say that this aspect of our Lord's work on which John the Baptist concentrated all our attention is the only one which gives Him power to sway men, and which makes the Gospel—the record of His work—the kingly power in the world that it is meant to be. Depend upon it, that in the measure in which Christian teachers fail to give supreme importance to that aspect of Christ's work they fail altogether. There are many others which, as I said a moment ago, follow in my conception from this first one; but if, as is obviously the tendency in many quarters to-day, Christianity be thought of as being mainly a means of social improvement, or if its principles of action be applied to life without that basis of them all, in the cross which takes away the world's iniquity, then it needs no prophet to foretell that such a Christianity will only have superficial effects, and that, in loving sight of this central thought, it will have cast away all its power.

I beseech you, dear brethren, remember this, Jesus Christ is something more than a social reformer, though He is the first of them, and the only one whose work will last. Jesus Christ is something more than a lovely pattern of human conduct, though He is that. Jesus Christ is something more than a great religious genius who set forth the Fatherhood of God as it had never been set forth before. The Gospel of Jesus Christ is the record not only of what He said but of what He *did*; not only that He lived, but that He died. And all His other powers, and all His other benefits and blessings to society, come as results of His dealing with the individual soul when He takes away its guilt and reconciles it to God.

III. And so, lastly, let me ask you to notice that this Sin-bearer of the world is our Sin-bearer if we "behold" Him.

John was simply summoning ignorant eyes to look, and telling of what

they would see. But his call is susceptible, without violence, of a far deeper meaning. This is really the one truth that I want to press upon you, dear friends, "Behold the Lamb of God."

What is that beholding? Surely it is nothing else than my recognizing in Him the great and blessed work which I have been trying to describe, and then resting myself upon that great Lord and sufficient sacrifice. And such an exercise of simple trust is well named beholding, because they who believe do see, with a deeper and a truer vision than sense can give. You and I can see Christ more really than these men who stood round Him, and to whom His flesh was "a veil"—as the Epistle to the Hebrews calls it—hiding His true divinity and work. They who thus behold by faith lack nothing either of the directness or of the certitude that belong to vision. "Seeing is believing," says the cynical proverb. The Christian version inverts its terms, "Believing is seeing." "Whom having not seen ye love, in whom though now ye see Him not, yet believing ye rejoice."

And your simple act of "beholding," by the recognition of His work and the resting of yourself upon it, makes the world's Sin bearer your Sin-bearer. You appropriate the general blessing, like a man taking in a little piece of a boundless prairie for his very own. Your possession does not make my possession of Him less. For every eye gets its own beam. And however many eyes wait upon Him, they all receive the light on to their happy eyeballs. You can make Christ your own, and have all that He has done for the world as your possession, and can experience in your own hearts the sense of your own forgiveness and deliverance from the power and guilt of your own sin, on the simple condition of looking unto Jesus. The serpent is lifted on the pole, the dying camp cannot go to it, but the filming eyes of the man in his last gasp may turn to the gleaming



image hanging on high ; and as he looks the health begins to tingle back into his veins, and he is healed.

And so, dear brethren, behold Him ; for unless you do, though He has borne the world's sin, your sin will not be there, but will remain on your back to crush you down. "O Lamb of God, that taketh away the sins of the world, have mercy upon *me*."

### **SOME LESSONS OF GRATITUDE FROM THE COLUMBIAN EXPOSITION.**

By REV. HORACE C. STANTON, PH.D.  
[PRESBYTERIAN], KANSAS CITY, MO.

*And they shall bring the glory and honor of the nations into it.*—Rev. xxi. 26.

FOUR hundred and one years ago the 18th of last October, a little before midnight, the watchers on the Spanish ships beheld a light—the first thing their eyes ever saw upon the Western hemisphere. During these four hundred years the world has accomplished more than through the fifty-five hundred that preceded. Since the first white man dwelt upon this continent there has not been a single twelve months which did not bring reasons to thank God. And adequate discussion in one discourse of all the causes for thanksgiving through these past four centuries of our history is beyond the power of man. Yet, in most modest way, we note some lessons of gratitude from the Columbian Exposition.

See the wheat and oats. All grasses and all grains, of every seed. All vegetables and all vines. Sugar and rice from Mississippi and Louisiana. Bales from the cotton belt, but made now by slaves no longer. Trophies from the kingdom of corn and rye, flax, hemp, silk. Apple, pear, peach, plum, quince, cherry. Lemons and oranges on their trees. Teas, coffees, chocolates, spices, nuts. All oils and all wines. Every root that comes from the soil ; every berry that clusters on vines ; every fruit that hangs in orchards. The prairies of the Dakotas and the plantations of the

Carolinas bring their harvests side by side. With them are the wools and ostrich feathers from the Cape of Good Hope, and the varied products of Liberia.

Here are flocks, herds, horses ; the poultry and the bees. The most improved dairy apparatus of the world. Butter without weight, and the largest cheese ever made. While Minnesota shows her pyramid of honey—three tons in one weight—the Green Mountain State exhibits the finest display of maple-sugar ever seen.

Here is nearly every flower known to savage or civilized man, from the daisy white to the Victoria Regia lily. Here are every tree indigenous to our soil, and every other important variety of wood on earth. Oh, wonderful providences which God has hidden under the bark of trees, in their roots, and beneath their leaves ! Among these proudly stands the camp of the Michigan lumberman, with the largest load of logs ever drawn by a single team. Round about are the tributes of every land, from the bamboos of Japan and the rare, costly woods along the Amazon, to the titanic trees of the Mariposa Grove.

Here are plough, mower, twine-binding reaper ; all weapons of forest culture and of husbandry ; everything that is used to bring from the earth food, raiment, or shelter for man. And for all that agriculture has given, horticulture has shown, forestry has developed, we praise the God of the cedars of Lebanon.

But our thought goes below the surface to the depths. Back of that relic of earlier days—the red pipe-stone from which the sachems made their calumets—are petrifications from New Mexico, and ancient rocks with fossil footprints of prehistoric reptiles, beasts, and birds. Here are the clays for pottery and porcelain. Industries in petroleum and asphalt. Chemical exhibits, soda, borax, gypsum, mica, manganese. Specimens from the Mammoth Cave. And, amid them, we hear the music of mineral waters from Saratoga and from Mani-

you. For building—limestone, sandstone, granite. And by Italy's white Carrara for monuments and statuary are the colored marbles of Tennessee.

The economic metals with those for luxury and ornament. There are coal and iron from Pennsylvania. Here are the largest lumps of lead and zinc that ever were mined. Nickel, platinum, aluminum. Bars from the copper lodes of Wisconsin, on Lake Superior's shore, and beside them like ingots from New South Wales. Here is the original piece of gold found by James W. Marshall in the tail race of Sutter's Mill, January 19th, 1848, which started for San Francisco the modern Argonauts, who sailed for the golden fleece. Near by is a collection of gold nuggets worth \$50,000, with models of almost all the great nuggets of the world. There Colorado and Nevada lift on high their spoils, torn from the bowels of the mountains by the jewelled teeth of diamond drills, and cast them round the silver statue of Montana. These exhibits represent all the mines of all the nations; about every mineral known to man, every known gem or precious stone; every known mining appliance—chisels that will pierce through a mile of solid rock, the stamp-mill and the crusher, whatever is used to evolve a metal. While steam and electricity are harnessed now where formerly only human hands could toil.

As we stand between the miner's cabin and the souvenirs from palaces of bonanza kings, and see Mother Earth for milk giving streams of silver and gold, for these treasures inexhaustible, stored in subterranean chambers many, we thank God.

See this machinery! Here are the largest boilers in the world; crude oil, piped all the way from Ohio, pouring in to feed them. Beside these hear the whirl and whizz of engines. Before us is a steam engine weighing only one half ounce—so small, a quarter of a dollar would be an ample platform for it. By it the Allis engine of two thousand horse-power. Round about a display

of engines representing the greatest power ever centred in one place—equal to twenty thousand sinewy steeds. Machines to stamp, and carve, and emboss; machines to sew, knit, embroider; machines for weaving every wool, from a silk ribbon to a carpet; every machine employed to make textile fabrics; machines to test strains, torsion, resistance of every kind. Here is a mechanism on which you operate as on a type-writer, and your touch casts type from the molten metal and sets each in its place. Here is a press which in one second prints, folds, delivers four newspapers of metropolitan size. And close by is a contrivance for redistributing type to be used again. About every appliance known for utilizing the power of water or of steam. And everything pertaining to the making of any and all machinery.

The most wonderful and amazing triumphs of human inventive skill that history has ever seen are clustered around, their fingers soft as silk and strong as steel. To describe them one must use the words of inspiration, and say, as did Ezekiel when he saw the heavenly wheels driven by supernal intelligence, "The spirit of the living creature is in the wheels." 'Neath the portals of these cyclopean workshops we praise God for what He has given in the perfecting of machinery.

See yon building, upon which are written the names of the electricians Morse, Volta, and such as they. See these dynamos, of every style and size, from the first one ever constructed (1866) to the largest ever made, and requiring a special edifice for itself. It takes twenty-four thousand horsepower to generate for these exhibits of electricity before us. Forging, welding, brazing by the electric spark. Magic doors open and shut by electricity as you pass through; so you need never touch them. Here is a German search-light that by night will throw radiance enough for a garden party upon a lawn seventy-five miles away. Artistic designs in iridescent flame.

Amid them a tower, flashing and sparkling with innumerable lights, bears the name of Edison. How much that suggests about phonograph, telephone, tachyscope, and all the rest. Here is Gray's telautograph! With pencil in your hand you write. And a thousand miles away another pencil moves upon the paper, reproducing your chirography—every curve, dot, dash, exactly. And, beside it, are the appliances for cables to speak from continent to continent.

The largest, most phenomenal display of electricity ever seen. The fabled exploits of the thunderbolts of Jupiter are surpassed by their actual achievements in the hands of man. Out by the Grand Basin electric fountains throw up their blended jets of many a hue, with countless combinations of most exquisite beauty. And they seem to symbolize the varied, inexhaustible forms in which these subtle forces of electricity, magnetism, galvanism, may become subservient to man. As we stand in Electricity Hall, where the rainbow-colored lightnings play and leap and laugh for man, and think what human genius, led by God, has already wrought in these palaces of the mechanic arts, we find here a prophecy of unimagined discoveries yet to come. And for this promise of the future we thank the Great Electrician of the skies.

Next is the largest edifice ever reared upon the planet, equal to four Roman Colosseums; the iron in its roof enough to make two Brooklyn Bridges; the greatest standing army of Europe could be mobilized within its walls. A city by itself. Yet not sufficient to exhibit the specimens of manufactures. They sweep away beyond it. Glassware, paints, perfumery, laces, and all fancy work. Almost every manufactured article employed by man or woman in any phase of human life upon the globe. Among the leathers, almost every animal skin that was ever used by human kind, from the feathered pelt of the songstress to the hide of the elephant. Here the largest machinery belt on earth; there

Sweden shows the longest band-saw ever made. Jewels! From the uncut stones of the Kimberly fields to Tiffany's polished brilliant worth \$100,000 and his \$300,000 necklace of assorted pearls. India with ivory and shawls from Cashmere. China with metal-work and lacquer. Behold the consummate skill and patience of Japan; Russia with her furs; England with the fruit of her looms. The exquisite, inimitable finish of the fabrics of the French republic contrasted with the more substantial but almost as elegant products of the German Empire; Austria nearly equal to either. Everything pertaining to domestic or international travel, from the South American forest canoe to the ocean racer; from the first steam engine ever run upon our soil to the most massive locomotives in existence. To enumerate them all the work of many hours; to see them the labor of many days.

And the products of our fatherland, in number, originality, inventive power, are most wonderful of all. Among all competitors, Columbia takes the palm. Thank God for the overwhelming displays in these palaces of industry.

Beside the hundred-handed industries are the sciences, hundred-eyed. They have reared a building with every device for the nurture of God's little ones. Teaching methods that test and train in body and in mind; showing the symbols of academic life; schools for the dumb and blind; exhibits of great publishing houses—masterpieces of literature; the resources of natural history; the codes of government, jurisprudence, medicine, engineering, commerce; illustrating great charities; all sanitation and hygiene. Every type of architecture known to man—from the Australian squatter's hut to the temple by the Nile. All that music can produce. And in this Museum of Fine Arts see trophies in sculpture and painting from every polite nation. For these things give thanks to the God of Beauty.

And a palace by itself was requisite to exhibit the products of woman's

heart, and brain, and facile fingers. This is the land in which she began to enter upon her true empire, bringing the crown and bloom to our modern civilization. For the work of Christian womanhood at home and in heathen lands we praise the God who hath a mother's heart.

Note these mansions, which represent our States. Massachusetts reproduces the house of Governor John Hancock, from Beacon Hill. In it a painting of the log cottage of her early governor, Bradford, with sentinels around it to warn against Indian foes. Around this picture the portraits of a great multitude of men and women of genius and fame from the old Bay State. Virginia reproduces Mount Vernon, filled with relics of Randolph, Madison, Jefferson, and the Father of his Country. Pennsylvania presents her sacred bell, which, in the Revolutionary day, proclaimed "liberty throughout all the land, unto all the inhabitants thereof," while West Virginia shows the sofa on which sat Grant and Lee to close the Civil War. And here is the corn palace of Iowa. You young empires on the Pacific Coast, can you vie with these eastern commonwealths, the Keystone State and the State of Empire? And Washington gathers trophies from the coal measures, the forests, and the farms of Puget Sound, and she answers, "Come and see." While California points to her vintage, her orchards, her mines, and her scenery, and she answers, "Come, see, stay."

But above them see that stately temple which is the symbol of our Government. Beneath it, or hard by, the Smithsonian Museum, with all the wild creatures of the national domain—here before the white man came. The aquaria and marine collection, suggesting the harvests the waters yield without man's planting or his culture, from the mountain trout to the fur-bearing seal and leviathan that once sported off Nantucket. Relics of the North American savages, their customs and antiquities. The work of the Coast Survey,

whose De Sotos and De Leons have followed exploration's tangled circuits far into the Arctic snows. The Army, with all its uniforms, from the old Continental to the modern Zouave. All weapons—the poisoned blow-gun, the ancient flint-lock, thence up to the cannon that aims and fires in one minute forty-two shots as big around as your arms; while above the latter towers the largest siege gun ever wrought. The Navy puts beside the old war boat of the Vikings her mightiest ironclad; and, beside that, the apparatus for the rescue of life along our shores. Amid these symbols of forces and fleets are specimens of American inventions in the greater arts of peace.

In the Department of State, beneath its rotunda, the fathers of the republic look down upon us. They builded better than they knew. Not more interesting in the Convent of La Rabida is the original commission from Ferdinand and Isabella which made Columbus "admiral of the ocean seas," than are these other treasures from the old colonial days—the first lightning-rod made by Franklin; the drum that beat at Bunker Hill; the sword of Warren; the brass piece that was taken when Yorktown and Cornwallis fell; the historic battle flags; the sacred relics of our heroic dead. In this citadel of the republic, girded with palaces, we affirm that never had nation prouder shibboleth than ours—"I am an American citizen."

And what is the secret of it all? Beneath that rotunda lies the Bible that came over in the Mayflower. Yonder the Bible Society shows the Word printed in three hundred tongues. From this came the piety of the Puritan and the pluck of the pioneer. From this the inspiration to everything we ever did that was worth the doing. The false religions of the world are emptiness beside the cross of Christ, in whom dwells "the fulness of the Godhead bodily." Because from this came the teachings by which our people have been bound with greater unity than ever

in the past, that the scars of conflict may be forgotten and we may be as one tribe in Israel, we praise God ! From this Gospel came our relations of peace with every power on earth. For the international comity, growing more and more into a sense of universal brotherhood, we bless Him.

With the lessons of hope and courage come those of tremendous responsibility. Through every nation of the world shall be felt the influence of this Exposition. In the capitals of Europe it shall be told, and dark-faced men on the banks of the Congo shall recount the story. From Florida, forever green, and from Alaskan valleys, o'erhung with everlasting frosts ; from Plymouth Rock and from the slopes of the Sierras the sons and daughters of the republic have come up. Columbia, Canada, Mexico, England, Russia, Germany, France, Austria and the Netherlands, Spain, Italy, Denmark, Sweden, Norway, Turkey, Hungary, Brazil and the Argentine Republic, Ecuador, Peru, Cuba, Jamaica, India, Siam, Australia, Java and Japan, the Bedouins from North Africa, the Zulus from the South, Laplanders and Esquimaux, the warriors of Dahomey and Hawaiians from the Southern Seas have hither sent their sons, and men of many realms appear along our streets. The universe, by kingdoms, right wheel ! Advance ! And the nations of the earth go marching by, bearing before them symbols of every human achievement for six thousand years. Behold man and his works ! From mementoes of tribes that perished long ago, like the Cliff Dwellers, of origin mysterious and history unknown, to the great triumphs of to-day in earth, water, air, and fire. Whatever man has done in the wild wood or in the deep sea, in the caverns of the earth or upon the mountains, on plain or in city, everything valuable or marvellous in industry or art. The Egyptian obelisks and the Roman arch, that have stood through all the centuries, say each unto the other, " It is the one most stupendous pageant of all history ; the most

comprehensive, complete, colossal display in the annals of the human race." For did not God make man in His own image ? Is not this genius but a spark of light from Him ? We thank God for this lesson upon the divinity of the origin of man.

In imagination I see the Pilgrim Fathers on the stern New England coast.

" Amid the storm they sing,  
Nor heed the winter drear,  
While the waking aisles of the forest ring  
To their hymn of lofty cheer."

And to their faith there comes response. From the sunburst above the city by the inland sea a voice saith, " Lo, thus shall it be unto the land that feareth God. They shall bring the glory and honor of the nations into it." That century plant in Horticultural Hall may have taken one hundred years to blossom. Yet after it flowers it must die. This bloom of a puissant nation's life took four centuries of growth ; but after it shall come still richer efflorescence. The flowers in Jackson Park are faded now. Abandoned is the Court of Honor. Among its deserted palaces around the autumn winds like dirges moan. But let the entire republic become a Court of Honor, in which all that is noble shall be seen. Through all our borders let palaces arise. And when the Dream City shall have become but a memory of the distant past ; when, where the fathers are, the sons shall be, even then shall the record of this memorable year be a tremendous inspiration. Praise Him !

Oh, city of fountains and statues, innumerable thy vistas of beauty and light, thy pinnacles and palaces, thy colonnades and thy domes ; the names of earth's great ones emblazoned on thy panels, thy cloud-capped towers, thy gorgeous palaces, thy solemn temples shall dissolve. But thou hast given us loftier conception of that Whiter City to which God shall bring the glory and honor of the nations forever, that they may look upon His handiwork, surpassing that of men. O Columbian Exposition ! In this sweet home, whose

ensign is the Stripes and the Stars, thou hast suggested the sweeter home that cometh, where all stripes shall be forgotten and the stars shall reign alone. O God! let the nation praise Thee. Amen and Amen.

### THE PROBLEM OF LIFE.

BY PRESIDENT ISAAC H. KETLER,  
PH.D., D.D., GROVE CITY, PA.

*For a man's life consisteth not in the abundance of the things which he possesseth.*—Luke xii. 15.

In science it is an article of faith that life is produced by life. The hypothesis of spontaneous generation has failed of demonstration. Huxley and Spencer and other great scientists have conceded that in the history of scientific investigation there is no instance in which the living has proceeded from the non-living. Notwithstanding the subtle investigations of learned scientists, and notwithstanding pronounced materialistic prepossessions of many students of nature, without a single exception among those who rank high in this department of knowledge, the production of life by life is conceded to be an established law of nature.

Two solutions of the origin and persistence of life may be admitted as possible. The one is the conception of an eternal series of children and fathers through which life has propagated itself from an infinite past. The other is the belief in one great central Life which without any beginning is the primal parent of all other lives. The former is mechanical and atheistic. Born of the denial of a creative intelligence it conceives of an endless series of ancestors. Back and back in an infinite regress of effects and causes, it stops short of the recognition of a personal and absolute God. The latter is the conception of theism. Recognizing the universe as the well-ordered plan of a Divine intelligence, it conceives of a personal and absolute Spirit which is at

once the author and disposer of life and being.

Atheism in whatever form conceived has failed to satisfy the reason and conscience of men. As an alternative of theism it meets no response in the constitution of man. It possesses no principle of organization. It is destructive of science and order. It answers no questions. It solves no problem. It is barren and unfruitful in both science and religion. It makes man the riddle and the jest of being.

On the other hand theism, or the doctrine of a personal, absolute intelligence, is the first assumption of science. Around this conception as an organizing principle gather the illustrious names of all ages. Socrates, Plato, Descartes, Leibnitz, Newton, Sir John Herschel, Emanuel Kant, Laplace, and, in the judgment of many recent scientists, the thrice illustrious name of Charles Darwin, eloquently testify to the fitting response which the doctrine of a personal God meets in the enlightened reason and conscience of men.

Upon this broad thesis of a creative intelligence absolute and divine must rest any possible or tenable solution of the problem of life. Whether life consists or does not consist in wealth of environment; whether it comes direct from the Creative Hand perfect and complete in its million varied forms and so persists; or whether from a few potential types through lapse of ages and modifying environment, it evolves into the countless varieties of animal and vegetable forms, making a living garniture for earth and sky and sea, can find answer and warrant in theism alone.

Two solutions of life, each claiming to be theistic and in harmony with the spirit and letter of revelation, divide the thought of men prominent in science. Both recognize God as the author and source of life. The one conceives of each living form as leaving the Creative Hand with mechanical perfection, pre-adapted to an environment already determined and persisting unchanged through continued propaga-

tion. The other with no less recognition of Divine efficiency limits the creative fiat to the production of a few potential types, leaving wide room for the evolution of the varied forms of animal and vegetable life.

As an hypothesis this phase of evolution has gained wide currency. Sir John Herschel, Sir William Thompson, Dr. William Carpenter, Owen, Dawson, Gray and Dana profess to find in the hypothesis of theistic evolution the accordant and rational interpretation of the Book of Genesis. As a working theory for science it is far-reaching in its results. As a scientific statement of the progressive unfolding of the creative purpose, having its origin in one central divine life and moving forward to the realization of a divinely ordained plan, it invokes the deepest feelings of sublimity and wonder.

Whether God by successive acts of His creative might called into being each and every form in which life manifests itself ; whether through long ages of physical and spiritual environment the primal types, endowed as they must have been with the hidden potencies of conscious thought and feeling, evolved our complex intellectual and spiritual life, is a question for speculation, but not for dogmatic statement. God in His written Word has given us the fact, but not the method of His creative power. Whether on scientific grounds it can be proved that the hypothesis of evolution is the divine order of nature, is a problem which appeals to the spirit of scientific inquiry. It is a question entirely aside from the doctrines of evangelical Christianity. It is deserving of the serious and honest consideration of intelligent thought, freed from all biasing prepossessions. It is a problem worthy to be determined by laborious and persistent research in the interest of truth and science. It is not a problem for the theologian. It is a question of physical science. It has no vital relation to Christian theology. Christianity deals with life as it is, and not with speculative theories of its ori-

gin and persistence. With the bare statement that God breathed into man's nostrils the breath of life, the Bible launches a philosophy of life which looks not so much to beginning as to end ; not so much to origin as to destiny ; not so much to aggregate life as to individual life ; not so much to its environment as to its essential nature ; not so much to what life has as to what life is and is to be.

The text as it fell from the lips of the Master was His most notable utterance upon the philosophy of life while He tabernacled with men. It was the revelation of the law of life. Silent as He was upon the divine method of creation, when He spoke of the law and order of individual life He was most explicit and clear. Not what we possess, but what we are and shall be ; not possession and accretion, but evolution and growth ; not an adding to from without, but a development from within, is the law and order of individual life.

To the principle of evolution, as the manifest law of man's personal and individual life, our text logically leads.

I. No physical agency outside of life itself can be the source or cause of physical life. The dormant life-germ in the smallest acorn possesses potentially the fully developed life of the sturdy oak. Soil, rain and sunshine minister not life, but the conditions of life. Life is not found in soil, rain and sunshine. These do not impart life to the growing and expanding oak. They are but the physical environment by which germinal life is evoked. The thought scarcely needs iteration, that in every form of vegetable life the principle holds good, that life consists not in environment, but in the evolution of its own potencies. There is no life in soil, no life in moisture, none in sunshine. Life is only in life, and evolved from life.

Animal life as manifested in the highest as well as in the lowest forms of organization conforms to the same law of inner growth. Food, drink, raiment, and the thousand favoring conditions

which minister to our physical well-being, possess no germ or element of life which can in any sense become a part or constituent of the vital principle which animates and throbs in every nerve and fibre of our complex physical organism. Biological chemistry in its most subtle analyses has failed to show that a single atom of matter ever has been or can be transmuted into the vital principle which animates the countless living and moving forms of physical nature. This is altogether the most formidable obstacle to a thoroughgoing materialism. Life consists not in material units. Life consists only in life and in the divine possibilities of its evolution.

At the risk of redundancy I would make it clear that life, as an organizing and animating principle in all vegetable and animal forms, is evolved from life itself; that its growth is not due to accretions of material atoms. Matter never becomes life. Nature knows no process by which inert matter can be changed or transmuted into the vital principle. The materials out of which life weaves for itself an organism and a home are diverse from life itself. Is the thought clear that life grows from within? Is the thought clear that rain and sunshine and the fertilizing elements of the soil are but the materials out of which life weaves for itself a physical organism? Is it clear that environment does not impart life, but evokes it? The thought rightly conceived is a scientific truth of greatest moment. It is the scientific interpretation of the Saviour's words, "For a man's life consisteth not in the abundance of the things which he possesseth."

II. Analogous to the evolution of the vital principle is the growth and development of our mental life. Here, if anywhere, the peculiar phase of evolution to which we have referred has its fullest application. Theories of education are as diverse as men's conceptions of the law and order of mental growth. Men have erroneously conceived of

truth as having its origin in an objective world. They have looked upon education as the process of imparting it to the human mind, as if the mind were a mere receptivity. All such theories overlook the fundamental fact of our mental life, that truth is within us. Knowledge is not objective, but subjective. Science has its origin in the human soul. Physical nature, working out the thought and purpose of an intelligent Creator, evokes the truths of science germinal in every rational soul. Truth is in all alike. Every axiom and proposition of Euclid, and every mathematical relation conceived by Newton or Laplace, is potential in the infant mind and prophetic of almost infinite possibilities. Mathematics is a science of mental concepts and not a science of material entities. Truth is within the soul, and responds only to the divine thought manifested in nature. In the words of Browning we can say, "There is an inmost centre in us all where truth abides in fulness; and a round wall upon wall, the gross flesh hems it in, this perfect, clear perception—which is truth. A baffling and perverting carnal mesh binds it and makes all error; and to know rather consists in opening out a way whence the imprisoned splendor may escape, than in effecting entry for a light supposed to be without." And again: "Watch narrowly the demonstration of a truth, its birth, and you trace back the effluence to its spring and source within us." The study of nature and of books and the tuition of the skilled master have no efficacy in imparting truth. Truth is not imparted. Truth is evoked. Truth is subjective, not objective. Truth is life, not organism. The material world with its myriad beneficent forms and adaptations has no power to read truth into the human mind. It is the mind which reads truth into nature. Truth is of God and divinely implanted in the soul. In the thought of the poet, "Truth is lodged alike in all, the lowest as the highest. Some slight film, the interposing bar which binds a soul



and makes the idiot, just as makes the sage, the film removed, the happy outlet whence truth issues proudly."

Is the thought clear, that intellectual environment contains not the essence of truth? Is the thought clear, that the study of nature and of books and the tuition of the learned master are but conditions of intellectual growth? Do we understand our intellectual life to be an evolution of those germinal principles of truth which God with His own image has stamped upon the human soul? If so, we apprehend the law of mental growth and the true philosophy of education.

2. But more apparent is this law of life within the realm of man's æsthetic and moral nature. As all truth and science are germinal in the intellect, so all art and beauty are implicit in man's higher and æsthetic nature. The symphonies of Beethoven, the art dreams of Raphael, the sculptured forms of Phidias, the poetic fancies of Homer and Keats, lie dormant in the mind of the ragged urchin that wanders through our streets. Here in this wide realm of human life, where sensations and emotions and all that determines human character make conspicuous man's ascendancy over all other forms of organized life, is the potent manifestation of the principle of evolution. Music, heaven's divinest gift to earth, dwells potential in the heart. Chord, melody and harmony have no existence in a material world. Is the art sense, the poetic fancy, the visions of Andrea del Sarto, the frescoes of Angelo, "The Last Supper" of Leonardo da Vinci, a mere acquisition from a world of sense?

We will conceive the science of education better when we understand that the human soul possesses in germ every attribute of the heavenly and divine. All things in heaven and in earth which appeal to the sensibilities are ours by original endowment. The rainbow hues which paint the tiny flower; the sweetest sounds of purling brooks and warbling birds; the orchestral harmonies of sight and sound are mental contribu-

tions to the world around. Strip the material world of all the soul contributes of grace and beauty; draw a line of separation between that which is purely material and distinct from our mental life and that within us which gilds the myriad forms of nature with ten thousand added beauties, and the outer world is inane and dull indeed. All science, all art, all beauty dwells in the human soul—fitting and finite counterpart of that absolute intelligence in whose image and likeness we were made.

God has no thought of nature, no concept of beauty, no attribute of love and goodness, no poetic fancy or dream of unrealized glory which He does not share with the life which bears His image. Education is the evoking and the evolving of that which is in us. Knowledge and intellectual life grow only as the divine possibilities of art and science respond to helpful environment. Men become God-like in art and science as the work of education arouses dormant possibilities. Perfect science is the full and perfect thought and purpose of God manifested in His creative work. When education shall have evolved all truth implicit in the soul we shall have attained to perfect science. Thus we see the mission of mental environment. It is not to impart, but to evoke, science; not to add to the sum total of our intellectual life, but to furnish the conditions upon which our mental life may be evoked. Here the true educator finds the keynote of method and the invariable law of mental growth.

III. Lastly, the law of evolution, as here conceived, applies with pre-eminent fitness to the development of our spiritual life. Recognizing the atonement of Christ and the satisfaction of divine justice as the necessary conditions of reconciliation with God, we can yet conceive of spiritual growth only as an evolution of those graces of faith, goodness, and love which are implicit in the human heart. Here, truly, life consists in life and not in mere conditions of life. Though environment be the

indwelling presence and power of the Spirit, its essential office is not to impart life, but to arouse and quicken the faith by which the sinner appropriates the righteousness of Christ. The gracious work of the Spirit by which men are quickened into a new life in Christ bears much the same relation to our spiritual development as soil, sunshine, and rain to the germination and evolution of the vital principle. Faith, goodness and love, like intellect and will, are divine endowments and germinal in the soul. The mission of Christ and of the Holy Spirit is to arouse faith and to quicken the divine graces potential in the heart. The mechanical and extra-biblical theory of the impartation of spiritual life germs from without ignores the simplest laws of spiritual growth.

Men are made in the image of God. They possess by nature attributes and graces accordant with the heavenly and divine. God has placed man in an environment suited to evoke all that is original in his constitution. The physical life responds to a physical environment. The intellect and the sensibilities give birth to a world of truth and beauty—finite counterpart of the science and art of the Creative Mind made manifest in nature. The image of God in the human soul, marred by sin, its divine lineaments faint and fleeting, responds to the master work of the Holy Spirit. The germ of a Christ-life aroused by His gracious and fructifying influence unfolds into a Christ. Character is ever the measure of growth.

It is the sum total of mental and spiritual attainment. Nor is it to be supposed that character, as thus conceived, ends with man's probation in the flesh. The evolution of the essential man under the life-evoking power and influence of the Spirit is not limited to its incarnation in a physical organism. Character does not attain to completion in this life. That were a time too short for an evolution so magnificent. In this world only the cornless ear is seen; sometimes only the small prophetic blade.

Is the analogy plain that spiritual life is evolved? Is it plain that the dormant life principle awakens at the touch of Christ, when the Holy Spirit brings Christ in touch with human life? Is it clear that the germ of the Christ-life in man must unfold into a Christ when that life is developed under the gracious influence of the Spirit? Is it clear that the office of environment is to give direction to these self-evolving principles implanted in the soul?

Much misconception in methods of education and methods of spiritual growth is relieved when the problem of life is solved in the light of natural law. Materialism receives its death-blow in the Saviour's thought, that life does not consist in physical environment. Education assumes its high prerogative of evolving science, beauty and moral law from the conscious depths of the human soul. Christianity finds its potent mission when the divine goodness and sweetness in human life are made to realize their affinity with the high and holy.

These considerations give to life an added dignity and interest. Life does not consist in its environments. Life consists primarily in the eternal life of God made potent in human personality. The Mosaic conception of God's breathing into man's nostrils the breath of life strikingly sets forth the impartation of the divine life, upon which depends the divine kinsmanship of man. Poets and prophets, the inspired of all ages, have recognized man's kinship with Deity. With the Apostle Paul and the poets to which Paul referred we can acquiesce in the helpful thought, "We are the offspring of God." Forasmuch, then, as we *are* the offspring of God, how infinitely transcendent must be the glory which will be revealed in the evolution of human possibilities! Strength, beauty, and perfection of physical form, accurate interpretation of nature's every law, sculpture, poesy and painting, divine song and all art creations realized through the unfolding of awakened sensibilities, faith, goodness

and love ever responding to the Spirit's gracious influences, are among the possibilities of those who recognize their kinship with God.

Low planes of life are but meagre realizations of life's possibilities. Failure in manhood is failure to recognize the Godhood in man. Divine uplifting comes with the thought that man is a God, though in the germ.

Environment has a great mission in the evolution of the man. The life germ of the acorn must fail of its splendid possibilities when soil, rain and sunshine are denied. The Principia of Newton, the art dreams of Raphael, the almost living sculptured forms of Praxiteles, the inspired songs of Isaiah, the poetic fancies of Keats, must have failed to bless the world but for the evoking power of a helpful environment, and so but for the quickening power of the Spirit must the life and image of the Divine, the primal pledge and seal of man's kinship with God, be impotent to evolve a saving faith in the atonement of Christ. The vicarious sufferings of the Saviour, which rendered plenary satisfaction to the justice of God, will only avail as the Holy Spirit awakens an appropriating and justifying faith in the righteousness of Christ. Thus, while environment does not communicate life, its mission is realized in the awakening and enlarging of life's dormant possibilities.

The vindication of God's purpose in our life can be realized only in a proper conception of the mission of environment. If the purpose of soil, sunshine and moisture is to evoke from the tiny acorn the life of the strong and sturdy oak ; if our place in a material universe is to evoke from the soul its possibilities of art and science, then expansion and enlargement of life must vindicate God's purpose. "Why stay we here unless to grow?" The wisdom of God in the enthrallment and enthronement of the soul in a garniture of flesh finds vindication not alone in increase of knowledge, but in the expansion and refinement of those spiritual graces

which contact with a material world can alone evoke. Failure in life means failure to grow. Calamity of calamities is the early dissolution of this physical organism. Education cut short. Contact and conflict with this warring carnal mesh forever ended. Where then shall patience and endurance and long-suffering and the lovelier graces of human life be evolved? And so with all the educating influences incident to life in a material world. They speak a divine purpose in the evolution and enlargement of our mental and spiritual life. Pre-eminently so is this in the enlargement of faith in the redemptive purpose of God.

Scepticism and unbelief, doubt and spiritual unrest, under the guidance of the Spirit work out an intelligent faith in the righteousness of Christ. Feeling our way intelligently, testing at every step the foundations upon which we stand, doubting where doubt is possible, following truth as a loving devotee wherever truth may lead, enables us intelligently and lovingly to receive the Gospel of the Son of God. The discipline of doubt, conflict with seeming insuperable obstacles to faith, the testing office of great shadows of spiritual darkness, bring out the soul's prowess and make great spiritual triumphs possible. Fear not the doubt, but fear the self-complacency of blind belief. Fear not the doubt, but fear the deadening influence of a traditional and intolerant faith.

"Rather I prize the doubt  
Low kinds exist without,  
Finished and finite clods, untrobbled by a  
spark."

Not the whole problem of life, but the problem of its evolution, is solved in the mission of environment. The conditions and the tests of life are but the means for the realization of its myriad adaptabilities. The keynote of the text, the consistent principle which, like a continuous thread, runs through these three phases of human development, ought to inspire us with the

thought of the exceeding value and dignity of life.

These thoughts should be helpful and suggestive to young men and women of culture. They should enlarge their conception of the exceeding possibilities of growth and destiny. They should inspire a serious and thoughtful appreciation of probation and environment in a material world. These thoughts should make them prize their physical life, with all its ministrations, to the evoking and evolving of the intellectual and spiritual man. They should cause them to recognize their kinship with God and the high moral plane of human life. To realize the true ideal in the evolution of these three phases of our complex life is the finest of the fine arts, the art of right living. Higher than all ideal creations of sculpture, poesy, and painting, sweeter than divine song, diviner than the rapt visions of inspired prophet and seer, is the sacred art which unfolds man's possibilities to man.

### THE EPISTLE OF CHRIST.

BY REV. WILLIAM ARMITAGE BEARDSLEE [PROTESTANT EPISCOPAL], YONKERS-ON-HUDSON, N. Y.

*Forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the spirit of the living God.*—2 Cor. iii. 3.

ST. PAUL, writing to the early Corinthian Christians—and the words are just as applicable to the Christians of to-day—declared them to be collectively and individually “The epistle of Christ; written not with ink, but with the Spirit of the living God.”

These words are a sermon in themselves; so comprehensive is their thought that every Christian is an epistle, a letter, the author of which is Christ Himself, and the readers all who know that Christian's life.

Among others, two great and kindred truths are suggested by this thought.

The first of these truths is that Christ is making Himself known to the world through His followers, each one of them being an epistle of Christ; and the second of these truths is that the world is judging of Christ by what it can read from His epistles.

I. Let us look at the first of these truths—that Christ is making Himself known to the world through His followers, each one of them being an epistle of Christ. Is it not true that we are apt to think of Christ as far off, as having gone into a distant heaven where our prayers, it is true, ascend to Him, but where He is almost out of our hearing and our reach?

It is fast approaching nineteen hundred years since that memorable hour when Jesus with His chosen band of friends stood on Olive's brow and spoke His last words of encouragement and farewell. For nineteen centuries His disciples have been gazing steadfastly up into heaven awaiting the fulfilment of the angel's promise that “This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven.”

But for nineteen centuries the cloud that then received Him out of their sight has still rolled between the glory of His heavenly presence and the upturned faces of His disciples on the earth. Has Christ for all these centuries left us without word from Himself? Does he reveal Himself to us only through His words written with ink, the few brief records we have of His sayings while upon the earth? Is that all that He says to us? The thought suggested by St. Paul is that Christ is continually revealing Himself to each passing generation of men through His faithful followers, who are His epistles to the world—epistles of warning, epistles of love, epistles of instruction. St. Paul, who wrote many of the epistles now in the New Testament, was himself a far greater epistle to the cities and nations which he visited in his missionary journeys than any epistle he ever wrote with ink. St. Boniface, the apostle of

Germany, was an epistle of Christ from which the Teuton nations, who could neither read nor write, could learn the joyous message of Christ to them. Elliot was an epistle of Christ to the Indian tribes of Massachusetts Bay, and so was the explorer Livingstone an epistle of Christ to the uncivilized tribes of Africa. Passing through their territories, what marvels these men must have seemed to darkened heathen minds : and who can say how many ideas of a higher and larger and more glorious life such minds received as they regarded the persons and civilization of the missionaries, fragments from that great world beyond their shores of which they know so little. Such a quickening epistle of Christ, written not with ink—for if it were they would never read it—but written with the Spirit of God on a human heart, and expressed in actions and characteristics which can be known and read of all men ; such an epistle as a Livingstone, or a Paton, or any of that noble army now spending their lives in heathen lands must excite in heathen minds thoughts of something higher than themselves and desires for something better than they have ; it must fire their imaginations and set the wheels of their thoughts in motion, slowly yet surely leading them on, until even they shall enter into their inheritance and claim their portion as the children of God.

In the persons of His followers, then, Christ is continually revealing Himself to the world. He sends forth His prophets and disciples, each one of whom is an epistle of Christ, each one conveying some message from Christ to the world, teaching the world some truth, warning it against some evil, or directing its thought and activity to some new motive.

And this revelation of the Divine through the human comes to us not always through the great disciples of our Lord. The God-sent message that speaks to the souls of men and stirs them sometimes to deeds of heroic self-

sacrifice and sometimes to hours of silent prayer is delivered to the Church and to the humblest members of the Church not always through the person of a Paul, or Luther, or Brooks.

It is not only those Christians whose names are known to all the world that are the epistles of Christ. It may be that the divinest message you and I have ever received came from no such source at all. How often has the soul of a mother radiant with the joy and beauty of the Christian life, or peaceful and calm beneath its sorrows, silently yet forever revealed to her sons and daughters the eternal love of God ! How often has a little child, whose life on earth was limited to a few short years or months, been an epistle of Christ to those who have loved and lost !

How often, too, has a noble Christian life lived among men, spent amid the activities of business, yet not absorbed by those activities, been an epistle of Christ to the community in which that life was spent ; an epistle rousing others to renewed efforts and more conscientious living ; an epistle of Christ to that community, written not with ink, but with the spirit of the living God ! This is the Divine method of speaking to the world. It is Christ's way of revealing Himself to mankind. He shapes a human character through the influences of His Holy Spirit, and places that character in the midst of a community, or of a family circle, or perhaps He places it in a position of prominence, where the eyes of a nation are turned upon it ; where that character will be known and read of all men ; and such a character, we are told, whether it be the character of a president, or a preacher, or of the humblest laborer in a factory or on a farm—such a character is an epistle of Christ, revealing to those who are alive to-day something of what the life of Jesus was when He was on the earth, revealing it sometimes to a nation and sometimes to a single family or individual. That is the first truth which is suggested by the thought that each Christian is an

epistle of Christ ; the truth that through human characters, through the lives, and often through the deaths of faithful Christians, Christ is revealing Himself to the world.

II. The second of the truths suggested by St. Paul's thought is that the world judges of Christ by what it can read from His epistles.

You all know the truth of this thought. How is it the world which knows not Christ learns, or tries to learn, about Him ? Does it take the Bible in its hands and say : " I will find out exactly what this Book has to say about Christ and the true way of living the Christian life ? " Does the world, when it wants to know these things, when it wants to know what Christianity can do for it—and, believe me, the world in its solemn moments often does want to know what Christianity can do for it—does it go into some lonely place apart or spend the night in prayer ? Not at all ; it recognizes the fact that every Christian life should be an epistle of Christ, and it reads some such life to see what the Christian's life really is.

And it is right, so far as it goes, in doing so. If Christians were all living as they should live ; if we were all realizing in our lives the significance of our high calling in Christ Jesus, the world, looking at us with more searching eyes than we often believe, would learn from us such lessons of the beauty and sweetness of the Christian spirit that, with one accord, turning from us to Him who is able to inspire such lives, it would pray that all lives might be sanctified and enabled by that self-same spirit.

There is no argument for the beauty of the Christian life which can be compared with the argument of a life lived in harmony with the principles which Christ taught. Such an argument can be appreciated by all before whom it is placed. Such a life is a genuine epistle of Christ to the world.

In the Middle Age, before printing was invented, it was customary to copy off all books on the thick, heavy parch-

ment which was then used instead of paper. It would sometimes happen that a monk, wishing to record in writing a history of the monastery in which he lived, or a poem, or whatever it might be, had no parchment on which to write it. His only resource was to take a piece on which something had already been written—perhaps one of St. Paul's epistles, or the writings of Cicero or St. Augustine—and erasing as well as he could what was already there, he would inscribe on that piece of parchment whatever he might himself wish to write, and that parchment would henceforth be known as a palimpsest—that is, a parchment on which something has been written again. The first writing would be faint. It might be read if you were at the pains to read it ; but the second writing was plain to every one who cast his eyes upon the manuscript.

That is the way that many Christian lives, the epistles of Christ, appear to the world. They are palimpsests—they have two writings. If you take the trouble to read them, to decipher the faint writing that has almost faded out, you will find that they really are epistles of Christ. But as if they did not wish the world to know that they were Christ's epistles, they have written something else on top, something else which is written so much more plainly that the world reads that, and judges of Christ by what we have written, not by the message which Christ meant we should convey to the world, the message which we have almost erased. It is from the lives of professing Christians that the world learns most of what it knows about the Christian faith. It rarely reads the Bible to find out what it is. It scarcely knows the names of the prophets and apostles. It may be ignorant of the epistles of SS. Peter and James and Paul and John, epistles written with ink ; but the world fails not to read the lives of Christian men and women, which are the living epistles of Christ—epistles written with the Holy Spirit of God ; epistles sent into

the world, that by them the world might learn of God ; epistles which should be written so clear that all might read the Divine message and learn to love it ; but epistles which often are palimpsests, covered over with so much that is worldly and so much that is selfish that the Divine message is all but obliterated. And what the world needs to-day is not more preaching, nor more gatherings for prayer, nor more words spoken for Christ. All these are good enough and have their proper place ; but what the world distinctively needs to-day is more lives lived for Christ ; not more sermons which shall speak of the power the Gospel may have, but more Christian lives which shall show what power the Gospel does have ; more lives which shall be true epistles of Christ, inspired by the truths that shine forth from the Word of God, revealing Christ to the world and from which the world may truly learn of Christ.

It is in order that we may make known to those about us, and to all the world, the mercy and the love of Christ that He has bestowed upon us the blessings of His grace. He has sent us into the world as His epistles, revealing through our characters and our lives the power of God unto a transforming salvation through His Son. And upon each one of us this responsibility rests ; each one of us is an epistle of Christ ; each one of us must be a revealer of Christ to the world. Christians belong to a race, says St. Peter, chosen for the very purpose that they may carry abroad the tidings of His excellencies who called them out of darkness into His marvellous light.

Before the great white throne of God each one of us must give account for the message which the world—and, so far as each individual is concerned, the world consists only of the small circle of those with whom that individual associates—each one of us must give account for the message which that small circle of friends is reading from our daily life and character. If that life is

absorbed by selfish interests and worldly concerns, if it is engaged in transactions of doubtful morality, then that life will bear to the world a confused, selfish, and doubtful message.

An epistle of Christ ? So it professes to be ; but when the world reads it and would learn of Him it finds it a palimpsest, and the message it conveys savors more of the world and of self than it does of Christ ; and when Christ reads it, as He surely will some day, He will hardly recognize such a life as His epistle, for He has never written the message which it bore to the world. But there are lives, so gentle, so true, so noble, so good, so thoroughly sanctified by the spirit of God that the world is somehow lighter and better because those lives have been lived. Such lives are the genuine epistles of Christ. They reveal to the world the Spirit of Christ, and the world is being won to Christlikeness by the witness which such lives bear to the transmuting power of the Son of God. And when a life lived in the Spirit of Christ and revealing Christ to the world passes away from earth and is borne by angel hands to its home above, the noblest praise which can be bestowed upon it, the loftiest sentiment which can be inscribed upon the stone that marks the body's resting place is this : "AN EPISTLE OF CHRIST." May God grant that in our appointed spheres of life, and to the circle of friends with whom we associate, each one of us may be found, in the last day, to have been a GENUINE EPISTLE OF CHRIST.

#### GOD'S THOUGHTS TOWARD GOOD MEN.

BY REV. J. C. JACKSON, PH.D. [METHODIST EPISCOPAL], JERSEY CITY, N. J.

*For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of those whose heart is perfect toward Him.—*  
2 Chron. xvi. 9.

THE thought suggested is that all God's plans in this world are in the interests of good men. We are perhaps

well enough acquainted with this thought as far as our own personal surroundings and immediate belongings are concerned ; but we are scarcely aware of the scope of these plans, how far backward they reach, how far forward they extend. Hanani, the seer, tells Asa, king of Judah, that they run throughout the whole earth ; by which we understand the whole of it in time and space ; so that there is not a moment of all its sweeping centuries, and not a nook of its remotest regions that they do not pervade. God calls on every era and place to pay tribute to the good man. All His power, by which He laid the foundations of the earth, by which He set fast the everlasting hills and hollowed the place for the seas and restrains them within their bounds, is put forth in the good man's behalf. To find occasion for its exercise "His eyes run to and fro" with lightning glance, yes, with the inconceivable rapidity of thought.

It is a matter for thankfulness that the seer has described the good man. He is not one who is faultless either in his knowledge or his actions. Had such been the description, you and I would have had no hope ; for in these respects there is not one of us but must confess with sad-hearted David, "There is none that doeth good ; no, not one." But he is one whose heart is "perfect toward God," by which we understand his thoughts, his intentions. Every system of moral philosophy, every court of law and every well-instructed conscience decides right and wrong to be in the intention. Imperfect in all else, we may, we must be perfect here. If this perfection were impossible God would not command it. There would be no sin in not having it. Conscience would not condemn its absence. As Bishop Taylor says, "The intention is to our actions what the soul is to the body, what the root is to the trees, what the fountain is to the river, that upon which all else depends." Here we have a true test of our moral state. Can we say, notwithstanding the imperfections

of our knowledge and conduct, that our heart turns true to God as the needle to the pole star ? Have we what Thomas à Kempis calls "that simplicity of intention which seeks nothing else but the will of God and the profit of our neighbor ?" If we can with truth answer "Yes," then, oh perfect-hearted man and woman of God, I give you joy, for your King leads your way and champions all your cause.

Why is it that God exercises all His powers of observation and control in this world in behalf of good men ? The easy and sufficient answer is that they of all creatures upon earth best illustrate His character, and so glorify Him most. I look into nature and I see that God is glorified. I see a flower, and read therein His love of beauty. I look upon the stars and learn there the skill of His fingers.

"There's nothing bright, above, below,  
From stars that burn to flowers that blow ;  
But in them all my soul can see  
Some feature of the Deity."

But I look upon good men, the masterpieces of nature and the lords of creation, and in them we have the highest revelation of God, outside of Christ and the Bible, that this world affords.

They alone were originally created in the Divine likeness ; they alone have been born again into His spiritual image ; they alone glorify Him in the highest degree by holy lives. Then I read that for these things God has chosen us in Christ before the foundation of the world ; that He has raised us into the heavenly places to show the riches of His grace to the ages following ; that He has organized the Church with the intent that to the principalities and powers above He may show forth His wisdom. I learn, therefore, that He intends good men to be His most glorious spectacle to earth and heaven. Ah, as we understand His sublime purpose in them, it is not strange that Paul should say, "All things are for your sakes." It is not wonderful that "all things," material



and spiritual, "work" with a universal industry, "together" with a marvelous harmony, for one common purpose, "the good of them that love God." So we reach the conclusion that the whole earth, with its agencies, physical, social, and spiritual, has for its chief end the production and development of perfect-hearted men.

And now, this being the object of the good man's creation, let us observe how the Lord's eyes have run to and fro throughout the whole earth to show Himself strong on his behalf. Let us go back in imagination to the first morning of the six days of creation. We take our stand at the time when he compressed the fiery mist that filled space into the worlds of the solar system, and flung them out as a child might fling pebbles from its hand. Then we follow in thought the process of the earth's development during the vast geologic periods of the first five creative days. We may trace the footsteps of the Creator along the sedgy shores of primeval oceans. He is leading vast swarms of animal life across the stage of existence. He is breaking and up-tilting the earth's crust by earthquake and volcanic action. He is underarching the continents with ribs of rock, ploughing down the earth's surface with glaciers of ice and washing it smooth with floods of water. It all means that man is coming, and God's eyes are running forward through the countless ages to prepare him a home, as a prudent father might make ready for his child. Or see Him laying the foundations of the mountains, filling them with all precious minerals—the hills of Ohio with coal and iron; rimming the shores of Lake Superior with copper; placing the silver in the mines of Nevada, and making the rivers of California flow down with gold. Do the domestic animals or disembodied spirits need this? No; these mineral deposits are the prophecy of your coming and needs. Through all these veins of ore I hear God telegraphing to man as He spoke to ancient Israel, "I will

go before thee, and will give thee the treasures of darkness and hidden riches of secret places, a land whose stones are iron and out of whose hills thou mayest dig brass, the chief things of the ancient mountains and the precious things of the everlasting hills."

Or, let us take our stand at that subsequent time when God began to create those living creatures which people earth and air and water. By the science of comparative anatomy we can see God's eyes running forward through all the orders of animate life up to man. All the orders of creation are indexed with hands pointing forward to the building of his body. His upright position is foretold by a series of changes in the posture of preceding animal structures. First upon the stage of existence comes the fish, with its body moving horizontally; next reptiles, lifting their heads from the ground; then birds, inclining their bodies to the earth at an angle of forty-five degrees; then quadrupeds, with the body held off the ground and the head erect; then monkeys, moving in a half upright position on their hind feet; and finally man, standing erect between heaven and earth. All his members, not only the great, but the least, are predicted in like manner. Take, for example, the hand. There is nothing less like the human hand in appearance than the gill fin of the earliest fishes that swam in primeval waters, and yet the anatomist will tell you that it is the perfect type of the human hand. He will show you the idea of a hand carried forward a little farther in the claw of the alligator; a little farther still in the paw of the cat; still farther in the paw of the first squirrel; then comes the hand of the monkey, and at last it becomes perfected in man. Thus one of the first scientists of our country (Professor Winchell) wrote in 1877: "We arrive at this remarkable conclusion: that all the limbs of all quadrupeds, birds, reptiles, and fishes are but modifications of one plan, which in man we see adapted to the purpose of seizing a pen, greeting a

friend, or enforcing an idea by means of gesture."

As we read these words, those other words spoken by David in his palace three thousand years ago come to our mind: "Thine eyes did see my substance being yet imperfect, and in Thy book all my members were written, which in continuance were fashioned, when as yet there were none of them." It is said that science is progressing. It is indeed. It has caught up to where the Bible was three thousand years ago. If it keeps on three thousand years longer, perhaps even agnostics may conclude that there is a God. I do not care whether these scientific facts mean special creations along the line of one type or development by evolution from one primordial germ. If they mean special creations, that is what the Church has always believed. If they signify evolution, it is only proof that God's works are even more wonderful than we thought. The thing that most interests me is that God has all the time been perfecting that thought of which my body is the culmination and embodiment.

And now God has finished and furnished the home intended for the good man. He has given him a body fearfully and wonderfully made, and made him to have dominion over all the other creatures. He next endows him with a moral and intellectual nature in His own image, so that he is akin to the immortal and the Divine. And now "complete is the glorious work." We may hear the Creator declaring that His work is "very good," while the morning stars sing together and all the sons of God shout for joy.

But still man's body is a bundle of wants, and so God's eyes must go to and fro through the earth searching for him in this behalf. To provide food for its sustenance the four quarters of the globe are ransacked. Look at your tables to-day and see whence their furnishing comes: tea from China, pepper from South America, sugar from Cuba, rice from India, fruit from distant

lands. In many cases even the cups and plates and knives are from as many foreign countries. A score of industries find employment in providing for the body. To administer to its ailments, all nature is laid under contribution. The ancient and noble science of medicine is created, and God calls thousands of self-sacrificing physicians, from Hippocrates and Galen to those of the present day, to minister to its suffering. When at last it is broken up by death and scattered to the four winds of heaven, God

" . . . ever from the skies  
Looks down and watches all our dust,  
"Till He shall bid it rise."

I believe that upon each particle which has once formed part of an essential human body He has impressed a law as mysterious and as potent as that by which He arranges that the number of the sexes shall be always equal, in virtue of which law no such particle shall ever form part of another essential human body, and that thus He provides for its integrity until the resurrection.

Again, the good man must have supplies for his intellectual nature, and lo, the material is on every hand. All the record of God's work in the eras before the coming of man is written on earth's pages of rock and soil and mineral. The animals need not these records; they are content to eat and sleep and die. The angels need them not, for they were with God when "He spake and it was done; He commanded and it stood fast." Man is the only being for whom they have significance. They are God's provision that he shall not lose anything by coming late upon the stage of existence. For him the philosophers and teachers of the ages have wrought their silent work in the laboratories of thought. The wisdom of all climes is poured down at his feet. The ocean lends its bosom for a highway to his hurrying keels, that many may run to and fro and knowledge may be increased. The clouds give up their lightning that the electric spark, freighted with hope and love, may flash over

every continent and under every sea. The volcano yields its steam to clank his printing-presses and to hurl his ponderous locomotives into parts remote. And, leaving the earth, the astronomer points his telescope to the glittering train drawn out upon the nightly sky that he may read God's thoughts after Him. The good man may appropriate to himself the noble lines of Emerson :

" I am the owner of the sphere,  
Of the seven stars and the solar year,  
Of Cæsar's hand and Plato's brain,  
Of Lord Christ's heart and Shakespeare's strain."

All these things are for the enlargement of man's intellectual nature :

" Thus I doubt not through the ages one increasing purpose runs,  
And the thoughts of men are widen'd with the process of the suns."

Man is a social being ; and lo ! friendship weaves her golden chain from links gathered out of all lands. How very few of our friends were born immediately beside us, and from what various circles has God brought them to us.

He is a religious being, and where do not God's eyes search for him ? Through the mysterious vaults of suffering and trial to find for him some hidden treasure there ; beneath his very temptations, so that the stone over which he stumbles is found to hide some good, if he will but rise again ; down into the hearts of his enemies, that those hives which seemed to conceal only stings have for him honey instead. He needs a Bible ; and lo ! its pages come floating to him on the wings of all the centuries, from the deserts of Midian, from the palaces of Jerusalem, from the plains of Babylon, from the cities of Asia Minor, and all its leaves are from the Tree of Life, for the healing of the nations. He needs a ladder of religion whereon he may ascend from earth to heaven ; and behold, one more glorious than that Jacob saw in his vision, and its rounds are the four great dispensations. He needs law, and for him Sinai smokes and thunders. He requires a sacrifice for sin, and for him Calvary

uplifts its rocky altar. For him the Son of God leaves His throne, comes to earth and dies. The Father calls after Him to us in almost an abandon of love, " If I spared not my own Son, how shall I not with Him freely give you all things ? " The mind of Paul is electrified with the mighty thought, and he cries, " All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are yours." Thus all the world's creative ages, its geologic ages, its intellectual ages, its religious ages are yours, and " ye are Christ's, and Christ is God's."

And now a single thought remains to complete our view of this subject. We have seen how the eyes of the Lord have run through all the past and present to show Himself strong in the good man's behalf. But the world has a future. What of that ? Poesy plainer tells us how

" All earthly shapes shall melt in gloom,  
The sun himself shall die ;  
Before this mortal shall assume  
Its immortality."

Science, forecasting the future, points with certain finger to a time when through the cooling of the earth's central fires she shall become but a burned-out cinder, like her great satellite the moon ; when the water of the air and ocean and rivers, now driven to the surface, shall be sucked in by the dry and spongy earth ; when through the gradual cooling of the sun's rays, chills and cold and eternal ice shall creep into the heart of the world ; when the great globe, a charnel-house of the dead, swinging through space in ever narrowing circles, shall at length fall into the sun and be consumed ; when sun and moon and planets, following the same order, shall rush from their places to some great centre, and by their impact shall be broken up and wrapped in conflagration. And revelation foretells a day when the moon shall be turned into blood and the sun to darkness, when the stars shall fall

like untimely figs and the sky be rolled together like a scroll, when the heavens being on fire shall be dissolved and the elements melt with fervent heat ; when the earth, standing in the water and out of the water, with all its works reserved unto the perdition of ungodly men, shall be burned up.

What shall then become of the good man, the sum total of all this preparation, the ripened fruit of all creation ? When the foundations are destroyed, what shall the righteous do ?

Why, in that day of wrath, the eyes of the Lord shall still run to and fro to show Himself strong in his behalf—those eyes that have watched his sleeping dust as a mother might her slumbering child. God will go searching for him by the light of a blazing universe. He will still be crying, "I have loved thee with an everlasting love ; I will never leave thee nor forsake thee." He will call up his body from the grave. He will summon the soul from Paradise. Then that almighty power which marshalled creation to lead up to man will reunite the soul and body "amid the wreck of matter and the crash of worlds." Then high above dissolving nature, far above the fiery billows of the day of wrath, He will bear His child as easily as a father might carry a little infant in his arms over some turbid stream. God shall bring him into the new heavens and new earth, the many mansions prepared by the Father from the foundation of the world, thence to go out no more forever, and there shall be nothing to hurt or to annoy in all God's holy mountain.

How precious are thy thoughts unto me, O God ! If I should count them, they are more in number than the sands of the seashore. Therefore will we not fear, though the earth be removed and the mountains be carried into the midst of the sea. For there is a city of God, the holy place of the Most High. There is our hope, our home, our rest. God is in the midst of her, she shall not be moved. The Lord of Hosts is with us. The God of Jacob is our refuge.

## DO JUSTLY.

BY T. T. EATON, D.D., LL.D. [BAPTIST], LOUISVILLE, KY.

*What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God ?—Micah vi. 8.*

HERE is the summing up of the law : these are the things which, if a man do, he shall live by them. Such is God's promise in the Old Testament, and it is confirmed by Jesus when He tells the young ruler who had repeated the commandments, "Thou hast answered rightly ; this do and thou shalt live." In the Epistle to the Romans Paul quotes and confirms the words of Moses : "The man who doeth those things shall live by them." "Without faith in Christ ?" you ask. So Jesus Himself tells the young ruler, and so Paul asserts to the Romans. Christ's death hath freed men from the penalty of admission, so that a man who does not sin himself can be justified before God without faith in Jesus, wherefore we think that infants dying in infancy and idiots are among the saved. If a man does not sin himself, if he keeps the law inviolate, if— Has any human creature ever done that ? "There is none that doeth good, no, not one." "There is not a just man upon earth that doeth good and sinneth not."

And yet I suppose seldom does a sinner come to Christ who has not first attempted to work out his own salvation by keeping the law, who has not resolved in his own strength not to sin again, but to walk blameless. If he strive honestly and deal truthfully with his conscience, it will not be long before he will despair of success in his undertaking. One duty performed reveals to him another of which he had not thought ; one obligation carefully kept shows by its light another farther-reaching one whose existence he had not suspected. It is if a man stood in a cave wherein shone but a feeble glimmer of light, endeavoring to cleanse his robe that he might appear in the presence of the King. In the darkness his

robe seems almost white ; but as he lights lamp after lamp the impurity grows plainer and plainer, till at last, if he carry it into the full glare of day, he despairs to find the robe one mass of foulness, with no whiteness in any portion. Climb Mount Sinai in your own strength if you can ; scramble as best you may over those commands, "Thou shalt not kill" and "Thou shalt not steal," but when "that first and greatest of all, to love God with all your heart and mind and soul and strength" towers above you, how will you ascend it ?

A sheer, straight, shining precipice, rising above your head into the clouds, and yet the only pathway to holiness and heaven, the only one, lies over it. No man can enter the pearly gates who does not thus love his God. Of what avail to them is the righteousness of the law ? There was a pathway once, a ladder reaching from earth to heaven, over all these commandments, on which our first parents went easily and joyfully, accompanied by the angels ; but Adam dropped the hands of those holy guides to take the grasp of Satan, and fell, in consequence, to the very foot of Sinai ; fell with maimed strength and weakened powers, which, transmitted to his children, have caused it to be that, although the pathway remains unchanged not one of his race has trodden it. Yet his children are yonder beyond the burning summit, yonder in the heaven of glory, clothed in white and bearing palm branches in their pure hands. How did they overcome the terrors of the law and come off victorious ? These are they who made no vain, proud boast of their own strength, but who threw themselves humbly at the feet of Jesus, confessing their guilt and helplessness and put their trust in Him. And He has rejected none who ever came thus ; but, gathering them in His arms, He bore them safely and securely up the frowning sides of the Sinai of the law, along the pathway whence Adam had fallen, never releasing nor abandoning one of them until

they stood beyond all danger, and toil, and suffering, and in the presence of their God. There was a time when Adam, with angel guidance, could have walked safely to his eternal home ; but, believe me, oh fallen brothers, we can never succeed if we attempt it. Our weakness requires the everlasting arms of Omnipotence to sustain us as we go. I trust I have guarded my future remarks from all misapprehension, that I am encouraging men to seek salvation by their own good deeds. The works of the law could save us as well as Adam—the man that doeth them shall live by them—and yet no man shall be justified by the works of the law. These two statements may at first glance seem to be contradictory ; but take with them that passage, "There is none that doeth good, no, not one," and they are alike clear and consistent ; so that the syllogism runs thus : The law justifies only those who keep it ; no man keeps it ; therefore no man is justified by the law. By taking the premises and conclusion and reasoning upon one to the exclusion of others, men have been led into grievous error about the great doctrines that concern salvation. This, then, is what God requires of us—to do justly, to love mercy, and to walk humbly with Him. Is this an unjust requirement ? Is it even arbitrary ? Though as Sovereign He has the supreme right to command His creatures "to do justly," would not that be our duty from the very constitution of the world and our own natures, even though we had no revelation from our Creator ? Is not the one object of all human law to compel man to do justly ? Would society, culture, civilization, anything that is worth living for, be possible if all men refused to be just ? Is it, then, a fearful or unnatural requirement for God to command us to do justly ? and have we any shadow of excuse for refusing ? Is it too hard to require us to love mercy ? Is it not felt instinctively to be one of the noblest traits of character, and do we not admire the exercise of it ? If

all men were strictly just to each other, humanly speaking, there would be little need of mercy ; but, realizing that we need mercy ourselves, is it too much that we should be required to grant it to others ? Do you not feel contempt for that servant who, forgiven his great debt by his Lord, refused, in his turn, to forgive his fellow-servant ?

The third requirement—to walk humbly with God—is surely no heavy or excessive burden laid upon us. As we think of His power, holiness, and wisdom, how can we help a feeling of humility in view of our impurity and nothingness ? Alas ! we do help it ; and how is one of the mysteries of depraved human nature. We are ready, often too ready, to humble ourselves before our fellow-men who are distinguished by wealth or rank or power. Is it too much, then, that we should be required to walk humbly before the King of kings ? I appeal to your consciences. Is there anything unreasonable or excessive in these three duties God has required at men's hands ? Could He well have required less ?

First of all, "do justly." That is the foundation virtue, without which you can rear no superstructure of noble character. A man who has no sense of justice is utterly lost to all good influences, and, labor as you may, nothing can be made out of him. One's sense of justice may be perverted and needs to be rightly educated ; but it must be there, else there can be only vileness and corruption. Justice is the one foundation on which all character must rest. Jesus gives justice this first place also. "Justice, mercy, and truth" are His words. Not that justice is more important than her sister virtues, but that it is first—the one upon which the others rest, and without which they deteriorate into vices, as mercy without justice becomes weak and indifferent to wrong.

Primarily justice means erectness, uprightness, being swayed neither to the right nor to the left by all the influences that can be brought to bear upon

the life, no matter how stern nor how gentle or amiable those influences may be. Such is our duty and such the revelation God has given of Himself. There could have been no mercy offered to sinners which infringed in the slightest upon inflexible justice. God must first be just and then "the Justifier of him who believeth in Jesus." Not one jot or tittle of the claims of justice could be abated, though a thousand races like ours perished forever.

First we must be just to ourselves ; and we can do this only by giving every faculty of our nature its due authority and influence in governing our conduct. There are three motors in us which govern the executive will—passion, self-love, and conscience—and these three are far from agreeing with each other. Nay, our entire lives are frequently one long battle between them. Passion seeks immediate gratification with no thought, or very slight thought, for the future ; as when a child eats more than is healthful because of the pleasant taste, or a man drinks intoxicating liquor because of its exhilarating effect. Now, whenever we yield control of our actions to the passions without heeding the warning of self-love, we are cruelly, basely unjust to our own natures ; we are injuring our strength, debasing our characters, and giving ourselves to the brute's actions without the all-controlling restraint of the brute's instinct. Justice requires that all passions and appetites should be subordinate to self-love, which bids us regard the consequences to ourselves of what we do ; which stays the gluttonous with the thought of coming pain ; which checks the drunkard with warning of shattered nerves and weakened health, of palsied hand and clouded brain, of dishonor and shame, closing in the eternal darkness which gathers around a drunkard's grave. It forbids indolence, because industry brings strength and prosperity ; it rouses man to intellectual effort in that knowledge is added power.

Being thus in all things higher and

nobler than the passions, we cannot be just to ourselves unless we subject them thoroughly to its sway.

My hearers, have you been just to yourselves even to this extent? Have you done nothing which enlightened self-love would prohibit? This is no question of religion; it does not even rise to the height of heathen philosophy; but have you obeyed self-love and so far been just in your actions? Do you never follow your appetite against its warnings, nor yield to indolence? How many perfectly healthy bodies are before me to-day? Every pain you have and all the valuable time you lose through physical inability are due to injustice to the authority of self-love either on the part of yourselves or your parents. Have you never followed the fashions when self-love warned you that you were injuring your health? Have you never wasted money in lavish expenditure from the passion of display when self-love told you of better uses for your wealth, and warned you of the mortification and humiliation consequent upon debt? Observe, I am not speaking of selfishness, but of self-love, which, in its proper place, is a noble faculty. It is right for us to love ourselves. The second great command is to love our neighbor as ourselves; and, if we love ourselves none, then it is right to love our neighbors none. We are to love ourselves and then make that the measure of our love for our neighbors. Have you done justly by your self-love, or have you subjected it to passion?

But above self-love, above all the other forces of our nature, sits the supreme ruler, Conscience, whose one great utterance, "Duty," is the grandest word in any language, which in all ages has led men, trampling upon all considerations of passion and self-love, to follow its call through toil and suffering and death—Conscience, which shows to passion the baseness of sacrificing all else to present gratification, as well as the injury that results, and which tells self-love of higher and

grander aims than personal advantage. Have you done justly by this highest part of your nature? Does it raise no voice against you because you have silenced its words to listen to other appeals? Have you always maintained its supremacy and enforced upon all lower motives the rendering to this their Caesar the things that are Caesar's? Have you been just to yourselves, my friends? Have you led bright, stainless, knightly lives? Have you followed that voice not all Satan's wiles have silenced utterly, which bids you be upright, and pure, and true, or is the record of your past stained with injustice to your higher natures?

If you are just to all that is best and truest in your own characters you will not be unjust to others.

"To thine own self be true,  
And it must follow, as the night the day,  
Thou canst not then be false to any man."

If you have not been thus just to yourselves, if you have made your passions supreme instead of subjecting them to self-love and giving conscience control of all, then there is no hope for you save in Christ. No reformation, philosophy, no change of circumstances will avail. There is no other voice which can say to the tempestuous waves of roused passion, "Peace! be still!"

But we must be just to our fellow-men as well as to ourselves. First of all, "do justly." "What!" you ask, "do justly before charitably and mercifully?" Yes; for there can be no mercy shown by one who is not just; and what is ordinarily meant by charitably is not to be for an instant compared to justice. Men are ready to do anything if only they can avoid doing justly. Many a man and woman will give liberally to feed the poor who will not do justly by the poor in paying them a fair price for their work.

A little more justice in the world would do away with the necessity for much alms-giving, and what an improvement the change would be, every manly feeling in us tells us instantly.

What this world would be if every man did justly by his neighbor we can scarcely conceive; the brightness of such a picture dazzles our bleared eyes accustomed to the darkness.

Justice consists in giving to each action its proper reward, neither adding thereto from partiality nor taking therefrom from envy or hatred. If you will read your Bible carefully you will be astonished to find how often and with what emphasis we are called on to "do judgment and justice." Is it hard work? Yes; it is easier to shut our eyes and pass on, letting justice and judgment take care of themselves, with hypocritical plety saying, "We will not judge; we will leave it in the hands of God." He has said, "Vengeance is mine," but He has bidden us "do judgment and justice;" and he who cannot distinguish between these two things must be blind indeed. See to it that crime is punished and good deeds rewarded so far as lies in your power. Do not palliate nor seek to shelter the criminal because he is your kinsmen or your friend, and do not add rancor to the justice due because the crime has made you suffer personally. Be as anxious to have punished the thief who steals from your enemy as the thief who steals from you. Be perfectly upright, bending neither to the side of weak dislike to inflict suffering nor to the side of angry desire for vengeance, and showing no respect of persons; this is plainly included when God commands you to "do justly."

Look over the records of our so-called courts of justice and see how little real justice is found. In an American city that boasts of its Christianity and its high-toned morality not long ago two men were tried for two crimes. One was a man poor and with no influential friends. He had stolen some provisions, and was sentenced to five years in the penitentiary. The other had powerful connections. He had committed an atrocious murder, but was sentenced to two years in the penitentiary, and immediately a petition was circulated for

his pardon, and many "leading citizens" signed it. What sort of justice was that? During the time I have been in Louisville there have been not less than twenty murders committed in the city, and there has been not a single execution for murder during the whole time. One man, who committed one of the foulest murders some time before, has been sentenced for life, but vigorous efforts are going on for getting him off. I do not say that Louisville is worse than other cities in this respect; but, as we live here, we are most interested and most responsible for the maintenance of justice here. Look over the land and see how a man who has committed a crime is regarded—not as a guilty one who should be punished, but as an unfortunate one who has fallen into trouble, one to be sympathized with and comforted and gotten off from all penalty if practicable. Alas! a thousand times alas! for a people who look upon their criminals as poor unfortunates rather than as guilty culprits!

We are all to blame for this state of things—to blame that no law can be well executed save in an army which is not sustained by public sentiment. We should do all we can so to strengthen that sentiment into justice. Both in public and private life, in all the relations which we sustain to our fellows, the command comes home to us, "Do justly." And believe me, no amount of philanthropy or alms-giving, no singing of hymns to freedom or boasting of liberty will take the place of that simple, grand foundation of all virtue—justice. One grain of it is worth more than all the sentimental pity for the guilty that ever blinded men from seeing their duty to the innocent. One soul braced upon this principle is worth more in the day of trial than myriads of those who are too indolent to endeavor to enforce justice and too selfish to sacrifice time and pleasure for its maintenance. It may seem hard at times—hard, yes, but remember it is the very hardness of the rock that makes it fit to build on. What sort of a struc-



ture could be built upon a soft, yielding foundation? Justice seems hard, but it alone is the true compassion of mercy. Brutus, as judge, condemned to death his guilty sons, and saw to their execution as he did to the other criminals. Tarquin received his guilty Sextus, worthier of death than the young Brutus, and was too tender to punish him. And I ask you, if you had had need of assistance for anything save crime, would you not have appealed with more hope to that inflexible Brutus than to the complaisant Tarquin? What surer pledge could we have of God's mercy than is given in the inflexible justice which spared not His own Son one pang needed for the redemption of mankind, not even when that cry arose from the stillness of Gethsemane: "If it be possible, let this cup pass from Me?" Many Christians shrink from the thought of God's justice; to me it is one of the dearest of His attributes. Even so great and good a man as Dr. Fuller used to say: "Do not talk to me of justice; I need mercy." So do we all need mercy, but not a mercy that is unjust. If we are Christians God's justice is the great rock on which we stand. Christ has for us met all the demands of the law, and justice demands our salvation. It is forever unjust that any soul should perish clothed in the righteousness of the Redeemer. "Who is he that condemneth? It is God that justifieth—yea, rather, it is Christ that died."

Never ask more than justice from others. Half the heart-burnings in the world are due to demanding more than justice from others. How many unhappy moments we spend in grieving over slights and marks of want of appreciation, from which an honest consciousness that we are receiving more consideration than we have any right to ask would have freed us. How many have looked upon the world as hostile and have talked or written with pathetic sentiment of the wrongs they have suffered at the hands of "cruel mankind"? As an average, we receive

far more justice than injustice, and that which seems injustice would perhaps prove partiality if seen with the clear eyes of truth, instead of through the distorting medium of our wounded vanity. Do justly to those about you in estimating their conduct toward you, and especially in judging of their motives; it will add much to your humility and free you from many a pang as you go through life.

But I have spoken till perhaps you are weary, and have only set before you the first of the three great duties required of man, and have been able to mention but two or three of the many things which prevent our doing justly. But I would impress upon you the great importance of this first of life's duties, so that you would feel that there is nothing lovely or desirable, true or merciful, which does not rest upon justice as a sure foundation. And I ask each one of you, Have you all your life obeyed this command? Have you never failed in a single instance to do justly to yourself, your fellows, or your God? If you have failed in the slightest, then there is no righteousness in the law which can avail you. Perfect obedience through all your future life would not blot out that one failure. What will you do? God's justice demands an unbroken law, and that justice is inflexible. It is the foundation of the moral universe. This is no abstruse theological point, but of vital, practical moment to you now and here. Do you vaguely hope that the justice which did not spare guilty angels nor take the cup of wrath from Jesus' lips will be relaxed in your case? Christ has perfectly obeyed the law and borne the penalty of sin; and if you accept His work in your behalf, if you believe in Him with all your heart, then eternal justice demands your salvation, and not till God is unjust to His Son will He refuse to receive a soul that has accepted Christ as a Saviour.

Oh, doubting Christian, can you fear that the Father, just to all creatures, from highest to lowest, will be unjust to His

Son, and require a second time the penalty Christ has paid?

### FERVENT IN SPIRIT.

BY REV. W. BURROWS, LONGSELD-DALE, ENGLAND.

*As to zeal, being not indolent; fervent in spirit; serving the Lord.*—Rom. xii. 11.

THE Epistle to the Romans is a doctrinal book, and at the same time eminently practical. There is no book which contains passages more practical than those in these concluding chapters. So long as we read these practical teachings, so well adapted to all times, we are indifferent to the utterance of those who say that the Bible is a worn-out Book. The Bible is no worn-out Book for the true and the good. Its teachings are adapted to all. Its soothing tones are welcome to the weary, worn, troubled, and distressed. Its stimulating utterances move to energy and to fervency of spirit.

I. *A work to be done.* The work is that of serving the Lord in every department of life, and it is thus that in the best possible manner we take advantage of opportunity. It seems more reasonable to suppose that St. Paul should write serving the Lord than serving the time. The former includes the latter. Serving the Lord is the best way to serve the time. The man who serves the Lord faithfully is the one to take a wise and holy advantage of every opportunity. There can be no sublimer work than that of serving the Creator. This is the work to call forth man's noblest energies. Other service calls forth only part of man's nature, but this claims every power and faculty. Other service is only for a short period, and short as is the period the service palls upon the taste; but this service is for life, and for a life beyond this life, and it never loses its attractiveness to the spiritual man. It will ever show new beauties, expand fresh powers, and introduce varied pleasures to the soul.

We are all called to this service. The command is to all: "Son, go work to-day in My vineyard."

II. *The manner in which the work is to be done.* By fervent in spirit is meant the active and energetic exercise of all those powers which distinguish man as an intellectual and moral creature. It does not imply confusion or agitation. There must not be half-heartedness in this service. It implies unity of heart. Unite my heart to fear Thy name, to serve the Lord. This fervency of spirit is illustrated by St. Paul himself when he says, "This one thing I do." When a man is fervent in spirit about the accomplishment of any work he becomes a man of one idea. Have we this fervency? Are our souls possessed of one idea? Let us seek to serve the Lord and thus to serve our time to the best of our ability.

III. *Fervency of spirit is enjoined upon us by (a) positive precept.* "Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength." Fervency of spirit is required from him who is to serve God by the combination of every power and faculty of the nature. "Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of His good pleasure." This fear and trembling does not lead to depression, to paralysis of the powers, but to energy, to fervency of spirit. The kingdom of God is a strife and a battle; and the fervent in spirit overcomes in the conflict.

(b) *By implied directions.* We are enjoined to be zealous of good works—zealously affected in a good thing. The zealous man is fervent in spirit, ardent in the pursuit of an object. How ardent should the Christian be who is pressing forward to apprehend that for which he is apprehended in Christ Jesus! The man who feels within himself the consuming force of a great principle is ardent, is fervent in spirit. The Christian should be a man on fire.

The light glows within and irradiates the circle he fills. Let us be more concerned about, being ardent than about showing ourselves ardent. Let the ambition be not to blaze, but to give light and heat; though the blazing man gains the world's applause while the true light-giving man treads the obscure pathway to heaven's immortality.

(c) *By illustrious examples.* We have the examples of Paul, of John, and of Peter. Consuming energy possessed their souls. In the whole range of the world's history there are not found men so wonderfully earnest and fervent. Their intense zeal was such that we declare they were superhumanly endowed. The very reading of their lives stirs to greater fervency of spirit. Jesus left us an example that in all things we should follow His steps. His earthly life was marked by fervency of spirit. It was so great that He could say, "The zeal of thine house hath eaten Me up." Here was intense zeal in the pursuit of God's glory which became a consuming fire. The strong nature of Jesus was being eaten up by His zeal. My little nature is scarcely warmed by the feeble spark of my zeal. This was so strong in Jesus that He forgot to take necessary food. Sublime forgetfulness! Divine memory of divine service producing consuming ardency!

(d) *By the difficulties of the course.* Vigorous plants only can survive severe winters. Vigorous Christians only can survive the rigors of time. Fervency of spirit will be a protection against the withering blasts of earth's winters. There must be fervency of spirit if we are to outlive those unfavorable influences by which we are often surrounded.

(e) *By the blessings on the way and to follow.* Great are the blessings on the way, and yet there are more to follow. Bright are the Christian's privileges on the way, and yet there are brighter to follow. Glad some are the songs which the Christian can sing on the way, and yet there are gladder to follow. Sweet are the viands which the Christian finds

on the way, and yet there are sweeter to follow. Rich are the prospects on the way, and yet there are richer to follow. Dazzling crowns on the way, but a crown of unsullied and imperishable beauty to follow. The thought of present bestowals and of future glory should produce fervency of spirit.

## THE THIRSTY AND THE FOUNTAIN.

By REV. NORMAN MACDONALD [FREE CHURCH OF SCOTLAND], KINCRAIG, INVERNESS-SHIRE, SCOTLAND.

*In the last day, that great day of the feast, Jesus stood and cried, saying. If any man thirst, let him come unto Me, and drink.—John vii. 37.*

THE occasion on which this invitation was given, the ceremony that suggested it, the subject—consider:

I. The thirsty *away from* the Fountain. The unregenerate are "far off" and separate from Christ. Notice:

1. The thirst they experience—spirit thirst. (1) Its character—intense, constant, exhausting. (2) Its cause—separation from God.

2. The cisterns they frequent—the empty tanks of worldly pleasures, business, honors, wealth, self-righteousness.

3. The dissatisfaction they feel—that of soul emptiness, unrest, disappointment, perplexity, despair.

4. The danger they incur—that of perishing forever. They are perishing *now* from the effects of soul thirst.

II. The thirsty *invited* to the Fountain.

1. The Fountain to which they are invited—the Lord Jesus Christ: "Let him come unto Me and drink."

(1) What this Fountain contains—all the benefits of salvation. The fulness of the Spirit, specially referred to in verses 38, 39.

(2) What characterizes its contents—abundance, freshness, suitability, perennialness, changelessness.

2. The invitation addressed to them;

(1) Of what kind—universal, present, unconditional, pressing, etc.

(2) By what messenger—Jesus the Christ; *then in His person; now through His ambassadors.*

(3) By what authority—that of the Father as representing God, absolutely considered.

III. The thirsty *drinking* of the Fountain. Explain :

1. What this drinking represents—the sinner making his own of Christ, and finding in Him true and lasting good.

2. How this drinking is performed—*by faith*, every exercise of which is a realizing of Christ more and more.

3. When this drinking takes place—in regeneration and to all eternity. In heaven faith gives place to sight.

4. What this drinking secures—relief, refreshment, satisfaction, life, etc.

Learns, 1. The necessity to our well-being of the benefits of redemption.

2. The preciousness of Him who is both the Depositary and the Substance of these benefits.

3. The attainableness of true and endless felicity *now*.

4. The folly and danger of wasting our time on sinful pursuits.

## THE PROVINCE AND NECESSITY OF FAITH.

BY REV. J. HOFFMAN BATTEN, ISLAND HEIGHTS, N. J.

*And Jesus, answering, saith unto them, Have faith in God.*—Mark xi. 22.

INTRODUCTION : Faith, in its wide and generic application, the supplement of sense.

I. Faith the primal principle of life :

(A) In business ;

(B) In education ;

(C) In science and philosophy ;

(D) In statesmanship.

II. Faith the distinguishing characteristic of man—the only faculty that lifts him above the other animal creations.

III. Faith the power that enables man to preserve inviolate his integrity. Without faith life is a mere brute struggle for supremacy.

IV. The Christian religion simply carries faith to its ultimate perfection ; for if faith is the fundamental principle of all human life and the highest faculty of man, it must also decide the question of salvation and the future life. Man, therefore, is inconsistent in demanding that God shall be known by reason rather than by faith. "Have faith in God."

## STRIKING THOUGHTS FROM RECENT SERMONS.

THERE are two things which, in a thousand different forms, tempt nations on a large scale, and tempt us individually on a small scale, to that betrayal of truth and that defection from righteousness which even when they spring from self-delusion are a disgrace and source of ultimate ruin. They are, on the one hand, timidity, fear of man, fear of consequence, fear of loss, fear of a gross laugh or a sneering word, fear of the myriad-fold babble and misrepresentations of an unscrupulous and irresponsible press, fear of the false popular opinion of the society in which we live ; on the other hand, desire of gain, desire of ease, desire of wealth, desire of advancement, desire of the smooth, lying praise of worldliness, whose interests we do not thwart, and whose crimes we dare not denounce.

HENRY IV. of France, with his infinitely base saying that "Paris is well worthy of a Mass," behaved as a coward, and helped to ruin himself and to degrade the world, while Anna Vandenoever, the poor servant-girl of Brussels, a few years after, in her resolve to be buried alive rather than succumb to Jesuit falsehood and monkish brutality, acted as a Christian, as a heroine, and as a salt of the earth. Ease seduced the king ; death did not terrify the servant-girl.

WILLIAM LLOYD GARRISON in America formed the intense righteous conviction that slavery is a crime against the indefeasible rights of man ; and instead of any "yes" and "nay," shilly-shallying and steering between Scylla and Charybdis, and "Yes" and "No," instead of any mere paltering with God for gold, for popularity, or for praise, or for anything else, he devoted his whole life to the support of the uncompromising principle—immediate unconditional emancipation. In the moral, as in the spiritual world, there is nothing like whole-heartedness, nothing like thorough, nothing like dogged. At twenty-five he began to publish his newspaper with the sublime pledge, "I will be as harsh as truth, and as uncompromising as justice. On this subject I do not wish to speak or to write with moderation. I will not equivocate, I will not excuse, I will not retreat a single inch, and I will be heard." "Brother," he said to one who remonstrated with him on the heat and severity of his language, "I have need to be all on fire, for I have mountains of ice about me." There was a man, not a manikin, like so many of us ; there was a true Christian, not a Laodicean, like so many of us.

CHARLES GEORGE GORDON, who had delivered an empire in China, and stood at bay for months almost alone against failing hope and coming death at Khartoum, was but the same man who, as a simple officer at Greenwich, had quietly taught the ignorant and borne with the wretched and ministered to the sick and tended the children. Yes, simple layman as he was, he held out, and it is enough, the simple, loving human hand, the hand of man for the outcasts and the depressed. It was not the splendor of intelligence, not the gift of power which made him so great and heroic; it was what each of us might have if we cared for it—the perfect heart which was true to God and true to duty, both great and small. Such men—not weaklings, not waverers such as we are, are the salt of the earth—such men, when they appear in nations, are the up-lifters of nations. Oh, that God would give us such among the commonplace!—*Farrar* (Dan. iii. 18).

In every department of life stones rejected by builders become the head stones of corners. In many households, or example, there are young persons who baffle the discipline of their friends. No persuasion and no force will induce them to apply their minds or to exercise their memories according to the ordinary methods; and their parents, after moving them from school to school, and blaming teacher after teacher, are driven to despair by the discovery that the fault lies in the waywardness or dullness of the pupils. Perhaps they have brooding tastes and lonely habits. They make no friendships among their companions and show no interest in the ordinary amusements of the young. Perhaps they have peculiar tempers and cause infinite trouble in the household, fretting under restraint, behaving sometimes like full-grown men and sometimes like mere children. When the years of life's preliminary are past, their guardians are bewildered. What can they do with them? In what circumstances will they be safe? What occupation, profession, or trade can they follow with any credit or even comfort? They are stones rejected by the builders. And yet frequently such rejected stones become the head stones of the corner. During those years of discomfiture and disappointment unusual gifts and graces are taking shape; rare qualities of heart and brain are developing, and are producing those very eccentricities which cause vexation, so that in after years they bring honor and delight to the builders who dishonored them.

We see the same rule in almost every association of men which has the spirit of life and growth, especially where things sacred are concerned. A man joins a society or a congregation who has peculiar views. He criticizes the old ways of doing things; sometimes he tramples upon people's toes; he is reckoned to be revolutionary, and the builders disallow him, they reject him, they set him naught. But as the years pass he is discovered to be full of energy and of an enterprising spirit; he becomes the most honored and useful member, the head stone of the corner.

Nor is it otherwise when we look at the Church in her wider aspects, as a national and denominational organization. The men who have done most to broaden her outlook and to deepen her foundations have not always—I might say not often—secured the approval of the builders at the beginning of their life-work. On the contrary, they have caused offence by diverging from received opinions, by a blunt or brusque manner of speech, by denouncing what was considered proper, or by propounding plans at which the builders smiled or frowned. If I do not give examples, it is because in our own generation examples are so numerous. There is hardly one of the chief corner-stones of the house of God who has not at first been rejected by the builders.

Passing beyond the Church, we find the same rule in almost every department of our common

life. The poet whose early verses were voted by the critics to be sentimental or obscure becomes the poet laureate. The artist whose pictures were year after year rejected by committees founds a great and living school of art. The musician who was ridiculed in the academies writes the music of the future. The politician who vexed the soul of party whips by inconvenient motions and championed causes which ostracized him from public office, reaches a place from which he guides a nation's destinies. The speaker who was hooted down in his first attempt at speaking becomes the darling orator of his country. And in the ordinary life of society and business, how many stones there are—chief corner stones—which were once rejected. The world is always eating its own words, praising those whom it condemned, crowning with glory the heads which once were crowned with thorns.—*MacEuen*. (Psalm cxviii. 22.)

### THEMES AND TEXTS OF RECENT SERMONS.

1. The First and the Last. "These things saith the first and the last, which was dead and is alive."—Rev. ii. 8. Rev. W. B. Jennings, Newman, Ga.
2. The Grace of Preaching. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."—Eph. iii. 8. John McC. Holmes, D.D., Buffalo, N. Y.
3. Cowardice and Compromise. "But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Dan. iii. 18. Ven. Archdeacon Farrar, D.D., London, Eng.
4. Thankful unto Death. "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me."—Luke xxii. 19. Rev. E. S. Talbot, M.A., Leeds, Eng.
5. The Blunder of the Builders. "The stone which the builders refused is become the head stone of the corner."—Psalm cxviii. 22. Alexander R. MacEuen, D.D., Glasgow, Scot.
6. The Art of Doing Without. "I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need."—Phil. iv. 12. Melville B. Chapman, D.D., Brooklyn, N. Y.
7. The Gaining of Men, or, The Law of Adaptation to Environment in Missionary Enterprise. "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more." etc.—1 Cor. ix. 19-22. Albert J. Lyman, D.D., Worcester, Mass.
8. Metallurgy, Human and Divine. "The refining pot is for silver, and the furnace for gold; but the Lord trieth the hearts." Prov. xvii. 3. William A. Halliday, D.D., Brooklyn, N. Y.
9. The Better Christ. "He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost," etc.—Acts xix. 2-6. Rev. G. E. Hawes, Portland, Ore.

10. The Career of a Fast Young Man. "Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale; for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name; and it is called unto this day, Absalom's place."—2 Sam. xviii. 18. D. J. Burrell, D.D., New York City.
  11. Freedom by the Truth. "Ye shall know the truth, and the truth shall make you free."—John viii. 32. Rev. Walter M. Roger, St. Catharine's, Ontario, Can.
  12. Joy amid Penury. "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord; I will joy in the God of my salvation."—Hab. iii. 17. Rev. H. M. Morey, Ypsilanti, Mich.
  13. The Permanent Witness of God to Man. "God left not himself without witness, in that he did good, and gave as rain from heaven, and fruitful seasons, filling our hearts with food and gladness."—Acts xiv. 17. Rev. Henry Beers, Redwood Falls, Minn.
- Suggestive Themes for Pulpit Treatment.**
1. The Question that Tests Men. ("Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me."—Ex. xxxii. 26.)
  2. Refusal to Test the Divine Fidelity. ("But Ahas said, I will not ask, neither will I tempt the Lord."—Isa. vii. 12.)
  3. The Eternal Basis of Hope. ("Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plentiful redemption."—Psalm cxxx. 7.)
  4. Desire, Delay, Death. ("But his wife looked back from behind him, and she became a pillar of salt."—Gen. xix. 26.)
  5. The Sure Result of Self-Confident Resolutions. ("And all the people answered together and said, All that the Lord hath spoken we will do. . . . And God spake all these words, saying . . . Thou shalt have no other gods before me. . . . And when the people saw that Moses delayed to come down from the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods which shall go before us."—Ex. xix. 8, xx. 1, 3, xxxii. 1.)
  6. The Just Penalty of Perjury. ("Behold, if the witness be a false witness and hath testified falsely against his brother; then shall ye do unto him as he thought to have done unto his brother."—Deut. xix. 18, 19.)
  7. The Rejection of Evidence and the Withdrawal of Opportunity. ("It was necessary that the word of God should first be spoken unto you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles."—Acts xiii. 46.)
  8. The Holy Spirit the Seal of Faith and the Earnest of Hope. ("In whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of his glory."—Eph. i. 13, 14.)
  9. Joy in Self-Sacrifice for the Service of Others. ("Yea, and if I am offered upon the sacrifice and service of your faith, I joy, and rejoice with you all."—Phil. ii. 17, 18.)
  10. The Message of the Heavenly Hope. ("We give thanks to God the Father of our Lord Jesus Christ, . . . because of the hope which is laid up in the heavens, whereof ye heard before in the word of the truth of the Gospel, which is come to you."—Col. i. 3-6.)
  11. The Possibilities of the Insignificant. ("I am small and despised; yet do I not forget thy precepts."—Psalm cxix. 141.)
  12. Contrasted Estimates of Human and Divine Law. ("The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment; notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me."—Jer. xxxv. 14.)
  13. The Only Gospel One of Grace. ("I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; which is not another gospel."—Gal. i. 6, 7.)
  14. The Only Death a Believer Knows. ("For I through the law died unto the law, that I might live unto God. I have been crucified with Christ."—Gal. ii. 20.)

## LIGHT ON SCRIPTURAL TRUTHS FROM RECENT SCIENCE.

BY REV. GEORGE V. REICHEL, A.M., BROCKPORT, N. Y., MEMBER OF THE  
AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

"STRIVING TO APPREHEND."—When the last total eclipse of the sun was being observed from various points in the United States, it will be remembered that many persons made at the time valuable drawings of the rare phenom-

na. Yet every one of these drawings differed from all the other drawings, and in many important particulars were seemingly contradictory; owing, of course, to the fact that every observer had viewed the stages of the eclipse

from a point other than that occupied by every other observer. Still, taken all together, these drawings yielded to science a large amount of new and important data.

So is it with many problems and mysteries in the moral and spiritual realms of life. Our observations and investigations, our attempts at explanations and our solutions may not always agree, even being widely divergent in particulars of paramount importance; yet to the thinking Christian they yield, when taken all together, much new and important truth, by which he is enabled, as the study proceeds, to come into clearer and fuller apprehension of what life is.

**GOD, THE SOURCE OF LIFE, TO WHOM ALL LIFE RETURNS.**—Although lacking one or two points of evidence, the fact has become almost reasonably certain that this earth was originally, with other planets of our solar system, thrown off from the main body of the sun. More than thirty-five of the chemical elements of our earth are, by spectrum analysis, discovered to be native to the sun itself. And further investigations are constantly filling out the line of evidence by which our earth's origin is thus proved. Scientists also assert it to be not improbable that at some remote period the earth will return to its solar source.

So it may be said of the Divine Source of the universe, that all life having originally proceeded from Him, to Him again shall all life at some period return.

**"NOT NOW."**—As every one knows, a portion only of the sun may be viewed at any one time. But as the sun is continually revolving upon its axis, all sides of it may, in the course of time, be observed. Thus, a portion only of the Divine mysteries, only a part of the Divine itself, may be viewed in this present life; but as existence lengthens the swift revolution of time will afford us complete vision.

**JUDGING FROM THE OUTWARD AP-**

**PEARANCE.**—Professor Langley, of Pittsburg, declares he is led to believe, by recent investigation, that while the color of the sun, so to speak, appears to be white, or, more strictly, a golden white, it is in reality blue! He substantiates this declaration by exhibiting a series of photographs, in which this real color of the sun may be seen depicted. Thus may be controverted many a view accepted of a thing when judged alone from the outward appearance, a closer and more thorough investigation amply demonstrating its superficiality.

**"HE CALLETH THEM ALL BY NAME."**

—On one or two recent occasions certain well-known astronomers, notably among them Lewis Swift, of Rochester, have declared that they saw an intra-mercurial planet—that is, a planet existing somewhere between Mercury and the sun. It is stated that it is a planet of about the fifth magnitude. Hitherto has it been assumed that Mercury was the nearest to the sun. But whatever the existence of this new planet may signify to the astronomer, it furnishes only another fact from the realm of nature to prove the wonders of God's power, by which He calleth all the stars and the planets by name. Though unknown to us until now, He hath ever known this mysterious and elusive inhabitant of our solar system. So, doubtless, many whom we know not, and, perhaps, whom we will in this life never know at all, are nevertheless known to Him, and are, perchance, nearer to Him than we perceive.

**THE REALITY OF THE UNSEEN.**—Professor Mendenhall, a noted scientist, speaking recently upon the "Relation of Scientific Men to the General Public," referred to the obligations the public were under to those men of science who had created the many and modern appliances of electricity: "With that which was but a spark two hundred years ago the whole world is now aflame. Time and space are practically annihilated; night is turned into day;

social life is practically revolutionized; and scores of things which only a few years ago would have been pronounced impossible are being accomplished daily. Many millions of dollars capital and many thousands of men are engaged in the development of this agent, so purely a creation of science that the Supreme Court of the land has already decided that it has no material existence." As electricity through science, so does spiritual power through the realm of a daily practical Christianity exert a force, an influence whose value to man merely as a developing agent cannot be satisfactorily estimated. Yet we might say, and say it easily, that spiritual power, exhibited as in faith, for example, "has no material existence." More than this, and in infinitely higher sense also, we can say of this "immaterial" spiritual power that it has "practically annihilated time and space;" "turned the night" of sin and degradation "into day;" "practically revolutionized our social life" everywhere, and "accomplished scores" of other important results equally vast too numerous to mention.

COMING TO A KNOWLEDGE OF THE TRUTH.—It seems singular that while the principles of mathematics and astronomy are being constantly applied to the study of the earth as a unit, the same study has not been more generally encouraged upon the principles of molecular physics and chemistry. In a recent address delivered at Indianapolis, Mr. Cleveland Abbe, of the United States Signal Service, made a strong plea that such study upon the basis of the principles neglected become a part of regular scientific research. He showed that through this study so based and so directed we would come to a readier and more speedy comprehension of "the entire phenomena of the earth's crust," thus enlarging the field of physical geography. Again, by such study, "the interior of the earth as related to heat and contraction," the nature of "earthquakes, as

shown in faulting and mountain-forming," "gravitation and its variations," beside other equally important matters, would all be opened to a more intelligent and practical understanding for the direct purpose of utilizing the knowledge so gained. "America has no institution," says Mr. Abbe, "for the larger and profounder secrets of the globe. We should 'go into the land and possess it,' so that year by year we may come nearer to eternal truth." And he might well have added, "So only will eternal truth reveal itself to him alone who patiently labors in unremitting study and investigation." We come to the "greater knowledge" only as we continue to "inquire" before the Lord.

"DIVERSITIES IN GIFTS, MINISTRATIONS, AND OPERATIONS."—It has been a nice question in chemistry for a long time why it was that certain substances, having the same chemical constitution, frequently exhibit such varying physical properties. An explanation, somewhat technical, given by Robert E. Warder, of Howard University, is substantially to the effect that each atom of these substances will under varying conditions form a bond of union with the bonds of another atom, thus exhibiting a molecule of quite different properties. Pure carbon was shown, by way of example, to frequently exhibit quite different forms with different properties. So mankind the world over is, generally speaking, constituted essentially the same, yet exhibits an ever-varying, confusing array of "physical properties," so to speak. The "properties" of moral and spiritual nature, likewise, are often as confusing as they are various. Thus manners, modes, customs, styles of character, currents of habit, and the like, each and all are not only distinctive, but widely different, the conditions of life produced severally by them oftentimes apparently contradictory to each other. Yet all this difference, this distinctiveness, this evident contradiction,



may be accounted for not only by positive principles which govern, but also by the wonderful truth contained in 1 Cor. xii. 4-11 (read the passage as it stands in the Revised Version), which relates to the "diversities of gifts, ministrations, and operations" in and through man by God's holy Spirit.

"HIS WORD FIXED IN HEAVEN."—The great problem in the construction of large lighthouses upon high and necessarily exposed points is, how best to prevent oscillation or swaying of the structure in times of prevailing wind or storm. It may be readily perceived that any variation, however slight, in the direction of the rays of light from the lamps when the lighthouse is in use, as at night, would make very material difference to the mariner far out at sea. Ships guiding their course in the path of the lighthouse beams would be very liable to be thrust from the line of safety altogether, and thus there would be created the danger of serious disaster, if indeed not actually causing loss to life and property.

But no such danger confronts the Christian mariner out upon life's sea, for God's guiding light, the lighthouse of the Scriptures, is "*fixed in heaven.*"

"THE NATIONS NO MORE IN DARKNESS."—It is of interest to note how steadily has grown the efficiency of the lighthouse system as now established throughout the coast-lines of the world.

As every one knows, wood was the first material used for illuminating purposes. Then came an improvement in this by the substitution of coal. Later, candles were used. Then followed the introduction of oil, with argand burner and glass chimney, which marked an era in lighthouse illumination. This, however, was again improved upon by the employment in some lighthouses of gas. To-day, however, the use of electricity acting upon carbon points would appear to mark an ultimate triumph.

So has it been with the growth of the Gospel's efficiency. At the first, its light was comparatively dim and uncer-

tain. But the Spirit of God labored, until to-day, by means of a progress as rapid as it has been wonderful, the full blaze and glory of Gospel light illumines the mariner's dark night upon life's tempestuous waters.

THE COMMON PEOPLE HEARD HIM GLADLY.—Persons viewing an illuminated lighthouse from some point at sea do not generally stop to observe how directly the rays of light fall upon their sight. They do not know that this fact is due to the manner in which the reflectors behind the lamps of the lighthouse are always carefully arranged, and by which the rays of the lamp-flame are caused to come to the level of the horizon. The truth is that this arrangement of reflectors is comparatively a recent one, the earlier methods of reflection allowing the rays to stream straight out into the night at an angle far above the horizon's level, so putting the light thus given up and away from where it was really required. The practical benefit secured by this simple modern device is obvious. Just so must the light of the Gospel be sent to the level of man's horizon if he is to enjoy a full reception of its benefit. This may explain, in part at least, why Jesus' teaching was so effective with the masses in His day, because He brought the truth to their level, precisely where all men need to have it brought.

ONE PRACTICAL BENEFIT OF ORGANIC CHURCH UNION.—Those who favor organic church union may see in the following the suggestion of at least one very practical benefit to be derived from such union.

John E. Branner, Director of the Geological Survey of Arkansas, speaking of the "Relation to each other of State and National Surveys," says: "Geologic research should be under the direction of the leading investigators, and by them so conducted as to be of the greatest utility to the largest number. When a piece of work was done by one it would be done for all, and

duplication by State surveys and by individuals and the consequent waste of energy, time, and money would cease."

That this is an important and practical consideration in geologic research is obvious; and the question is raised, whether some economy of energy, time, and money is not likewise essential to the interest of the Church at large, with its multiform methods and multiplied and oftentimes conflicting organization. Would not organic church union, if it were possible as such, cause a cessation of what may be termed, in the language of Mr. Branner, a "duplication" of methods and of work now recognized as altogether superfluous. Centred and controlled upon a basis of organic church union, the work of enlarging the kingdom would proceed with less friction and with a judicious expenditure of the Church's "energy, time, and money."

**PEACE AMONG THE NATIONS.**—The necessity for peace among the nations is emphasized in nothing so clearly as the present astounding progress of mechanical science in the interesting and popular department of naval construction.

Captain Noble, of the British Navy, said recently at a scientific gathering: "Were two vessels of war to meet, the one armed with her ancient armament, the other with modern guns, it would be vain for the former to close. She would be annihilated long before she approached sufficiently near her antagonist to permit her guns to be used with any effect. Thus, the old ship *Victory*, carrying as her heaviest shot a ball weighing but sixty-eight pounds, would be no match for the modern battle-ship *Victoria*, whose heaviest shot weighs eighteen hundred pounds. Seaman-ship will, I fear, in future naval battles no longer play the conspicuous part it has in times past. The weather-gauge will belong not to the ablest sailor, but to the best engineer and the fastest vessel."

"AND KNOWLEDGE SHALL BE IN-

CREASED" (Dan. xii. 4).—"Speculation is rife as to the coming man," says Dr. George L. Goodale, and illustrates somewhat his own view by examples of the useful plants, exhibiting the possibilities of economic botany, the benefits of which the coming man will fully enjoy. "Thus, the cereal grains will probably produce better varieties for milling. New vegetables from Japan will doubtless be imported, and some of the every-day varieties of this country will be vastly improved." Dr. Goodale also asserts that the fruits of the future will ultimately be produced seedless, just as the pineapple and the banana may now be said to be. He expects also that blackberries, raspberries, and strawberries will become seedless, and that even plums, cherries, and peaches will be devoid of stones. He makes further predictions, equally remarkable, concerning various kinds of wood of the finer sort. So the future fashion in florist's plants will be of almost another order, flowering branches and dwarfed plants prevailing." Although in this single department of science the predictions of future achievements are wonderful enough, we are yet to reflect that knowledge in every department of human thought and effort shall increase yet more and more.

**THE BETTER QUALITIES OF THE SINFUL HEART.**—By the proper and skilful application of the means of grace the heart of the worst sinner, black in sin, and apparently incapable of much useful development beyond itself, may after all disclose many valuable and even rare qualities.

Light, heat, motion, and even fragrance and color are, according to Professor T. Rupert Jones, of England, obtainable from coal.

THE world which produces Him is not a world without a meaning; it is a world in which good goes forth conquering and to conquer; it is a world with a purpose of love.—*Talbot*.

## HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

## The Marginal Commentary.

## MARGINAL NOTES ON GENESIS.

"And God said, Let us make man in our image, after our likeness: and let them have dominion," etc.—l. 26-31.

NOTE here: 1. *The consultation in the Godhead*, which marks no other creative act, and indicates a new epoch in creation.

2. The first hint of the Trinity, a plural noun, *Elohim*, with a singular verb.

3. Compare the Hebrew words translated "make," "created," and "formed" (l. 26, 27, il. 7), each different, and yet all together giving a complete idea of creation.

4. The peculiarity of man in the "image," after the "likeness" of God. That image and likeness is manifold. It consists of independence, intelligence, conscience, spirituality, reason, volition. Whatever resemblances exist between man and lower animals, we cannot but observe great dissimilarities. Instinct is fully developed at the outset, and incapable of essential improvement. The bird and beaver and bee have never improved upon the first nests, dams, cells. Man's capacity of improvement has no assignable limits. In man conscience seems to be a native faculty; in animals any moral sense seems the result of education, and mostly of the remembrances of former rebukes and corrections. Man is the only animal capable of proper dominion. With other animals mastery is that of brute force; with man, of brain force and capacity to command.

5. Note also that the *image*, however marred, remains in man, but the *likeness* is lost by sin and to be recovered only by grace.

6. Man is essentially double. The term embraces male and female as necessary to perfect humanity. Compare the closing statement of verse 27:

"Male and female created He *them*," where "them" is the term apposite to "man" and "him." As the flint and crown glass make the complete achromatic lens, so man and woman together constitute the complete human being. (Compare il. 18.)

7. Dominion was given man over the whole creation, material and animal. Creation becomes responsible to man, and man to God. Adam in innocence was constituted prince of this world, and Satan in the temptation took his sceptre and held it until it was recovered by the Second Adam.

8. Only vegetable diet seems to have been sanctioned until after the flood, when flesh was added (lx. 3). It is supposed that previous to the great cataclysm of the Deluge the vegetation, being much more luxuriant, nutritious and abundant, was sufficient for all man's wants, but after the flood became more scarce and unsuitable.

31. "*And God saw every thing that He had made, and, behold, it was very good.*" A comprehensive statement. Good for the purpose for which created. Both Hebrew word and Greek equivalent (*καλος*) imply beauty and utility combined.

Probably there should be here no chapter division, for the narrative proceeds without interruption, and a paragraph division is all that is needful. Creation as a *progressive* work comes to a halt, but as a *preservative* work never ceases, for preservation is a continued, continuous creation.

"*And on the seventh day God ended His work which He had made; and He rested on the seventh day,*" etc.—il. 2.

Here we have the first of two institutions that are found in a sinless Eden: the Sabbath and marriage—the two surviving relics of man's unfallen state, and the nearest anticipation of a future paradise. The Sabbath rest represents the perfect repose of the soul in God;

the institution of marriage, the perfect affinity and companionship of being, through holy love. Too great significance cannot be given to this double feature of Edenic life.

3. "*And God blessed the seventh day, and sanctified it.*" Here is the original institution of the *Sabbath rest*; the essential principle of which is the setting apart of *one seventh* of our time, rather than any particular *day* of the seven. Whether it be the first or seventh would seem quite immaterial, especially as it is not possible to observe the same exact period, at all places on the earth's surface.

As the Sabbath was instituted before sin entered into the world, it cannot depend upon any law, Mosaic or Christian; nor can it be owing to man's sin, since it antedated the fall. And doubtless God saw it to be needful for man's highest good, even in his best estate. Upon this original septenary division of time all the sacred, if not secular history of man seems based and built up. As Christ says, it was made for man, who is superior to all institutions.

4. It is obvious, from the use of the word "*day*" here, that the word covers more than twenty-four hours, since here it includes the whole creative week—

"*And the Lord God formed man of the dust,*" etc., 7-9. This is a repetition and expansion of the account previously given, a new anthropological record of man's creation. Man's body was formed of the dust of the ground, as modern science proves, for the elements of the earth and human body are identical.

"*And breathed into his nostrils the breath of lives*" (plural). Man's life is here attributed to a direct creative act. His life is manifold—animal, intellectual, moral, and spiritual. (Compare 1 Thess. v. 23.)

Sir William Hamilton said: "Nothing on earth is great but man, and nothing in man is great but his soul."

"Man *becomes* a living soul." The soul is the man. It is not proper to

say, "man *has* a soul;" he *is* a soul and has a body.

8. "*The Lord God planted a garden eastward in Eden.*" Eden means *pleasure*; it was the place of man's abode, employment, enjoyment, and testing. The two trees are the main features here referred to. The tree of life was a sacramental tree, probably having no inherent power to give life, but being a sign of covenant privilege; and while man partook of it, it was God's pledge to him of continued favor. In like manner, the tree of knowledge of good and evil may have been so called because the single restriction of God surrounded it; and to eat of it implied knowledge of evil as well as good. Man had a conscience before sin, and must have had a moral sense of both good and evil; but only after sin did he have *experimental* knowledge of evil.

15. "*The Lord God . . . put the man into the garden of Eden to dress it and to keep it.*"

Even holy manhood needed employment. Activity is a condition of all true life; and it is noticeable that the first employment was agricultural or horticultural. Perhaps to this day no work is more healthy, agreeable, safe, and conducive to general wellbeing. There is less fluctuation in the uniformity of prosperity, less temptation to wild schemes of speculation, less risk of rapid enrichment, in farming than in any other work or trade. The industrious, frugal tiller of the soil is the most likely to get a reward for his toil. Sand-banks seldom suspend payment, and plants and trees are the most trustworthy and best yielding investments. A well-regulated farming community is usually a law-abiding community, with good average health, a competency, and a high moral character.

17. "*In the day that thou eatest thereof thou shalt surely die.*" Literally, "dying thou shalt die." Man had a manifold life, and in sinning he suffered a manifold death. In the day and hour

of eating he died; to dispute God's truth because he did not instantly fall dead, is shallow literalism. Death means more than dissolution. It means decay, deterioration, degeneracy, depravity. "To be carnally-minded is death." Man died, for in his body mortality was at once implanted; he died intellectually, for his mind became corrupted by vain imaginations; he died morally, for his heart and conscience became darkened and alien from God; he died spiritually, for the very observatory of his being became a death-chamber. He showed his death by his sense of guilt, loss of spiritual sympathy with God, and his instinctive shrinking from God's approach (iii. 8).

And so we come to the *first sin*. Its guilt, its shame, its death, we cannot understand now, for sin itself beclouds our vision.

But sin means everything that is worst in character, conduct, destiny. Hell is a bad heart. Heaven is, in the nature of things, impossible to an unregenerate soul, for a sinner has all the elements of hell in his own nature. Heaven's gates are always open, but no one would enter without an affinity with its joys. Hence it is a law of man's nature, that except he be born again he cannot enter the kingdom of God.

Affinity determines associations and capacity to enjoy what is good and holy. Judas went to his own place, and so every soul goes at death where he belongs by virtue of conscious adaptation.

18. "*It is not good for the man that he should be alone; I will make him an help, meet for him.*"

*The first marriage.* This, with the Sabbath, is the twin relic of a sinless Eden, and the most perfect gift of God to man. Could it have been kept pure and perfect as at its institution, how nearly would heaven be realized on earth!

Literally, "I will make him one over against him"—a counterpart. Apposition is implied, correspondence. Each

is the equal and complement of the other. There can be no comparison which implies an inferiority in either, for each has what the other lacks and lacks what the other has. The distinction of sex runs through intellect and heart and sensibilities. The man and woman are differently constituted and organized; but the two together make up the symmetrical humanity, as ball and socket make the perfect joint. Each is a half hinge, a hemisphere, needing the other. Woman has her sphere, but it is not man's; for his work she is as inadapted as he for hers. Nothing that essentially unsexes either can be normal.

1. Marriage is a Divine institution, not human invention.

2. Originated in Eden, and hence not a suggestion of man's fallen estate.

3. Monogamy its only normal condition—one man and one woman joined.

4. The most intimate union, meant to be indissoluble save by death.

5. Typically represented in the locality whence the woman was taken, from the side next the vital organs; not from head, hand, foot, but from the bony structure encompassing and guarding the vital organs.

6. The symbol of Christ and the Church. Literally, Christ's side was pierced just where the rib was taken from man; and from this wound the blood and water flowed which are the double symbol of the atoning work of Christ and the cleansing work of the Spirit, on which the Church's existence and perpetuity are based.

Note: The name "*Jehovah God*," used eleven times in chapter ii. Elohim seems to be the name of God as Creator; Jehovah as God of Covenant and Redemption.

As to the *relics of the image* and likeness of God in man, like Milton's Satan, the angel is apparent in the grandeur of the ruin.

1. *Intellectual nature.* Consciousness of God; belief in incarnation, worship, immortality, accountability; curiosity,

love of beauty, desire for improvement, common sense, inventive power.

2. *Emotional nature.* Natural affection, gratitude, sympathy, love of the noble, admiration for purity, capacity for self-sacrifice.

3. *Ethical nature.* Sense of the right, of the true, impulse to duty, instinct of moral responsibility, guilt and shame, and ineradicable attraction toward virtue. (Compare Col. iii. 10; Eccles. vii. 29; Eph. iv. 24.)

The *image of God* in man may be philosophically defined as mainly consisting in rational intelligence, self-determination, and positive moral character. When unselfish love obtains supremacy man comes nearest to a restoration of the lost image.

The true *position of animals* in the creative scale has been the study of philosophers from the beginning. The limits set by their nature upon their development by education are very marked and manifest. Man has a freedom peculiar to himself and an independence of progress. Animals depend for advancement upon training; man trains himself. Man has the only faculty of speech worthy the name, and is the only laughing or weeping animal, evidently possessing a higher order of sensibility and emotional capacity.

Man's *dominion* consists partly in this essential superiority and supremacy by reason and right of nature; hence his power to tame (James iii. 7); his right to use animals for service, recreation, and even food, and his actual keeping under control the whole animal creation.

*Marital fruitfulness* is directly enjoined as condition of dominion (i. 28). The multiplication of the human race is necessary to the subjection of the animal creation. A deeper truth is taught—the intelligent, industrious, and moral classes must multiply, otherwise how shall the ignorant, the idle, the immoral classes be kept under and prevented from dominating society? Some nations of Europe are actually dropping out of history from the excess of deaths over births. And in some parts of our

own land the more degraded elements are prevailing from their greater fertility in offspring. The crude foreign population average  $5\frac{1}{2}$  children to a family; the best class of the community average but  $1\frac{1}{4}$  to a family!

Marriage has great importance in the Divine economy. It is the root of the family, and the family is the germ of both Church and State. And the remarkable fact is that from the first the *family*, and not the *individual*, is the unit in *Scripture*. Families stand or fall together. Noah's family was saved, Achan's cursed for the father's sake. What stress God lays on the household in His economy!

Marriage, rather than single life, represents, therefore, the *normal state*. Not only without it would the human race soon die out, but in a life alone there is a tendency to misanthropy, selfishness, a drift toward barbarism. Compare Alexander Selkirk on the island of Juan Fernandez. He lost even speech and sank to the level almost of a beast.

Man is incomplete without woman, socially incomplete. She is his converse, counterpart, apposite—though not opposite—to him, his other self. Man was not socially perfect until woman was taken out of him to be given back to him. As Milton represents it, when the beasts were brought before Adam, he saw them all mated, and felt his need of a mate.

In every true man and woman is a conscious craving for companionship and a need of help in the bodily, social, intellectual, spiritual natures, which a true marriage most nearly supplies.

The idea of *womanly subordination* is undoubtedly scriptural (see 1 Tim. ii. 11-16), but it has been pressed to an extreme. Officially man is the head of the household, and headship means capacity to lead. But his rule is to be that of love, not of brute force or despotic will. And if woman is inferior to him in some things, she is manifestly superior in others. If she has not his aggressive activity, her passive virtues

are finer and more developed. If he has more intellectual inventiveness, she has a stronger emotional and affectionate nature and instinctive self-sacrifice. Their standards of beauty differ; but who shall say that either type of beauty is essentially and absolutely superior? We cannot but feel that an intellectual woman like Margaret Fuller is unnatural, but we have no such feeling about a man in whom intellect predominates as in Aristotle or Newton.

A true woman is happier in wifely dependence on her husband, and to a true man naturally surrenders the headship without any sense of degradation.

How far marriage has fallen from its ideal original may be seen from the terms used in the first record. "*One flesh*"—essential unity and higher wholeness of husband and wife. "For this cause shall a man leave father and mother and cleave to his wife." Even filial relation is lost in the marital. Love is the grand requisite and condition of marriage; without this it is but legalized unchastity. Brute passion, ambition, convenience, social rank cannot make

the twain one flesh nor secure mutual love and harmony. Mutual freedom of choice is essential to ideal marriage, else it cannot be normal.

God took woman *out of man*, not out of the earth nor the inferior creatures, but from man, for nearness, dearness, and substantial equality.

Woman's position is obviously subordinate, for he comprehends her, not she him; her creation was secondary, and out of man, not man out of woman; she took from him her being and even name—wo-man, or womb-man; she was created for him, not he for her. (See 1 Cor. xi. 8, 9; 1 Tim. ii. 13.) This relation is shown in other tongues—*isha-ish, vira vir*, maness, etc.

From the time of marriage the *marital* tie is supreme. To the wife is owed the first duty, in maintenance, deference, community of interest, intimacy of fellowship; the erection of a new household, with family religion, prayer, training; the maintenance of parental authority, household unity, the development of a little CHURCH IN THE HOUSE!

## THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

FEB. 4-10.—GOD IN THE DAILY DUTY.—1 Tim. i. 1.

"Paul, an apostle of Jesus Christ by the commandant of God." Apostle means delegate; a messenger; one sent with orders. As to special function, the word is limited to the twelve appointed apostles by our Lord. The Apostle Peter tells us what was necessary to constitute an apostle in this highest and specialized sense (Acts i. 21, 22). Into this select company Paul was inducted because he could bear witness to the fact of the risen and glorified Redeemer as He flashed upon him on the road to Damascus. In this highest sense, of actual witnesser of the fact of the resurrection, there can be no successors of

the apostles. But in the lower sense of messenger, delegate, one going under orders, Christians now may be apostles. In this lower sense other than the twelve are sometimes called apostles in the Scripture—e.g., Barnabas (Acts xiv. 14). Paul was apostle in the highest sense of witnesser of the resurrection and authoritative founder of the Church.

He was such an apostle by the commandment of God. *Commandment*—a strong word; it means injunction, mandate. Paul was apostle, and he took up the duties of his apostolate because a Divine mandate was laid upon him. That is to say, Paul was conscious of the pressure and stringency of a Divine command in his distinctive and daily

duty. In the most real of senses God was in his daily duty.

Consider what this recognition of God in his daily duty did for Paul.

(a) *It gave his life stability.* There are floating islands in the sea; but these are only masses of shifting seaweed upon which nothing great and strong can grow. It is only the anchored island, like a coral island, building itself up from the sea bottom, which at last can become the home of the waving palm and the place of human habitation. It is the anchored island which is the useful one, and it is useful because anchored.

This consciousness of God in the daily duty has always made men strong and stable in their living—*e.g.*, Elijah (1 Kings xvii. 1; Jer. i. 1, etc.). The Puritans, setting out from Southampton, and fronting the stormy Atlantic and the unknown perils of a new continent, because of this consciousness of God could say, "It is not with us as with men, whom small things can discourage." General Gordon, amid the awful dangers crowding round his last days, because of this consciousness of God in the things to which his hands were set, could write, in his last letter to his sister, "I am quite happy, thank God;" and, like Lawrence, "I have tried to do my duty."

(b) Also, this consciousness of God in the daily duty saved the life of Paul from *distraction*. His was not a life dissipated amid many ends.

(c) Also, this consciousness of God in the daily duty gave *wholeness* to the life of the apostle. It bound the multitudinous particulars of it into a majestic unity. Think how many things Paul was—tent-maker, traveller, preacher, collector of funds, writer, prisoner. And yet, in all and through all, doing the daily duty of apostle at which God had put him.

Yes, this is what the consciousness of God in the daily duty will do for a man; it will make his life stable, undistracted, focussed to an end, and so whole.

Consider how this command of God as to his daily duty was made known to Paul.

(a) It was made known to him *dispositionally* (Gal. i. 15, 16).

(b) It was made known to him *providentially* (Acts xiii. 1-3).

(c) It was made known to him by *consciousness*. This you find everywhere throughout his epistles (Rom. i. 1; 1 Cor. i. 1; 2 Cor. i. 1; Gal. i. 1; Eph. i. 1; 1 Tim. i. 1).

And now here comes a very important and practical question: How may I get consciousness of a Divine command in my daily duty? Why, very much in the same way that Paul did, I think.

(a) You may get consciousness of the Divine command in the daily duty *dispositionally*. The sort of duty toward which you seem naturally and spontaneously to run out—what better evidence of Divine call to that sort of duty can there be? There is real Divine call toward other things than simply to the ministry or to work distinctively religious. Aholiab was divinely called to work in brass and iron, etc. Here is a hint for parents. If a child discovers special bent, that is God's call in that direction. Train the child along that bent. Do not attempt to train him athwart it. That is real disobedience to God.

(b) Also, we may get consciousness of the Divine command in the daily duty *providentially*. Believe in and dare to trust Providence opening the way for you thus and shutting the way elsewhere.

(c) Also, we may get consciousness of the Divine command in the daily duty by the feeling of the *ought* in it. Believe in the inner monition of the Holy Spirit, and dare to follow His guidance. But here is the perpetual test, that we really feel the ought in this duty and in that, because we immediately seek to obey the ought in the best and wisest way possible. Many people say, "I think I ought," and then do nothing. And a man may feel this



ought toward other duty than that which we call distinctively religious.

(d) Also, will you remember that the *relations in which you stand* are the fertile mothers of your duties, and that these duties, springing out of your relations, speak to you as with the very voice of God Himself—*e.g.*, the duties springing out of your relations to your home, church, business, neighborhoodship, citizenship, etc.

\* No man is born into the world, whose work is not born with him. There is always work And tool to work withal, for those who will ; And blessed are the horny hands of toil. The busy world shoves angrily aside The man who stands with arms akimbo set, Until occasion tells him what to do ; And he who waits to have his task marked out Shall die, and leave his errand unfulfilled."

#### FEB. 11-17.—HEART FEVERS AND THEIR CURE.—1 Tim. i. 2.

There is such a thing as what one has called "heart-fever." This is what I mean : She was a house mother, with many little children clinging to her ; with the housekeeping altogether on her hands ; in circumstances too straitened for hired help ; with ten thousand duties calling with many voices and in varying keys. This morning it had gone hardly with her. It seemed as though her duties had tumbled in upon her like a kind of chaos. She had been pestered, flurried, worried. The breakfast would not get right that her husband might get off early to his work ; the children had been unusually noisy and demanding, and jostling each other as they were making ready for their school. It was one of those mornings, gray and chill, which sometimes break in upon the sky inside the home as well as upon the horizon beyond the home.

And she had not been peaceful through it all and cool and steady. She had been irritated, petulant, quick with sharp speech to husband and to children—in a word, she had been heart feverish ; poor woman, assailed so, you could hardly blame her.

But she was a Christian, and knew that hers was neither the Christian mood nor action.

At last things finished themselves—breakfast done, husband gone, children at school, and there was a moment of quiet. She was utterly discouraged. She felt that she had sadly failed. She had been feverishly stirred up toward others. Now, when she came to think about it, she was feverishly stirred up against herself. She opened her Bible to the story of the Master's healing the house matron in Capernaum—Peter's wife's mother, restless and burning with malarial fever. And this was what she came to : "He touched her hand, and the fever left her ; and she arose and ministered unto them." "Ah," said she, "if I could have had that touch before I began my morning's work, the fever would have left me, and I should have been prepared to minister sweetly and peacefully to my family."

Yes, there is such a thing as a heart fever. We are restless and flurried and burning inside. A cool and quiet peace has left us.

There are many causes for such heart fevers—causes as various as our human lives. An unlooked-for crowd of duties ; some sudden slump of plans you had laid carefully, which you thought were fixed and finished, like a bridge well built across a stream and ready for traffic ; fears which will haunt ; disciplines that will come ; sorrows that will darken ; discontents that do haraas ; envies that will burn—a thousand things like these, which every heart sooner or later knows of.

And the results of heart-fever ? One result is, it *prevents the best ministry and service*. "I am always nervous until I get the knife in my hand," a great surgeon said to me. But it was precisely the fact that when he had seized the knife he was no longer nervous ; that then he was cool and steady in his heart, and so cool and steady in his hand that made him so splendid a surgeon.

Well, this is but illustration. Everywhere heart-fever prevents the best

ministry—for the self, for others ; God-ward, manward.

Our Scripture is Paul's prayer for and benediction upon Timothy. And such a prayer and benediction were specially necessary for Timothy. In a sense we idealize too much the characters who figure in our Bibles. Timothy was naturally and dispositionally subject to heart-fever. He was not one of these strong, self-asserting, naturally cool natures. He was by no means a *born* pioneer. He was shrinking, dependent, unself-asserting in the dispositional make of him. And he was in a place of exceptional difficulty—in Ephesus, amid flaunting idolatry and superstition, in a place drenched with licentiousness, amid turbulent Christians ; and he was away from Paul. He was in just the place to be smitten with heart-fever, and so to fail in the best ministry and highest service.

And our Scripture gives the cure for heart-fever—peace. The meaning of the word is significant. The Greek root means "to join ;" and our English word "peace" is from an Anglo-Saxon word which also means "to join." That is to say, war has ceased ; there are no longer contending parties ; things are joined. Analyze this peace a little.

(a) It is peace with God.

(b) It is peace with one's self.

(c) It is peace with one's surroundings. It is

"A peace which suffers and is strong,  
Trusts where it cannot see ;  
Deems not the trial-way too long,  
But leaves the end with Thee."

Yes, peace—the joining of things in the soul and with outward things and with God—is the cure for heart-fever.

How can we get it ? Not by strain and struggle ; not directly, but indirectly.

Look at our Scripture again that we may learn how we may gain this cure for heart-fever.

(A) By remembering the *grace* of God. Grace is benignity, favor. Our religion does not start first in us toward God, it starts first in God toward us.

(B) By remembering the *mercy* of God. Mercy is the Divine sympathetic compassion.

(C) By remembering through whom this grace and mercy are ministered—from God, *our Father*, and Jesus Christ, *our Lord* ; the grace and the mercy disclosing themselves and illustrated in and brought close to us in the incarnate God, Jesus Christ.

I am very sure that when heart-fevers burn and agitate, if we will but remember that our Father, God, is grace and mercy, and that these are brought to us in Jesus Christ, and then will hold ourselves a little in the vision of Jesus Christ, peace will come, and so our heart-fever shall find its cure.

FEB. 18-24.—MASKING.—Prov. xiv. 12.

There is a singular method among the lower animals, at once for purposes of defence and for the swift and easy seizing of their prey, which scientists call "masking"—that is to say, the creature does not appear in its plain and proper self, but in a masked and disguised self. Here, for instance, is the salt-water crab, down there in his realm quite a fierce and voracious and predatory fellow. But in some places the crab refuses to stand out in his array of grinding jaws and strong and seizing nippers. He secretes himself. He covers himself with sponge or seaweed. An observer in Plymouth, England, describes how he has seen a crab seize a mass of seaweed, tear off a piece, chew the end in his mouth, and then rub it on his head and legs until it is caught and held by the curved hairs. The seaweed grows swiftly, and pretty soon what looks only like a perfectly harmless bundle of seaweed is really a savage and armed and perpetually hungry crab. So the crab protects himself from the enemies which prey on him, they passing him by as nothing better than a mass of seaweed, and so also, covering his fierce appearance, he has readier chance of seizing the creatures

he feeds on as they heedlessly swim about what they take to be only a harmless mass of vegetation.

There is what is called the angler fish. I think he lives only in tropic waters. I have seen specimens in cabinets. In his proper self he is a decidedly terrifying object. His mouth is enormous, and, if I remember rightly, ridged with teeth; and he has a great array of the sharpest fins. And no small fish would be apt to come anywhere near him did he swim out in plain vision. But the angler fish masks himself. He buries himself carefully in the weeds of the bottom, hides especially his frightful mouth, and then he sets himself at fishing. From his upper jaw one or two thin processes start out, and toward the end they grow limber and curve over just as a line does from a flexible fishing-rod, and at the end there is a little mass of flesh, looking for all the world like a worm or some other small sea creature. It is a veritable bait. And with the whole of him lying there concealed in the weeds, except just this strange rod and line and bait of his, the angler fish keeps this bulge and bit of flesh which goes for bait quietly and skilfully moving, and some little fish swimming along sees it and goes for it, and then the angler fish, dashing aside the masking weeds, goes for the little fish with his great mouth, and—that is the end of the little fish.

Down in the lower realm of things there is a great deal of masking. And the fact our Scripture brings out is that in the realm where men and women live and act there is a great deal of masking too.

(4) Here is a masked path which young feet are very apt to turn into—the path of the notion that, in the struggle of life, *natural abilities can take the place of diligence.*

“If thou canst plan a noble deed,  
And never flag till it succeed.”

And multitudes of young people do plan a noble deed. They do have real sense and recognition of the value and

possibilities of their lives. They build castles in the air, etc. Pity the young man or woman who does not. But when it comes to the strife and the sometimes bleeding heart and the contention with obstacles to make the planned deed actual, then how many young people turn aside into the masked path that they are naturally somewhat bright and smart, and that while strong struggle may be necessary to others not as bright naturally as they are, their simply undeveloped natural powers will bring them to easier victory.

(B) And then sometimes young people take up with the masked notion that some *one faculty*, which may be adapted to a certain sort of endeavor and *the use of which is naturally easy* to them, may be used in another direction of endeavor for which it is not adapted, which easy use may take the place of the diligent culture of the needed but more latent faculty. This is the masked path for multitudes of young people in our schools and colleges. They will study along lines easy for them; they will shirk study in directions less easy, and foolishly imagine that because they are able in this direction they do not need to seek ability in that. But when life tests them and they find themselves sadly weak on the sides where they have refused a cultivating diligence, they will surely wake up to the fact that they have allowed themselves to be befooled into a masked path.

(C) Another masked way is the notion that you can cherish a friendship which is all the time consciously lowering you, and yourself not be injured by it. No. The soul is subdued to what it works in, like the dyer's hand.

(D) Another very usual masked path into which our feet are apt to turn is that there is no special risk, *to ourselves*, in dalliance with a bad habit.

(E) Another very usual masked path into which men are so apt to turn their feet is, that *they can be careless about religious verities.* But carelessness about religious verities does not change the verities. Except as you welcome them

and adjust yourself to them they must work their doom against you. The rocks which the mists hide from the ship will yet wreck the ship. Your mist of carelessness will not change the awful facts of sin and destiny. How true it is, and in how many directions, "there is a way which *seemeth* right unto a man; but the end thereof are the ways of death."

FEB. 25-26; March 1-3.—ME AND HIM.—Rom. xiv. 7.

All things are in interdependence. Each thing is somehow intricate with every other thing. No one thing is for itself alone.

There, on the shore, the rocks support the tangled meshes of the seaweed, and the seaweed deadens the shock of the thundering breakers, and so helps the rocks.

Apparently what can be more helpless and useless and unrelated than angle-worms? But they are what one has called them, "ploughers before the plough;" they have made the earth fruitful. By careful computation it has been found that in a section on the west coast of Africa, by the poor angle-worms 62,233 tons of subsoil are brought to the surface of each square mile each year. Mr. Darwin removed a ball of mud from the leg of a bird, and from that ball of mud fourscore seeds germinated. "Not a bird can fall to the ground and die without sending a throb through a wide circle."

And while this fact of interdependence is true in the lower realm of things, it is even more emphatically true in the higher realm of souls.

I think that a wonderful poem of Tennyson's where he describes the growth of the consciousness of the *Me*:

"The baby, new to earth and sky,  
What time his tender palm is prest  
Against the circle of the breast  
Has never thought that 'this is I.'

"But as he grows he gathers much,  
And learns the use of 'I' and 'Me,'  
And finds, 'I am not what I see,  
And other than the things I touch.'

"So rounds he to a separate mind,  
From whence clear memory may begin,  
As, through the frame that binds him in,  
His isolation grows defined."

That is the great fact that comes to the growing child—the fact of the *Me*.

And at the same time with the coming and growth of the consciousness of the *Me*, there is necessarily the coming and the growth of the consciousness of the other than the *Me*—the *Him*.

And though there is a chasm so deep and wide between the *Me* and the *Him*, the *Me* and the *Him* are yet in closest interdependence and interrelation.

The *Me* cannot be without reference to the *Him*, and the *Him* cannot be without effect upon the *Me*, as our Scripture affirms.

And notice, there is this great difference which emerges between the realm of things and the realm of souls—that in the realm of things the interrelation and influence of one thing on another *must* be what it is; while in the realm of souls the interrelation and influence of soul on soul *may* be this or *may* be that, *as the soul shall determine*.

Consider some of the ways in which the influence of the *Me* upon the *Him* may be exerted:

(a) By kindness. I heard recently how a whole family were won to Christ and the Church by the kindly notice of a church usher, welcoming the family and introducing to the pastor.

(b) By sympathy. How much this was to Paul—*e.g.*, the coming of the deputation of the Church in Rome to meet him at Appil Forum and the Three Taverns! "He thanked God, and took courage." And sympathy is as valuable to weary travellers then as now.

(c) By example. You remember how Shakespeare tells of one:

"He was indeed the glass  
Wherein the noble youths did dress themselves."

(d) And on the other side there are as many ways in which the *Me* may damage the *Him*.

In view of all this, learn the steady and unescapable *responsibility* of the Me. The Me cannot help touching and helping or hurting the Him. And the Me will help or hurt the Him according to the character which the Me makes for himself :

"Thou must be true thyself,  
If thou the truth would'st teach ;

Thy soul must overflow if thou  
Another's soul would reach ;  
It needs the overflow of heart  
To give the lips full speech.

"Think truly, and thy thought  
Shall the world's famine feed ;  
Speak truly, and thy word  
Shall be a fruitful seed ;  
Live truly, and thy life shall be  
A great and noble creed."

## EXEGETICAL AND EXPOSITORY SECTION.

The Authorship of Isaiah xl. 66.

*Internal Evidence from the Imagery.*

By REV. D. A. MURRAY, CHICAGO, ILL.

MUCH is said of the importance of the point of view. It will doubtless be considered by many rather late to offer any new discussion of a question so conclusively settled as the dual authorship of the Book of Isaiah. By approaching the subject, however, from a new direction, the new light upon a different face may possibly reveal contours and outlines, facts and conclusions, not without some value. I propose to examine the symbology, the figures of speech, and illustrations used in the book.

My own attention was directed to this line of inquiry by experiences in the strange and picturesque country of Japan, by noting to what a great extent the metaphors, the illustrations and forms of speech, indeed the very thoughts of the people are modified by the physical features of the landscape and life around them. No foreigner, however well he may know the language, can have any force as a public speaker until he has thrown aside all his previous rhetoric and learned to think in the new environment. To an ordinary Japanese there would be no meaning in any reference to a prairie, a meadow, a farm-yard with its well-filled barns, or most of the scenes which form the staples of our illustration and comparison. On the other hand, how much better would we make out with the fol-

lowing, which I have been repeatedly assured is one of the most famous Japanese epigrams : " If any one asks a comparison for a noble heart, I would answer, ' The cherry flowers blooming fragrantly in the morning sun ; ' " or the following celebrated one, by the ancient Emperor Tenchi, which every four-year-old child in Japan is expected to know : " My own garments are wet (in sympathy) by the dew under the broken roof of the watch hut in the autumn rice fields."

The latter half of the Book of Isaiah, whose authorship is in question, is a composition abounding in metaphors, imagery, and allusions to natural scenery ; and these must have been determined by the physical features of the country in which it had its birth. If not written, as it purports to be, by Isaiah, the alternate theory is that it was written by some one, *at the close of the Exile, living in Babylon*. No two countries could be much more dissimilar in physical features than Palestine and Babylon ; the one a land of rugged, often barren mountains, with little green valleys winding among them, with narrow plains and vine-clad slopes, and cattle upon a thousand hills ; the other a flat, irrigated plain, so level that the monarch must build lofty artificial structures to simulate and suggest the mountains for his mountain-bred queen. We have before us, then, a sufficiently practicable problem. Given a certain piece of composition to determine by the figures and illustrations whether it was

most probably written among the mountains of Judea or the level stretches of Babylon.

The principle of such an inquiry is not new or strange. All ancient documents are closely studied as to their imagery and figures of speech, and these form an important means of determining the life and customs of ancient peoples. Our task is simply to reverse the operation, and, knowing the physical features and life, to determine the birth-place of the document from the same data.

The Exile lasted from fifty to seventy years, or about two generations, so that at its close, when it is claimed this document was written, the majority of the active men of the nation were Babylonians of the second generation; many of them sons of fathers that had been born in Babylon. True, there were a few old men who spanned the whole period; and there is the possibility that the book might have been written by one of these. But, on the other hand, it must be remembered that a speaker's symbology is limited not only by his own experiences, but equally by the experiences of his hearers—a fact which, as I have said, one soon learns in Japan. In the second place, such old men would themselves have spent the greater part of their lives in the flat, monotonous Babylon. Not only would they have schooled themselves to use similes and forms of speech that would touch the lives and experiences of their hearers, but the greater part of their own experience would have been the scenes of the metropolis and the irrigated flats about it; and if they wished to indulge in imagery these would be the scenes that would spontaneously recur even to these very old men who had been born in Palestine. Any reference to the characteristic scenery of Palestine, if made at all, would be introduced in the form of a reminiscence with more or less explanation. Such reminiscences, too, if spoken to Jews in Babylon, whom the speaker wished to induce to return to Palestine, would surely be of

the pleasant features of that former life—the vineyards and olive gardens, the fruitful valleys and hill-sides clothed in waving corn, the songs and merriment of the harvest festival, or the pilgrimages to the temple feasts. On the contrary, most of these allusions have a distinct air of barrenness and melancholy—the “withered grass,” the “parched ground,” the weary search for water, the “bare heights,” the rough mountains to be levelled for a road, the abominable ceremonies in the clefts of the rocks and on the tops of the mountains. Nor need it be imagined that the intense love of the exiled Jews for their fathers' land would make them so eager to tell and hear stories of the old life, that the lost Palestine would still be kept vivid in their memory. At best only an indistinct general impression could be gained by stories of landscapes to which there was nothing in the hearers' experience to correspond; and, too, as suggested above, that impression would be of the pleasant rather than of the sad and barren phases of the life and landscape. Moreover, whatever of eagerness and love there may have been at first, it does not seem to have long survived, for when the opportunity was given to return under royal patronage, only a very insignificant proportion of the people could be persuaded to return at all, and even these, apparently, were moved by religious reasons and not by the physical delights of their former land. They were not in Babylon as slaves, but simply as involuntary colonists, many, if not most of them, in even more comfortable circumstances than before; certainly in the midst of a far higher culture and civilization; much the same as if a colony had been brought from India, Persia, or Africa fifty years ago and settled in England or the United States.

It must be borne in mind that this was not an age of books and reading, of railroads and extensive travelling, like the present age, when every one knows at least something of the condition of other countries. And yet even to-day,

among persons of the lower classes, whose ancestors came fifty or sixty years ago from Germany, Scotland, or Italy, how many have any intelligent idea, not to say vivid conception, of the physical features of their ancestors' country? Not one in a hundred. This document consists of addresses to the common people, and is not, like many of the existing Babylonian monuments, a court record, written by and for the scholars and courtiers who were more or less cosmopolitan in their ideas and experiences. These discourses were delivered with the express purpose of reaching the hearts of these common people and moving them to action. Necessarily there they must proceed upon the plane of the experiences of the lower and middle class Jewish colonists in Babylon, to whom they were addressed if Babylon be the birthplace of the document; peasants who had never seen beyond the level horizon of the flat and fertile plain in which their fathers or grandfathers had settled half a century before. We may begin the examination of the document, then, with the understanding that, if written in Babylon, it could not differ very radically in imagery and symbolism from the ordinary native literature, and must be conditioned by the physical features of the landscape and life in Babylon.

When we open the book what do we find? Almost the first utterance strikes us like a blast from the mountains and rocky steeps of the wilderness of Judea: "The voice of one that crieth, Prepare ye in the wilderness the way of Jehovah, make level in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be brought low: and the uneven shall be made level, and the rough places a plain: and the glory of Jehovah shall be revealed, and all flesh shall see it together" (xl. 3 ff.). From that right on through to the end there is hardly a chapter that does not have the odor of the hills, the hot breath of the wilderness, or the roar of the waves beating on the rocky coast of Palestine.

Scattered all through the twenty-seven chapters into which this writing is divided are more than twenty direct allusions to mountains and mountain scenery, not counting half a dozen other places where the terms mountain, rock, etc., are used as appellations without necessarily implying acquaintance with mountain scenery. All these passages refer to the mountains as objects so vividly familiar to the hearers that their scenery and even unstriking details could be used for symbols and illustrations of religious truths. Besides these allusions to mountains, there are about sixty other explicit allusions to natural scenery and outdoor life, all of which are perfectly applicable to Palestine, most of them far more so than to Babylon, and many would not fit the Babylonian life scenery and outlook at all.

Those which, as I have said, might be set aside as of not much weight are such passages as lxxv. 9: "I will bring forth . . . out of Judah an inheritor of *My mountains*," or verse 11: "Ye that forget *My holy mountain*;" so also lxxvi. 7; lxxvii. 18; lxxv. 25; lxxvi. 20, or, "Is there a God beside me? Yea, there is no *Rock*" (xliv. 8). These and a few others, while they are forms of speech that must have originated in a mountainous country, yet might easily become permanent terms used by the Judean wherever his present home. So also the term "*Shepherd*" in xliv. 28, lxxiii. 11, etc., does not necessarily imply a pastoral country. It may have come to be a common designation, like our similar word "pastor." In other places, however, the various scenes of pastoral life are given in detail, pictured so minutely as to leave no doubt that the author was not merely using a crystallized expression, but was alluding to scenes actually before the minds of his hearers. Thus in xl. 11, "He shall feed *His flock* like a shepherd: He shall gather the lambs in *His arm* and carry them in *His bosom*, and shall gently lead those that give suck." The mountain shepherd lived with his flock and

came to love them almost as his own children. (Cf. Luke xv. 8-9.)

"And Sharon shall be a fold of flocks, and the valley of Achor a place for herds to lie down in, for My people that have sought Me" (lxv. 10).

"And strangers shall stand and feed your flocks, and aliens shall be your ploughmen and your vine-dressers" (lxi. 5; see also lvi. 10, 11).

Of course there may have been sheep kept on the plains of Babylon, but the occupation of shepherd is far more characteristic of mountainous countries.

There are quite a number of other allusions to facts and scenes common to both countries, but more suggestive of Palestine. Under this head we might class various allusions to rivers, as in lxvi. 12, "I will extend peace to her like a river, and the glory of the nations like an overflowing stream." This might have been suggested either by the Euphrates or the Jordan. But in lix. 19, "He shall come as a  *rushing stream*  which the breath of the Lord driveth." Here the mixing or combining together of the two figures of the  *torrent*  and the  *wind*  seems to indicate that the image before the writer's mind was the sudden violent thunderstorm with wind and rain, accompanied by the rush of turbulent water down the mountain torrent beds.

Possibly some significance may also be found in the allusions to ceremonial observances. "Burning incense upon  *bricks* " (lxv. 8) would hardly be singled out as specially reprehensible in a land where brick was the only building material; but it might be so in Judea, where such a practice could only obtain in imitation of something imported from a foreign heathen country. More significant is lxvi. 20: "And they shall bring all your brethren . . . as the children of Israel  *bring their offering in a clean vessel into the house of the Lord.* " Here he takes for granted that his hearers were familiar with a distinctive Jewish ceremonial in the house of the Lord which must have been in abeyance in Babylon.

So also we may class, perhaps, the many references to the sea and to the islands. Of course the Chaldeans had more or less to do with ships and sea-going, as indeed is implied in xlii. 14: "I will bring down all of them as fugitives, even the Chaldeans in the ships of their rejoicing." But to the peasants in the city and plains of Babylon the sea was something remote and mysterious, the symbol of the unknown. To the dwellers in Palestine the sea was near and present, washing all along their borders and visible even from the highlands of the interior. The sight of the tossing waters and the roar of the waves rolling in among the rocks of the coast were facts in their experience. And so in this writing we find the sea always conceived of as something whose phenomena were familiar to the hearers. There is another object that is referred to as remote and more or less mysterious—namely, "the isles of the sea." Apparently these were the islands in the Mediterranean, if, as commonly supposed,  *Tarshish*  be some Mediterranean point.

"Surely the  *isles*  shall wait for me, and the ships of Tarshish first, to bring thy sons from far" (lx. 9; cf. xxiii. 1, 2, etc.). From their neighbors, the Phœnician navigators, or perhaps from some of their own number who had been with them on their expeditions, the Israelites would get precisely such a conception of those islands as mysterious places at the ends of the earth.

"The isles saw and feared; the ends of the earth trembled" (xli. 5).

"Listen, O isles, unto me; and hearken, ye peoples, from far" (xlix. 1).

There are a large number of similar allusions, as in xl. 15; xli. 1; xlii. 4, 10 and 12; li. 5; lix. 18; lxvi. 19, etc. In all of these there is the same idea of the islands as well known but remote and mysterious places. But the sea is always referred to with a vividness as of something near and familiar to the sight and hearing of his auditors.

"For I am the Lord thy God, which



stirreth up the sea, that the waves thereof roar" (li. 15).

"But the wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt" (lvii. 20).

A picture of the sea after a storm, which continues to heave and surge with no apparent cause, while the shore is strewn with seaweed and dirt thrown up by the waves. A slightly different mood of the sea is portrayed in xlviii. 18: "Then had thy peace been as a river, and thy righteousness as the waves of the sea," the long, quiet swell suggesting limitless abundance. The historical allusion in li. 10 would be more aptly made to an audience vividly familiar with the sea: "Art Thou not it which dried up the sea, the waters of the great deep; that made the depths of the sea a way for the redeemed to pass over?"

So also, "Thus saith the Lord, which maketh a way in the sea and a path in the mighty waters" (xliii. 16).

"Who hath measured the waters in the hollow of His hand" (xl. 12).

In xlii. 10, "Ye that go down to the sea and all that is therein."

"Go down" is not the expression we would use of going to sea; but it would be just the impression of a spectator there, as the sailors went away down over the rocks to the little boats drawn up on the beach below. Or perhaps the expression may have come from viewing the sea from the highlands of the interior.

Another group of passages refers to the scenes and life of the *wilderness*. To the Babylonian the wilderness was a place remote, unknown, suggesting only fear and mystery. To the Jew it was something near and familiar, part of his own land, where he led his own flocks and herds to graze. Rough, parched, and barren he knew it to be, but he also knew its little green valleys and springs among the rocks, or the grass springing up for a little while after the rains, when the mountain torrents poured down their floods, gradually drying up again as the heat of sum-

mer advanced. To him the wilderness was not the symbol of remoteness and mystery, but only of barrenness and distress, and that not universal, but relieved in many places by little valleys of rest and greenness, and by occasional floods bringing fertility and happiness. It is just this latter conception of the springs and fertilizing floods in the wilderness that is most made use of by our author.

"For I will pour water upon the thirsty land, and streams upon the dry ground" (xlii. 8).

"I will even make a way in the wilderness, and rivers in the desert. The beast of the field shall honor me, the jackals and the ostriches; because I give waters in the wilderness, and rivers in the desert, to give drink to My people, My chosen" (xliii. 19, 20).

"I will open rivers on the bare heights, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water" (xli. 18).

"Behold, at My rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh, because there is no water, and dieth for thirst" (l. 2).

A scene doubtless suggested by the pools and streams drying up under the summer's heat or in protracted drouth. So also xlii. 15: "I will make the rivers islands, and will dry up the pools."

"The poor and needy seek water, and there is none, and their tongue falleth for thirst" (xli. 17).

"And the Lord shall guide thee continually, and satisfy thy soul in dry places, and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not" (lviii. 11).

Here, as in xli. 18, notice that the water which is to satisfy and fertilize is to come from a *spring*. Springs are chiefly found in mountainous countries, and seldom found in plains of considerable extent. So this is not a figure likely to be used by one in Babylon. The same figure is used also in xlix. 10: "For He that hath mercy on

them shall lead them, even by the springs of water shall He guide them."

The wilderness, in the mind of the writer, was not an uninhabited waste.

"Let the wilderness and the cities thereof lift up the voice" (xlii. 11). But it was a rough, mountainous place, as in the same verse: "Let the inhabitants of Sela sing, let them shout from the top of the mountains."

"That led them through the depth, as an horse in the wilderness, that they stumbled not" (lxiii. 18).

There are a number of other references to the scenes and life of the wilderness of the same general import, as xlviii. 31; xl. 7, 8; lvi. 9; xl. 31; lv. 18, etc.

Another group of passages of considerable significance refers to rain, snow, etc. In Palestine rain was all important to the farmer, as absolutely necessary for his crops, while in Babylon, where irrigation was chiefly depended on, the rain was not so considered. So in Babylonian literature we find clouds and rain more commonly associated with the idea of storms, whirlwinds, and destruction. In our writing, however, we find rain referred to only as a fertilizing agent.

"He planteth a fir tree, and the rain cloth nourish it" (xlv. 14).

With this compare the similar operation described in "Ancient Babylonian Agricultural Precepts;" "Records of the Past," vol. iii. p. 96: "He plants date trees in it. *He waters the young plants.*"

In the same document are a number of other detailed references to irrigation, but not a single reference to the rain as a fertilizing agent. In this writing, however, it is always so conceived.

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater, so shall My word be that goeth forth out of My mouth" (lv. 10).

Compare, again, the boast of the great King of Babylon in xxxvii. 25: "And with the sole of my foot will I dry up

all the rivers of Mazor"—a metaphor drawn from the familiar methods of irrigation in his own country.

Another significant class of passages is those that relate to the preparation of a road for the coming of Jehovah. We can infer much as to the character of the country upon which the eyes of the audience daily rested, by noting the kind of preparation which the speaker conceives as being made for the coming of the Exalted One. The passage already quoted from the very beginning of the document sets it forth at some length.

"Prepare ye in the wilderness the way of the Lord; make level in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the uneven shall be made level, and the rough places a plain" (xl. 3, 4).

Both mountains and hills are specified, indicating that it was more than a merely undulating or broken country. The image presented is either the bold one of the mountains being levelled down and the valleys filled up so as to make the whole country a plain, or possibly only what was familiar as seen in all the great public roads through the country; deep cuts through the mountains, and the road built up across the valleys, so as to be made as level and easy as possible, while instead of the crooked footpaths, winding zigzag over the hills, is substituted the one broad "smooth" and comparatively "straight" public highway, if that is the translation we are to give the text.

"Cast up, cast up the highway; *gather out the stones*" (lxii. 10).

"Cast ye up, cast ye up, prepare the way, *take up the stumbling-block* out of the way of My people" (lvii. 14).

"And I will make all My mountains a way, and My highways shall be exalted" (xlix. 11).

One could easily imagine that any of these descriptions might have been made of some of the great government highways leading through the valleys and across the mountains of Japan.

But strong as is the evidence of the foregoing passages, we have not yet considered the strongest, most numerous, and most decisive passages of all—those that refer directly and explicitly to the mountains and mountain life and scenery. Here it seems to me the evidence is conclusive. All their moods and pledges are referred to, and referred to merely incidentally, without explanation or comment, and especially the little inconspicuous scenes and homely events, which have much greater significance because they would be the most unlikely to be referred to either by or to persons who knew the mountains only at second hand. What, for instance, could be more homely and yet more suggestive than the picture in *lxiii*. 14: "As the cattle that go down into the valley, the Spirit of the Lord caused them to rest." I question if the famous opening lines of "Gray's Elegy" have much improved upon it.

These allusions are scattered all through this writing from beginning to end. In its very first chapter we have: "O thou that tellest good tidings to Zion, get thee up into the high mountain" (*xl*. 9). And in the next to the last chapter: "Which have burned incense upon the mountains, and blasphemed Me upon the hills" (*lxv*. 7).

And there is hardly a chapter between but has some similar allusion. In this latter passage the reference plainly is to the worship upon the "high places." The same thing is referred to also in *lvii*. 7: "Upon a high and lofty mountain hast thou set thy bed; thither also wentest thou up to offer sacrifice."

There is a realism about *xlii*. 11, which one must go among the steep-cliffed mountains to fully appreciate: "Let them shout from the top of the mountains."

A similar idea is also presented in *xl*. 9, quoted above.

A somewhat analogous picture is suggested by the oft-quoted passage in *lii*. 7: "How beautiful upon the mountains are the feet of Him that bringeth good tidings!"

I have heard preachers in America laboring at some far-fetched explanation, and thinking it necessary to give the words "upon the mountains" some mystical or symbolical meaning, as "How superlatively beautiful," or "What exalted beauty," etc. But among the mountains of Japan I have many a time witnessed precisely the scene that was in the mind of the speaker and that would arise naturally in the mind of his Judean hearers. The road into the village lies over the mountain pass, so, of course, the first view of the approaching traveller or messenger bringing tidings would be over on the mountain-side, threading down the winding path. Their very idea of a person coming from a distance would always be of him as coming over the mountains; just as we would think of him as coming on the cars, or a sailor would think of a friend as coming in on his ship, or as the mother of Sisera cries, "Why is his *chariot* so long in coming?"

Another striking figure is found in *lxiv*. 1-3: "That the mountains might flow down at thy presence; as when fire kindleth the brushwood. . . . Thou camest down, the mountains flowed down at Thy presence."

Just so I have seen the fire sweeping through the grass and brushwood on a distant mountain like a molten wave, leaving a black waste behind, that one could almost imagine the mountain was melting and flowing down. But who that had never seen such a sight would ever have imagined the scene in the text? Again, in *li*. 1 we have the speaker basing his metaphor on such a commonplace thing as a stone quarry in the hillside: "Look unto the rock whence ye were hewn, and the hole of the pit whence ye were digged."

One of the most striking expressions in the book is that found in *lxix*. 13 and elsewhere: "Sing, O ye heavens; and be joyful, O earth; and break forth into singing, O mountains."

This would be a most improbable creation of the imagination of one living

in a level country, because such a man has merely the intellectual knowledge that a mountain is a high, rugged elevation; and if he used the word rhetorically it would be to embody forth that idea. But the mountaineer, wishing for some object to personify to take up his song, finds the heavens, the earth, and the mountains the most prominent objects before his own and his hearers' sight. Perhaps also the sound of the wind singing in the tree-tops on the mountain-side might naturally suggest the idea to him of the mountains singing. So, indeed, we see in *lv. 12*: "The mountains and the hills shall break forth before you into singing, and all the *trees* of the field shall clap their hands."

"Break forth into singing, ye mountains, O forest, and every tree therein" (*xliv. 23*).

In many other passages also we find the mountains referred to in a way and in connections in which a dweller in a level country would be very unlikely to conceive of them, no matter how well informed he was about their appearance and characteristics, especially since his *hearers* would see no force or aptness in the figures used. Thus, *xlix. 11*: "I will make all My mountains a way."

Why use the mountains for that purpose, except that the mountains made up a very large proportion of the landscape known to both speaker and hearers?

"Who hath weighed the mountains in scales and the hills in a balance?" (*xl. 12*).

Stupendous feats, designed to portray boundless power, and just the figure that would be most impressive in Judea. But many other figures could be found to convey the idea more vividly to the dweller in a level land. Compare the wealth of rhetorical figures and illustrations all through the thirty-eighth to the forty-first chapters of *Job*, with which *Jehovah*, out of the whirlwind, portrays His greatness and His power to those ancient patriarchs, possibly in a part of this same plain of Babylon;

and not a single figure is based on the size and greatness of the mountains. But in this document it seems to be a favorite comparison.

"For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee" (*liv. 10*).

"Thou shalt thresh the mountains and beat them small, and shalt make the hills as chaff" (*xli. 15*).

"And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering" (*xl. 16*).

So also several passages already quoted; also, perhaps, *xlii. 15*: "I will make waste mountains and hills, and dry up all their herbage."

This, however, was a sight often seen among the mountains of Judea.

"I will open rivers on the bare heights, and fountains in the midst of the valleys" (*xli. 18*).

"They shall feed in the ways, and on all bare heights shall be their pasture" (*xlix. 9*).

"Ye that inflame yourselves among the oaks, under every green tree; that slay the children in the valleys, under the clefts of the rocks. Among the smooth stones of the valley is thy portion; they, they are thy lot" (*lvii. 5, 6*).

In this passage the prophet explicitly declares that the people to whom he spoke were living and carrying on their abominable practices among the rugged rocky gorges of the mountains.

Such are some of the more obvious allusions to natural scenery in this document. Is it possible that they could have come from a native of such a country as we know the flat plains of Babylon to have been? We have seen that a Jewish writer in Babylon, at the close of the Exile, could not differ materially in his imagery from the ordinary writers of the country; but we have found this writing filled with allusions to scenes not found in Babylon at all, but common in Palestine. Of the allusions to mountain scenery some single ones are of such a character as to be alone almost conclusive; their frequency shows how vivid such scenes

were to the author's mind. Especially when we consider how this whole composition is saturated with allusions to the scenery of Palestine, and contains not a single reference to the character-

istic scenery of Babylon the conclusion seems irresistible that Babylon could not have been the birthplace of the document.

## SOCIOLOGY AND COMPARATIVE RELIGION.

### The Mission of the Church.

BY REV. JAMES M. CAMPBELL, MORGAN PARK, ILL.

THE mission of the Church is identical with the mission of Christ. To His disciples Christ said, "As the Father hath sent Me, even so send I you." As Christ was the representative of the Father, Christians are the representatives of Christ. The errand upon which Christ was sent is the errand upon which they are sent. If, therefore, we would understand the mission of the Church we must understand the mission of Christ.

Corresponding to the offices of Christ as Saviour, teacher, and social reformer, the mission of the Church may be regarded as threefold, namely, evangelistic, educational, and sociological.

1. *Evangelistic.* This is put first in the order of time because it is first in the order of importance. To say that the work of the Church is not to save souls but to save men is the merest cant. Leave the soul unsaved, and how much have you done in the way of saving the man? To save the man you must save his soul.

The saving of souls was the main work in the earthly mission of Christ. To this work everything else was made subordinate and subservient. "The Son of Man came to seek and to save that which was lost." The seeking and saving of lost souls was in an emphatic sense "the work of Christ."

In this work he was an individualist. We want to save men in groups or classes; we are constantly asking, "How can we reach the masses? How can we save men in the bulk?" Christ

was satisfied in saving them one at a time. He saw the intrinsic value of every single soul; He knew the almost infinite worth of every man, not only in relation to the great social whole of which He was a part, but considered in Himself; and hence He represents Himself as leaving the ninety and nine sheep that were safely tended in the wilderness and going after the solitary wanderer until He finds it.

In the work of saving souls the instrument used is the Gospel. Christ's mission was to be the Gospel; ours is to preach the Gospel. Christ pointed men to Himself; we point men to Christ. "We preach Christ and Him crucified." Our great commission is, "Go ye into all the world and preach the Gospel to every creature." This is *par excellence* our *missionary* work—that is to say, it is the work which constitutes our most distinctive mission. It is by no means the whole of it, but it is the principal part of it. Whatever else the Church may do, if she leaves undone the work of proclaiming to sinful men the Gospel of the grace of God she has missed her mission.

2. *Educational.* Christ was a Divine Teacher. He came from God to reveal to man the things of God. Speaking of Himself, He says, "I am the Light of the world." Speaking of His followers, He says, "Ye are the light of the world; your mission is one with mine; to you it is given to illumine the darkness of the human mind, to impart to man the knowledge of God contained in His word and works."

In carrying out her educational mission the Church has adopted a great variety of agencies. She has instituted

Sunday-schools for Bible study ; she has created an extensive literature ; she has founded libraries ; she has established schools, academies, and colleges. As the patron of sound learning she has ever been a most potent agency in guiding and stimulating the intellect of man, in dispelling human ignorance, and in spreading abroad the light of truth. The value of her educational service to the world can hardly be overestimated. And it is safe to prophesy that in the coming years this department of her work will be prosecuted upon a scale commensurate with her enlarging opportunities and increasing wealth.

8. *Sociological.* In the past missionary and educational problems received a large measure of the attention of the Church ; to-day her attention is being especially turned to social problems. Sociology has the floor. The social conscience of the Church is being awakened ; her activities are being applied to the improvement of social conditions ; with something of the freshness and force which come from the fond belief that a new discovery has been made she is proclaiming the old Gospel as not only the power of God unto individual salvation, but as also the power of God unto social salvation.

In this development of things there is cause for rejoicing. It is evidently of God—a sign at once of the inworking of His Spirit, and of the outworking of His eternal purpose of redemption, which contemplates the establishment in the earth of a new social order designated in Scripture the kingdom of God. It also marks advancement in Christian aim, enlargement in the scope of Christian work, and, above all, an evident desire to bring the life of the Church into contact with the common life of the people—a desire to bring the healing forces of Christianity into practical touch with the evils they are designed to remedy.

There is no more hopeful sign in the religion of to-day than the clearness with which the conception of the sociological mission of the Church is begin-

ning to be grasped. The law of social solidarity is being recognized as never before ; the aim of the Church is coming to be not so much the deliverance of men from a possible future hell, as their deliverance from the actual hell of the present ; not so much their improvement in the life beyond as their improvement in the life that now is. The righting of things that are wrong ; the adjusting of things that have fallen out of the Divine order ; the reforming of things that have got twisted out of proper shape ; the redemption of the world from all the blighting effects of sin ; the bringing of the New Jerusalem down from heaven—let us say, for example, to New York or to Chicago—these are the things which the Church is seeking to accomplish.

No longer is this world looked upon as a doomed world, a sinking ship from which Christians are to escape as speedily as possible, taking with them all whom they can induce to leave it before it is engulfed, but it is looked upon as a world that is the subject of redemption, a world into which Christ has come, a world in which He abides, a world over which He is gaining control, a world which He is piloting into harbor. Instead of fleeing from the world as from a sinking ship, Christians are to remain in it and keep it from sinking. In a word, they are to save the world itself—not a part of it, but the whole of it. This, and nothing short of this, is their great mission.

In carrying out her sociological mission the Church must extend the range of her ministry so as to make it sweep the whole circle of human needs. Nothing that concerns the wellbeing of man ought to be to her a matter of indifference. Her ministrations, like those of the Master, are to extend to the whole man, to the body as well as to the soul. Nor are these material ministries to be regarded as incidental to her mission, but as forming a legitimate part of it.

Benevolent work, the work of relieving human want and woe, has the first

claim upon her sympathetic consideration. Of that work a large part must of necessity be done by proxy ; but into it must enter some measure of personal interest, personal contact, and personal service. Not money-giving alone, but self-giving also is demanded. The Master's word of commendation is not, "I was sick and in prison and ye sent a visitor unto me," but, "I was sick and in prison and ye visited Me."

Care must be taken, however, to guard against the mistake of placing the material comfort of men above their spiritual welfare. Inward character is infinitely more important than outward comfort. A man's life, his true life, consisteth not in the abundance of the things which he possesseth. Life is a discipline into which toil and suffering enter as necessary elements. And while the Church as the representative of Christ ought to endeavor to do all within her power to soften the unnecessarily hard conditions of life, at the same time she ought to put the emphasis in her work where Christ put it. Before the world she stands as the embodiment of a spiritual idea ; the special work for which she exists is to dispense to the world spiritual blessings. In the present day she is in great danger of putting the material in the front and the spiritual in the rear ; she is in danger of tithing pot herbs and overlooking the weightier matters of the Gospel. We are all familiar with the threadbare caricature which represents the Church as offering a hungry man a tract instead of a loaf. The thing most likely to happen in some quarters at present is that the loaf be provided and the tract forgotten. The gospel of bodily comfort has its place, but it must not be made a substitute for the Gospel of salvation from sin. For the Church to stop short of the spiritual in her ministries to men is to leave her most important work undone, and to leave the highest and deepest wants of men unmet.

That the Church has a sociological mission to perform all are agreed ; but when we touch the question as to the

methods to be employed in working out that mission, difference of opinion at once begins to crop up. It is claimed by some that the direct method is the proper one ; but it is evident that there are numerous circumstances in which the indirect method is more advisable. To make her influence for good most potent the Church must often lose her life in the life of the community ; to make her service to the world most effective she must often use the channels of social activity already established. Her influence should be like leaven, working silently and secretly until the whole social lump is leavened. There are very few social ends which cannot be better secured through the co-ordination and co-operation of public interests than through the instrumentality of separate churches. Not by the multiplication of separate agencies within the Church so much as by the exercise of her divinely given right of leadership in the directing of social forces, and in the shaping of public institutions, is the Church to fulfil her social mission.

In his address before the World's Parliament of Religions Dr. Edward Everett Hale expressed the hope that the time would soon come when, at our weekly Church prayer-meetings, we would discuss such practical questions as the causes of typhoid-fever and the improvement of drainage. Leaving out of sight the implied charge that the spiritual themes commonly discussed at Church prayer-meetings are not practical, would it not be a wiser thing to leave medical and sanitary questions to trained experts than to discuss them in a promiscuous gathering ; and in cases where it is necessary to call attention to these matters, would it not be better to make them public questions rather than Church questions ?

At a recent conference of the Methodist Episcopal Church the prophecy was made that all churches would soon be furnished with a gymnasium attachment and a few bath-tubs. We hope not. Useful as gymnastic apparatus

and bath-tubs are in their own place, they hardly belong to the furnishing of an ordinary church. There are doubtless special fields—down-town missions for the most part—where the institutional church is the only thing feasible, and where a great many accessories besides gymnasiums and bath-tubs may be used to advantage; and experience has already proved that where these things are employed in the name of Christ, as part of the ministry of the Church to the poor and needy, they help rather than hinder the development of the spiritual life of the Church; but it does not follow that the institutional type of church work is the normal one; nor does it follow that it will ever become, or that it ever ought to become, the prevailing one. It is a special type suited to special circumstances and needs. The ordinary church must be content to do her sociological work, for the most part, through the general avenues of social life.

One thing more. In prosecuting her sociological mission the Church is to

employ her ministrations to physical necessities as means to spiritual ends. The blunder is too often made of looking upon means as ends, hence the failure in making outside agencies tributary to spiritual results. All the agencies which the Church employs directly and all the agencies in the community life with which she allies herself ought to be made to work together for the redemption of men. She has no right to engage in any enterprise that is not elevating, ennobling, saving. If there is anything that cannot stand this crucial test let it be at once discarded. There is no more pressing need upon the Church than that of spiritualizing the whole of her work; for it is only as the material is seen to exist for the spiritual; it is only as temporal means are used for spiritual ends; it is only as all the details of sociological effort are embraced in an enlarging spiritual purpose that the humblest ministrations of Christian life are glorified, and that they become in the highest degree helpful to soul growth and to the redemption of the world.

---

## MISCELLANEOUS SECTION.

### Making Preachers.

BY WILLIAM CURTIS STILES, D.D.,  
JACKSON, MICH.

I HAVE stated this theme in the general consciousness that it is sufficiently original to merit some attention. I do not intend to shoot at the seminary where preachers are commonly supposed to be manufactured. I wish to remark upon quite another institution—to wit, the minister himself. The problem in the average pastor's study is the making of the *sermon*. Getting a sermon ready is a regulation process supposed to belong to the necessary routine of the profession. The homiletical enthusiast and the sermon-maker generally have expatiated in volumes on the sin of neglecting careful preparation of the sermon. Is it too much to say that minis-

ters live in order to make sermons—or, at least, that many do? It is with this idea that I now call attention to a somewhat neglected field. I wish to recommend the making ready of the preacher himself.

Indeed, I am almost tempted to advocate the entire cessation of sermon-making. From some points of view it is not improbable that many good preachers have been ruined by sermon-making. When a man puts something he has manufactured in place of himself and at the expense of his own development, it is homiletical existence for the sermon, but it is liable to be homiletical death to the preacher. He has *made* somewhat, but he has not thereby *become* somewhat. Sermons are creatures apart from their authors. They cannot of themselves preach at all. Once sepa-



rated from his brain and spirit they become things that may themselves go over into other minds, but that have no power or little power to carry the preacher over. The sense of personality cannot be retained in their essence. The hearers get a sermon, but they do not get a preacher.

I am aware that there will be dispute about this. If, however, the statement is sweeping, it will at least introduce my suggestions sufficiently, and may have its qualifications according to the reader's experience.

At the least the pulpit and the cause of Christianity would greatly gain if the minister would stop sermonizing and go to preaching. By which I mean that the *man* and not his instrument is the thing to be trained and finished. It matters not that the sermon is full of thought if the man behind it be not full of power to send the thought out. It matters little how spontaneous may be the sermon if the man behind it is full of sermons. A preacher with a message, himself trained, filled, plethoric with material, and logical in his practised habits, perpetually in a spiritual glow, from such a man you shall get a sermon whenever he opens his mouth.

The road to successful preaching is not through sermon-making but through the training of the preacher, and that by the simplest methods. Given consecration and average spiritual gifts of repression and feeling, every preacher may largely dispense with set and laborious sermon-making after a time.

The first requisite is study by which material is accumulated. A training of the memory is better than the accumulations in scrap-books. It is a fact that memory honors our trust in it. In the hour of inspiration while I preach, a thousand half-forgotten facts and illustrations flood over me. They come themselves; but they come because I put them away in the mind and not in a memorandum-book. But however preserved, the preacher must *store up*. We are urged often to study systematically. But the mind *itself* must

be systematic. It must be trained to classify by instinct in order to be a valuable storehouse of homiletical material. A minister may cheaply get a reputation of being systematic by a habit of formally tabulating all his knowledge in books. But that may be the very best proof that he lacks systematic power in his mind and memory. The only safety for a preacher who is not a mere sermon-maker is to carry his arsenal in his head, full enough to furnish a weapon for every occasion. The one first supreme rule in making a preacher is this: *Keep full of material.*

The second requisite is discipline in *composing*. Two great processes furnish this discipline. The first is writing, and the second is much reading aloud. One gives form and style, and the other tests the speakableness of the composition, and helps to suggest moulds that are usable, into which periods may be cast.

The third great requisite, and in some cases the most important of the three, is *conversation*. Nowhere else does material become so absolutely flexible, nowhere else does expression so completely exfigure the personality. The ideal preaching is of the same kind—spontaneous overflow of personality impressing itself upon others.

Taking high spiritual aims and daily spiritual living for granted, these three things will make a preacher. When he is made the preacher will take care of the sermon. The sermon will make itself.

I believe no sermon has power and value that does not overflow from the preacher's personality. Its power and value then will all depend upon the storehouse from which he draws. The less specific labor a sermon costs the better it will be; and it will be better because it costs little. It overflows. It preaches itself. It is the preacher speaking. It will have form, and style, and thought, and beauty, if these are in *the man* and because they are in the man.

If any one should happen to remem-

ber that various great preachers repeated the same sermon many times with great success, I should yet believe that it was successful because they preached, not because it was this or that kind of a sermon. If any one doubts it let him try to produce the same effects by the same sermons.

Verily, every man is greater than his tool. That flexible and marvellous con-

sensus of faculties that a man calls himself is the last secret of his power. If it is sufficient for his work at all, it must be because it is in itself the trained and developed force. If preaching is the end in view, and not merely sermon-making, then will it not be well when we turn our whole energies to the endowing of the preacher that we may have *preaching* and not merely *sermons*?

### PREACHERS EXCHANGING VIEWS.

**Conference, Not Criticism—Not a Review Section—Not Discussions, but Experiences and Suggestions.**

#### Churches vs. Societies.

THE article in the December number of the *HOMILETIC REVIEW* on "The Multiplicity of Church Organizations" raises a question of vital importance, and one that should engage the earnest, prayerful attention of every leader in church work.

If there is any fact of history that cannot be disputed—that never has been disputed—it is the fact that Jesus Christ established a kingdom in this world.

That kingdom has an outward visible form, or, better, perhaps, visible local organizations, which are in the New Testament designated by the word "*Ekklesia*," and properly translated Church.

"The Church," says Dr. Harvey, "is the visible earthly form of the kingdom of Christ, and is the Divine organization appointed for its advancement and triumph. Organized and governed by the laws of the invisible King, and composed of the subjects of the heavenly kingdom, who by the symbol of fealty have publicly professed allegiance to Him, the Church fitly represents that kingdom. . . . Thus divinely constituted and inspired, the Church is God's organization, in which the Holy Spirit dwells, and from which divine spiritual forces go forth to transform the world from sin to holiness, and subject it to the sway of Christ."

We ask, then, whether the Church, as divinely constituted, is adapted to

all times and to the accomplishment of the ends which its Head and Founder had in view; or has the changed condition of society, the restlessness of this age, and the craving for novelty in methods rendered necessary other agencies and organizations, better adapted to the evangelization of men?

Does the Church need to be supplemented by other forms of organization in order to achieve the best possible results? Is there any department of Christian enterprise needing organized effort that does not come within the province of the local Church, or that is not sufficiently provided for in that one divinely given organization?

If any one should feel bound to give an affirmative answer to these questions, he of course would be bound also to seek those other and better forms of organization.

If, on the other hand, one believes that this divinely authorized and divinely constituted society (the local Church) has anticipated all possible changes and all possible conditions of society, then he must hold it to be clearly unwise to attempt to supplement it, as any such attempt, however fair it may promise at the beginning, must in the end weaken and render less effective the *one* and *only God-given* society.

That the Church is a divinely given organization through which the world

is to be evangelized will be readily admitted by all.

Let us, then, note briefly some of the characteristics of this society.

1. The local Church is a *mutual* edification society. This is the idea so admirably expressed by the apostle in his letter to the Ephesians. "From whom" (*i.e.*, from Christ) "the whole body" (the local Church) "fitly joined together, and compacted by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body to the edifying of itself in love."

The reference here is to the growth and development of the inner spiritual life of the local Church, and there is no hint at a distinction between old and young, male and female, but the opposite.

They are not to work apart, but "fitly joined together," so that the old may be stimulated by the enthusiasm and buoyancy of the younger, and the younger guided and helped by the ripper wisdom and richer experience of the older members.

To recognize different classes in our form of church organization seems clearly a departure from the Divine plan, and any departure from that plan, no matter how great its promises at the outset, must in the end bring confusion and weakness.

2. The local Church is a benevolent society. She is under the strongest possible moral compulsion to render help, both material and spiritual, to her own members and to others, to the utmost of her ability.

When the Church at Jerusalem was in need of help, the apostle wrote to the *Church* at Corinth; not to an "Aid Society," or a "Dorcas Society," or a "Young People's Christian Endeavor Society," within the Church, but to the *Church* as such, to give what help she could to the needy saints at Jerusalem.

We hold that if other societies than the Church itself were necessary to the attainment of the best possible results in any department of Christian enter-

prise, the New Testament should have given at least some hint of that fact.

3. The local Church is a missionary society. She cannot afford to hand over her great responsibility, her sacred trust, to any other society.

She has received her commission, "Go into all the world and preach the Gospel to every creature."

If money must be raised in order to the carrying out of that commission, it is to be raised by the Church as such, and not by aid societies and Christian Endeavor societies.

Money raised for mission purposes by any other society than the Church cannot fall in the end to sap the life and energy of the Church. It does not seem possible in the nature of things for a Christian to do his Christian work as a member of some society other than the Church, and at the same time retain as deep an interest in the Church as would be the case were all his Christian work done from the standpoint of his church-membership.

If a church is located in a community where mission work needs to be done, it is surely the duty and privilege of this divinely authorized missionary society as such to unitedly and faithfully prosecute her God-given mission.

Such work needs the wisdom, experience, and diversified gifts of the whole body, and if entrusted to any other society cannot be so well done.

4. The local Church is a Christian Endeavor society, each member of which, old and young, rich and poor, male and female, is bound by his and her allegiance to Christ and by the covenant of Church-membership to endeavor in every proper way to co-operate with all the other members in the development of the inner spiritual life of the body, and in efforts for its outward self-enlargement.

"Yes," said a good pastor to the writer not long since, "but I have in my church a number of old members who will do nothing; I have many young members who are willing to work; am I not justified, therefore, in organizing

them into a society by themselves?" Such a course would no doubt be much easier for the pastor than it would be to organize the Church as a whole, but such a course cannot fail to work harm after awhile, because it separates into classes those whom God would have "fitly joined together in the great work which He has given to the Church as such."

The pastor should be satisfied with nothing less than the leading of the whole Church in solid phalanx against the enemy. He may often find this difficult, or even impossible, but he should have no lower aim than that, and should work steadily and persistently toward its accomplishment.

No matter what kind of a society you may form for the carrying on of Christian work, I hold that the Church itself is that kind of a society, and that her energy and power should not be weakened by division into a number of different societies.

#### *Objections to Other Societies.*

(a) If it be true that the Church itself is a divinely authorized society, and perfectly adapted to the prosecution of every department of Christian enterprise, then it follows as a matter of course that other societies are not needed, and he who contends that they are needed would seem to be required to show that the Church is not the best form of organization for the prosecution of her mission.

(b) They encourage that which the Word of God seems to discourage—*i.e.*, class distinctions in the Church. In the Bible idea of the Church there seems to be neither old nor young, male nor female. The Church is the "household of God, Jesus Christ being the chief corner-stone, in whom all the building fitly framed together groweth into a holy temple in the Lord."

But it must be manifest to all who will think the matter out that to organize certain classes of the Church-membership into separate societies must tend

to weaken and disjoint the Church organization.

(c) These societies must tend, we think, to weaken the sense of responsibility and loyalty to the Church which should characterize each member.

Individual members of these societies may deny such a tendency so far as their own experience goes, but hundreds of such testimonies would not prove that the tendency of the principle involved is not in the direction here indicated. Here, for example, is a young brother who is giving a glowing account of the great work being accomplished by the society of which he is a member. I ask him, "Were not the young people who are active in the society all members of the Church before the society was formed?" "Well, yes," he replied. "And they were not active as members of the Church?" "No." "But they are active now as members of the society?" "Yes." "Is it not, therefore, inevitable in the nature of things, that the society, from the standpoint of membership, in which these young people do all their Christian work, will claim their thought and love rather than the Church? I do not mean that it will be intentionally so; but will it not be so inevitably?"

(d) The organizing of human societies for doing the Church's work is a reflection upon the wisdom of the Church's Lord. If He had thought other societies than the Church necessary, He would doubtless have made provision for such organizations. As He has not done so, it is manifest that He considered the organization whose principles are present in His teaching, and afterward formulated by inspired apostles was all that was necessary for the carrying on of His work, and we do not think we are asking too much of even our wisest leaders when we ask them to admit that the Lord's way of doing things is the best way.

"Yes; but," says some good brother, "your theory is disposed of by the practical working of these societies. The results of the organization have been in-

creased enthusiasm, greater earnestness and activity in the Lord's work ; meetings more largely attended, and a greater readiness to take part ; members of the Church who never did much before are now at work." "Very good," we say ; "but if this new zeal has been generated, this unusual enthusiasm awakened, these new signs of life created, simply by the introduction of some *novel method*, and *not* by an increase of piety and spiritual power in the membership of the Church, what then ?" With regard to all such hollow enthusiasm as is being awakened to-day by mechanical means, and novel methods, and manifesting itself in an epidemic of mammoth conventions, whose chief characteristics seem to be the swinging of hats and waving of handkerchiefs, etc., in regard to all such things it is not inconceivable that the blessed Lord may be saying as of old, "To what purpose is the multitude of your sacrifices unto Me ? I am full of the burnt-offerings of rams, and the fat of fed beasts ; I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before Me, who hath required this at your hands, to tread my courts ?"

SUSSEX, N. B.

E. J. GRANT.

### The Longevity of Ministers.

I FIND the following in *The Interior* of last week :

"The new tables of mortality continue to show that ministers of the Gospel are the longest-lived of any class. Representing their mortality by 100, next to them come the farmers, 108 ; then the gardeners, 114 ; then the agricultural laborers, 126. The paper-makers come next, 129, their immunity probably coming from the disinfecting bleaches used in the process. Next come the carpenters, 148 ; then the shop wood-workers ranging at about 175, which is the figure for blacksmiths and most iron-workers. Glass-workers go higher, 214 ; and earthen-ware finishers still higher, 314, which comes of the

poisonous chemicals. At the top of mortality are the servants in hotels, 397. The liquor dealers testify by a mortality of 274, and the brewers, 245. It is some satisfaction to know that the doctors reach up to 302. As for editors, they die younger than the ministers, because they are too good for this wicked world."

Without commenting on the humorous "satisfaction" concerning the "doctors," or the self-satisfaction involved in the statement about editors, it is certainly a fact worthy of note that the longest-lived of all our working classes are to be found in the ministry. It is a testimonial to the value of faith and of virtue and an attestation to the general fidelity of this class in following their own prescriptions. Much has been said by prejudiced critics concerning the hypocrisy that is rife in ministerial circles, but in this scientific fact is a suggestive if not a complete answer to the charge. Nothing shortens life more than anxiety and immorality. Faith is the foe of the one and consecration to duty of the other. Of course the character of certain occupations tends to shorten life, as in the case of those who are compelled to work amid dust- or disease-laden atmospheric surroundings. Yet even this does not account so truly for the brevity of the lives of such workers as does the fact that so many are intemperate in their physical habits or sceptical in the disposition of their minds toward the truth. No class is more exposed to dangers arising from the various causes of physical disease than the clergy, not even excepting physicians, and their immunity can be accounted for only by the fixedness of their faith in the guardianship of Him whom they serve and the regularity of their lives under His laws of self-governance.

S. D. THURSBY.

NEW YORK, January 8th, 1894.

### The Abuse of Helpers.

HERE are some concrete examples : A certain minister offered to help an-

other minister to obtain pastoral settlement. The offer was accepted with apparent appreciation. The helper wrote to two pastorless churches recommending the brother as being a good man and worthy of their confidence. Then the helper wrote to the brother, stating what he had done for him, and asking him to please inform him whether he had received any word from either or both of those churches. Month after month passed, but not a syllable came from the brother. And he never did reply. The helper paid the postage on all three communications and received nothing in return, not even a hint of thanks, and yet he continued to believe that the brother was a Christian.

The same helper volunteered to do a like service for another brother without a charge. The proffer was cordially accepted, and with it several stamps for postage were sent. The helper wrote to ten churches, doing his very best for him, meantime writing to him often and informing him of what had been done. When the work closed the helper found himself out of pocket and no inquiry from the brother as to how much he was owing the helper for postage, although he must have known that he did owe him something. Is it any sort of wonder that this helper began to get somewhat "tired"?

C. H. WETTERBE.

HOLLAND PATENT, N. Y.

## EDITORIAL SECTION.

### LIVING ISSUES FOR PULPIT TREATMENT.

#### The Causes of Poverty.

*The poor ye always have with you.—*  
Matt. xxvi. 11.

To know the secret of a given trouble is essential to its proper remedy. It is not enough to recognize *that* it is or *what* it is; there must also be a clear understanding as to *why* it is. The old Hebrew prophet taught a lesson for all time when he ordered the salt to be cast not into the streams of water that troubled Jericho and the surrounding territory with their unsavory influences, but into the spring in which they took their rise.

In dealing with the problem of poverty, now so prominently before the public, the principle recognized and acted upon by the prophet ought to be kept in mind. The external applications that are assayed in many instances are not remedial but only temporarily palliative, the cold-water plunge to the fever patient. The free doling out of bread, and groceries, and clothing, and fuel to the poverty-stricken can never take the place of what goes to the root

of the matter and attempts the eradication of the causes of poverty.

We have space to do little more than name some of these. So long as they last the evil will continue. What is needed is the wise and efficient dealing with these by the community at large, both through moral suasion and radical legislation.

We have no hesitation whatever in naming, as the first and greatest cause of the trouble that is now confronting us, indulgence in drink. When \$1,200,000,000 are annually consumed by us as a people in what is not merely a luxury, but, by the testimony of credible and unbiassed witnesses, a positive bane, is there any wonder that many are brought face to face with starvation? In fully three quarters of the cases which are now confronting us and demanding recognition and assistance liquor is directly or indirectly at the root of the trouble. The amount wasted by laboring men and their families in the past, had it been laid up for "the rainy day," would have been sufficient to have carried them through it with-

out anxiety—if, indeed, the rainy day had ever come, which we are inclined to question. Well will it be if the experiences through which so many are passing shall teach wisdom to them and to others.

Nor must it be forgotten that responsibility for existing conditions in the matter of which we are now treating lies not alone with those who are suffering most the effects of indulgence, but also with all, by whose consent—shall we not rather say by whose assistance?—this indulgence has been made a possibility. To their negative acquiescence or to their positive action is due the existence of the traffic which renders possible the indulgence. The whole community suffers through what they thus assent to. A united effort of the foes of poverty against this its main cause would do more to mitigate the evils that confront us than all the labors of existing charity organizations together.

A second cause is to be found in the inordinate selfishness of those who constitute a large proportion of the owners of the dwellings of the poor. The tenement-house system is built up on the foundation of this selfishness. When it is remembered what the ordinary conditions of a tenement are, and the fact is recalled to mind that the average return to the owners of tenements is about 12 per cent on their money invested, some idea of the enormity of the evil of the system may be gathered. And yet the system obtains by the consent of the governed, who select legislators by whose enactments of law these things are possible. Surely it is time that those to whom the ability belongs should follow the example of noble men on the other side of the water and "build good tenements on Peabody's plan of 'philanthropy and 5 per cent.'" More than \$10,000,000 are now invested in this good work in the city of London alone. In Liverpool a not inconsiderable district in that part of the city which had been occupied by tenements of the worst class was cleared and others

erected in their place of a model character, having the best sanitary arrangements, the rents being reduced 40 per cent. For a period of twelve years they have yielded 5 per cent to their owners. It is said that 80 per cent of the population of New York City live in tenements of the second and third class. Here, therefore, is pre-eminently a field for such charitable enterprise as we have indicated. And in such enterprises will be found ultimately the truest economy.

Parallel with the selfishness which is at the basis of the tenement-house system is the injustice of employers of the poor in the matter of compensation for services rendered. We could give instance after instance in which men with hearts of adamant have taken advantage of the imperative needs of their fellows, forcing work from them for an altogether inadequate stipend; instance after instance where contracts have been violated because of the consciousness that the poor victims were unable to prosecute their cause before our courts of justice. To such dimensions has this evil grown that protective unions are being organized by men and women of means to attend to just such cases and compel justice from those who will not voluntarily render it. Our conviction is that the first claims for full compensation in every instance should be that of the so-called laborer. This is the law in some of our States and ought to be that of all.

Notably true is it that "the destruction of the poor is their poverty." Prices paid by them for the necessities of life are higher than those which others far more able financially than themselves are called on to pay. Compelled by their necessity to buy in small quantities, the proportionate expense is vastly greater. We rejoice in the efforts of such philanthropists as Mr. Nathan Strauss, of New York, to counteract this evil by furnishing food and fuel at as near cost price as possible. His efforts ought to be seconded in every city in the Union. Stations should be

provided, if need be at public expense, where this may be done. The plan is one that does not foster pauperism, as is the case too often where free distribution obtains.

Such some of the causes and such some of the wise plans of relief of the poverty in the midst of us. Perhaps the problem has been forced upon our attention that we may learn wisdom in our methods of solving it.

### Practical Benevolence Christianly Considered.

*He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?—Micah vi. 8.*

"If you find a man out of employment, try and get him something to do," was the reply of Dr. Lyman Abbott, of Brooklyn, when a newspaper reporter asked the pastor of Plymouth Church what he thought could be done to ameliorate the distress of the unemployed.

Practically the reply was correct; but Christianly considered it does not quite touch the root of the matter. "Who discharged you?" should be the first inquiry. In these days of pressing poverty, when men have assisted other men to build their fortune, that undoubtedly should be the first query.

A few weeks ago the proprietor of a large mercantile establishment in New York City confidentially informed his pastor that, as times were bad, he would be compelled to discharge a considerable number of his salesmen at the commencement of the New Year. The pastor was equal to the occasion. He did not say, "Well, we must bear each other's burdens, and I must see what my church can do to provide for those men," or, "I will try and get them something to do." But he replied something in this way, "You are known to be an enormously wealthy man. You reside in a palace fit for a king on Fifth Avenue, and you have a large and ex-

pensive residence in the country, you are erecting a costly memorial to the memory of a beloved child, and you are reputed to be not only a generous man, but a true Christian. Now, sir, is it Christian or is it fair and just for you to cast upon the benevolent sympathies of the Christian world a number of men who have in some degree helped you to build up your fortune? Suppose by keeping on these men your business at the end of the year shows a loss of some thousands; is it not more honorable for you to regard this money, lost in business, as a contribution to the treasury of the Lord?" We are told that the merchant has acted upon the advice of his pastor.

It is surely the solemn duty of a Christian preacher to impress upon the well-to-do (we do not say wealthy) members of his flock who are the employers of men and women that the Epistle of St. James is still in the canon of Scripture, and that the cry of the hire of the laborer reaches the "ears of the Lord of Sabaoth." The fact that these laborers are driving a quill instead of a plough, or measuring ribbon instead of garnering wheat makes no difference. "The hire of the laborers," which if not kept back by fraud is stopped suddenly by excessive meanness, "crieth" just as it did when St. James wrote his epistle.

About a year ago a very wealthy merchant discharged, on account of sickness, a clerk who had served him for seven years, and then sent him to the poor man's pastor, to see what his church could do for him. The pastor sent the young man back to his former employer with a letter to inquire what he could do for him. The generous merchant took the hint (for he had built churches) and sent the poor fellow to a sanitarium at the cost of the firm.

In the mean time, Mr. Andrew Carnegie does the very thing which all wealthy firms should do in these pining days of poverty, and keeps his mills "running" in order to give steady employment to his men, although this very unbusiness-like transaction, but exceed-



ingly Christian act, will certainly cost him a good round sum. Mr. Carnegie says he seeks no reward and demands no praise. Of course not; for he had the penetration to see clearly that the alms-boxes of the churches in Pittsburg could not be emptied to support the hungry families of men suddenly thrown on the world by a millionaire.

There is a good story told of the great London merchant Henry Thornton, who, in the days when Wesley preached and Simeon prayed, combined practical business with practical piety, and is known as the author of "paper credit" as well as of "family prayers;" which is somewhat to the point. A London clergyman was on his way to Mr. Thornton's office to ask for a donation for foreign missions, when he heard that two of Mr. Thornton's ships had gone to the bottom of the sea. He proceeded to the merchant's office with some misgivings, but to his surprise Mr. Thornton gave him a very liberal donation. "Mr. Thornton," said the parson, "I suppose that the report of your great losses is not correct, judging by your liberal response to my appeal." "It is quite true, my dear sir," responded the Christian merchant. "I have just heard of the loss of two of my ships, and it reminds me that if I don't make haste the Lord may deprive me of all my wealth before I have done much good with it."

Let pastors impress this sentiment upon their people that God does not estimate our gifts by the amount given, but by the balance left behind. In these days of great national depression God demands great gifts, and measures the generosity of wealthy business men by its degree of self-denial.

"I sympathize with the starving poor," said a pompous London merchant, as he stood with his back to a blazing fire in a committee room where men were assembled to devise some "methods" for relief. "Friend, how deep is thy sympathy?" said an old Quaker, as he took out his book to enter his subscription.

We are convinced that what the Christian pastor has to do at the present time is to devote himself to instructing the wealthy and the well-to-do (for the appeal must not be to the wealthy only) first to take care of their own employées, and, secondly, to give liberally to funds for relief of the distressed. Both the religious and secular press teems with literature on "the best methods of relief," but let the pulpit rise far higher than this, for "it is not reason that we should leave the word of God and serve tables." The laity must devise the methods and supply the money. Every committee of relief should include several workingmen, for ability to give largely does not necessarily constitute the ability to distribute wisely.

---

## EDITORIAL NOTES.

### Condemned to Virtue.

WHAT a comment upon the character of a certain class of the literary productions of France which has obtained wide popularity in our own country is the recent action of the French Academy in affixing its *imprimatur* to the literary labor of one whose death was the immediate result of a "fast-loose" life—Guy de Maupassant! "The ornament and the pride of French litera-

ture," M. Camille Doucet, the Secretary of the Institute, called him. Whether this is to be regarded as an honor or a stigma may be judged from an expression of De Maupassant himself concerning a previous judgment of the "immortals": "The Academy would condemn me to virtue," said he; "but there is plenty of time for that." His melancholy madness terminating in death was the answer of Providence to the boast.

The pulpit should deal with this subject of an impure literature without gloves. Its pernicious influence is telling upon the thoughts and characters especially of the young, even in our Christian homes. Through their books, if not in person, men are creeping into houses and leading captive silly women, laden with sin. Let the pulpit be heard fearlessly championing the cause of the sacredness of our home life. Let it show no hesitation in opposing itself to the hateful intruders whose touch is degradation and defilement. Then "offence is rank ; it smells to heaven." Among the thousand and one evils that antagonize the gracious operations of the Divine Spirit there is none greater. It strikes at the very citadel itself, corrupting, as it does, both mind and conscience. "If there be any virtue, if there be any praise (*i.e.*, anything praiseworthy), think on these things," is the apostle's law of Christian thought, a law which certainly excludes "whatsoever defileth or worketh abomination or maketh a lie" as effectually as these are excluded from heaven.

#### Preachers and Preaching.

DR. FARRAR has recently stated that he usually begins to write his sermon for Sunday on Monday morning, and that he seldom writes more than one sermon a week. On the other hand, we are assured that Mr. Charles Spurgeon very often left the preparation of his sermon till Saturday, not unfrequently until Saturday evening, and deferred the consideration of his Sunday evening sermon until Sunday afternoon.

This wide divergence of methods adopted by these two representative preachers can only be accounted for by the different temperaments of the two men, and it serves to illustrate the fact that it is impossible to lay down definite rules for pulpit preparation. Mr. Spurgeon had the gift of utterance, which Dr. Farrar does not possess ; but Dr. Farrar has that scholarly training which

did not fall to the lot of the great preacher of the London Tabernacle.

Some of the most popular English preachers have preached from manuscript, notably Henry Melville, who was the great preacher at St. Paul's thirty-five years ago. Liddon followed Canon Melville, and he too read his sermons. Canon Liddon has been succeeded by Archdeacon Sinclair as the popular Catholic preacher, and he also uses manuscript. Outside the limits of the Church of England some of the great preachers, whose sermons have stood the test of time, preach written sermons, notably John Foster, the famous Baptist minister of Broadmead Chapel, Bristol, and Norman McLeod, the well-known preacher in the national Presbyterian Church of Scotland.

One of the most eloquent preachers was Morley Punshon, the great Wesleyan preacher. With the exception of John Bright, he was probably the greatest orator of his day. But it is well known that Mr. Morley Punshon committed the greater part of his sermons and lectures (for he was a popular lecturer) to memory. This plan, of course, insured a higher degree of perfection in public speaking, and saved him from failure, but at the same time it placed him far below John Bright in the ranks of true oratory. Mr. Bright was a ready speaker and spoke straight from the heart, and, it might be added, struck straight from the shoulder. This custom of committing a sermon to memory was adopted by such speakers as Bourdaloue, the great Jesuit preacher, and Bossuet, the eloquent French bishop, both of the seventeenth century ; but there seems to be little to recommend it, for it is painfully artificial and somewhat of a sham for clergymen to pretend to preach extempore when he is only reciting from memory.

Mr. Punshon invariably divided his sermons into three parts, with subdivisions. This of course assisted his memory. This plan of dividing sermons is less common nowadays ; but it has

much to recommend it. Divisions clear and marked were always a strong point with John Ryle, who, before he was made Bishop of Liverpool, was a very popular preacher. On one occasion Mr. Ryle preached in St. Bride's Church, London, on Acts xvii. 16, and he divided his sermon thus :

First. What Paul saw.

Second. What Paul felt.

Third. What Paul did.

Such a division fixes itself indelibly on the memory of the listener ; and it seems a pity that it has become less common among preachers.

Take, for example, the following divisions for a sermon which were given us by an old college tutor, who seldom preached himself, as one way of impressing the incidents of the conversion of Lydia upon the memories of people.

Observe :

Her feet were guided—to the place of prayer.

Her knees were bent—in the worship of God.

Her ears were opened—to listen to the truth.

Her heart was opened—to receive the truth.

Her mind was opened—to attend to the truth.

Her mouth was opened—to confess the truth.

Her hands were opened—to minister to the truth.

We have never seen these divisions in any book, and we rather think they were original with the old tutor. We do not see that they are in any way forced ; and it must be admitted that, for a purely extempore sermon, these seven divisions are admirable pegs whereon to hang a discourse so as to assist the preacher to take up each point as though it sprang readily from his mind.

### A Correction.

In our December number we published a sermon that came to us without the name or address of the author. As the chirography looked like that of Rev. Dr. S. V. Leech, from whom we were expecting a manuscript at that date, we gave to him the authorship. He says, "I never saw this excellent discourse before it was published in this month's splendid issue of the *HOMILETIC*." If the writer of it will communicate his name, we will be glad to give him credit for the composition.

## SERMONIC CRITICISM.

D. E. H.—Your sermon on "Preaching Christ," founded on the text 2 Cor. iv. 5 : "We preach not ourselves, but Christ Jesus," etc., illustrates the unwisdom of cutting in two a passage of Scripture for the purpose of emphasizing what may be a truth in itself, but taken from its connection is only half a truth. It is undeniably a fact that the apostles preached Christ, and that the ministry of to-day is also to preach Him. But this is not what the apostle was emphasizing in the above passage. A true paraphrase of what he sought to impress would be : "We preach not ourselves as Lord, but Christ Jesus, and ourselves your servants for Jesus' sake."

In other words, he declared that there is but "one Lord," not "lords many," in the Church or kingdom of God. There could be no stronger declaration of the truth that the assumption on the part of any of lordship over the heritage of God is a usurpation of the prerogative of Christ. If an apostle could lay no claim to lordship neither can Priest, Prelate or Pope, Conference, Convention or Assembly.

P. T. S.—Your argument for full assurance of faith from Rom. xiv. 5 ignores the context. When the apostle wrote, "Let each man be fully assured in his own mind," he was not discuss-

ing the question of the obligation of Christians to attain to absolute confidence as to their relation to the Saviour. Faith in God's testimony as to His Son if nourished and cherished will undoubtedly in time develop into trust in the person of that Son, and the soul will come to find rest through believing. What He assures will become its assurance. But the apostle is dealing with an altogether different matter—the observance of certain ceremonies, the keeping sacred of certain days. It is concerning these he says, "Let every man be fully assured." As he elsewhere says, "Whatsoever is not of faith is sin." Doubt as to the right or wrong of an action renders it imperative upon one not to perform the action. So that the text is simply the apostle's way of putting what the popular adage enjoins: "First be sure you're right, then go ahead."

T. T. P.—Your analysis of Acts i. 8 is defective in that you have overlooked the central truth of the text and emphasized one that is subordinate. The true theme is not "The Source of Power," but "Witness-Bearing," or "The Witnessnes of Christ." Perhaps as complete, though simple, an analysis of your text as we have met with is that of Dr. Landel's in a sermon preached in Westbourne, Park Chapel, London, last spring. It is as follows:

#### I. *Our Function as Witnesses of Christ.*

To bear witness to what we know, and to all that we know of the facts of the Gospel, as contained in God's Word, and which we have verified by such means of verification as the nature of the case admits of—objective or subjective, as the case may be; external or internal evidence, which observation or experience supplies.

#### II. *The Sphere in which We are to Perform Our Functions.*

There is no country, or province, or city, or locality in which it can possibly be borne, from which it can be intentionally withheld, or by arrangement, or compact, even temporarily suppressed.

#### III. *The Testimony We have to Bear.*

This consists of all that the Lord hath made known to us—the things we have seen and heard and verified. All that we know we are bound to make known; commissioned to proclaim God's glad tidings to sinful men, whose salvation depends on the treatment they give to our message, we may and *ought* to do our utmost by argument and persuasion and entreaty to induce them to receive it.

#### IV. *The Endowment that Fits us for our Work.* "Ye shall receive power," etc.

It is by the light the Divine Spirit supplies that we know what part of our testimony is most required. It is the firm conviction that He imparts that gives authority and persuasiveness to our word. It is the unction from the Holy One which secures their entrance into the hearts and consciences of men.

#### Some Hints for Preachers.

A QUAIN writer has said a preacher should begin low, proceed slow, rise higher, and catch fire.

Avoid provincialisms, for, as Canon Fleming says, it is an old adage, "No man's tune is displeasing to himself," and peculiarities arising from provincialisms often pass unnoticed by the clergyman who has contracted them.

Do not mistake pusillanimity for patience. Patience is a virtue; but, as the Anglican collect for St. John the Baptist's Day hath it, the preacher should, after the example of the Baptist, not only "constantly speak the truth," but "*boldly* rebuke vice, and *patiently* suffer for the truth's sake."

On a wet Sunday do not weary the people who do come to church with scoldings intended for those who have stayed away. Reserve *that* for the next Sunday.

Do not adopt what is known as the "clerical voice." Some clergymen have two voices, one for speaking and one

for preaching. Be natural. Simplicity holds a high place in elocution.

In preaching always aim at the heart. Religion approaches a man through the heart rather than through the head. It is said that Luthardt, the distinguished German preacher, always aimed at the heart.

Always be in earnest. Hannah More considered earnestness the first charm of a preacher, the subjects in the pulpit being of too momentous concern to be made the material of oratorical flourishes.

Study, patient and continuous study, is necessary to make a good preacher. Fuller said that Andrew Marvel was a most excellent preacher because he never broached what he had not brewed.

Do not try to exhaust every text in one sermon. The witty King Charles used to say that Isaac Barrow was an "unfair preacher," because he so completely exhausted the meaning of a text that he left no other clergyman a chance of preaching from it.

#### The Editor's Letter-Box.

*Questions of general interest to clergymen will be printed in this department. The questions sent to us should be put in as brief forms as possible. Answers from our readers are requested. They must be (1) brief; (2) preceded by the number of the question to which they reply; (3) the name and address of the writer must accompany each answer. The name of a writer will not be published if we are requested to withhold it.*

SENEX.—Is it true that Mohammedans teach that women have no souls?

A. No. In Surah xxxiii. 35 of the Koran it is stated, "Verily, Moslem men and Moslem women . . . have a mighty recompense" (in heaven). There is no evidence that the assertion that women have no souls is ever made by Moslem teachers.

R. T. F.—Have the clergy any legal claim to the title "Reverend"?

A. It is merely a title of courtesy. This was decided in the English courts of law twenty years ago in a case raised by Bishop Wordsworth, of Lincoln. In

legal documents of the Church of England a clergyman is styled "Clerk" without the prefix of "Reverend."

STUDENT.—Can you direct me to a work on the view of eschatology known as "conditional immortality"?

A. "Life in Christ," by Rev. Edward White. This book was first issued in 1846, but it has passed through many editions. Mr. White was a Congregational minister and became Professor of Homiletics in New College, London, 1886. He is a versatile author and has written numerous works.

EVERETT.—Are any of the sons of Judson, the "Apostle of Burmah," living?

A. Yes. His youngest son is minister of the Baptist Church in Washington Square, New York City, and is the author of a recent biography of his father.

BERNARD.—The authorship of the Trinity hymn?

A. Bishop Reginald Heber, of Calcutta, composed the hymn, "Holy, Holy, Holy, Lord God Almighty." It is found in every edition of Heber's poems. The recent controversy in the New York *Churchman* was the result of a confusion of thought regarding another hymn beginning with the *ter sanctus*.

N. R. B.—Can you give me some idea of the work done by the Salvation Army in this country during the past year?

A. Thirty-nine thousand one hundred and two persons have knelt at the "penitent forms;" 16,061,719 have gathered in the various halls for religious service; 303,648 meetings have been held; 80,391 meals have been provided for the hungry and starving, at a nominal cost; 51,648 beds have been supplied to homeless wanderers, and 6360 have been furnished with employment; 61,400 visits have been made to the homes of the very poor; appeals to individuals have been made in 50,330 dives and places of questionable resort;

110,000 persons have been dealt with individually about their soul's welfare ; and more than 10,000 children have been looked after while their mothers were at work.

F. C. N.—Who was it gave that magnificent expression to a spirit of resolution, "Not an inch of our territory, not a stone of our fortresses" ?

A. Queen Isabella, of Spain, in response to the compromise proposals of Alfonso, King of Portugal.

I. N. M.—What book or article will give me information as to the preparation of the world for Christianity ?

A. Read St. George Mivart's article in the last *Nineteenth Century* on "Christianity and Roman Paganism."

BURKE.—I have read with some interest the article in the December *Forum* on "The Decline of the American Pulpit." Can you tell me whether the writer is a recognized authority upon the subject ?

A. The Rev. G. Monroe Royce, the writer, is a comparatively young man with a reputation yet to make. The assertions of his article are, however, so manifestly at fault in certain important respects, that we fear his reputation will be long in making. He assails some of the fundamental truths of his own professed faith, and betrays traces of the Anglomania which is supposed to have its peculiarly fitting home in the heart of the dude.

QUESTIONER.—What percentage of the children who are sent to homes in various parts of the country by the Children's Aid Society turn out well ? We are thinking of applying to the society for one in case the answer is favorable.

A. Eighty-five per cent are said to do very well ; 4 per cent do not ; 7 per cent are doubtful. The remaining 4 per cent run away. By all means make the attempt you suggest. One little one receiving the fostering care of a de-

voted Christian home and breathing its atmosphere of love and purity can hardly fail to receive blessing, and subsequently to bestow blessing.

INERRANCY.—Can you inform me of any work that successfully reconciles the divergent statements to be found in the Bible ?

A. The "success" of the reconciliation largely depends on the mind of the inquirer. A compact little book dealing with this problem with some degree of success is that of G. W. Samsen, D.D., formerly President and Lecturer on Ethics in Law Codes at Columbian University, Washington, D. C. It is entitled "The Classic Test of Authorship, Authenticity, and Authority."

#### Awaiting Answers.

1. TRIED.—What ought I to do with a member who periodically yields to the temptation to indulge to excess in drink, but who afterward manifests such remorse, if not repentance, that I am persuaded each yielding will be his last ?

2. DISCIPLINE.—What is meant when we speak of disciplining a member ? Ought distinctions to be made in dealing with two persons guilty of the same offence ?

3. BECKET.—Can you tell me whether there are any lodging-houses for street girls corresponding with those for newsboys ? Is it true that the only homes for girls and women are such that occupancy would bring a shadow over the reputation of the occupant ?

[It is the desire of the editors to add to the efficiency and usefulness of this department of the HOMILETIC. Our readers are asked to send in questions that touch upon subjects that are of general interest, and to answer questions that may be sent in. Brevity in question and answer is an essential of their publication.—Eds.]

## BLUE MONDAY.

**The Local Demon.**

THERE had been some discussion in the Scottish Church with regard to the alteration of the title of a pastor from "Incumbent" to "Rector," and at a conference held for the due consideration of this important subject, one of the clergy told the following story. Leaving his parish for a holiday, he entrusted his work to a *locum tenens*. A visitor to the parsonage inquired of the servant whether the clergyman was at home. The Scotch girl replied, "No, sir; 'the encumbrance' is not at home, but you can see 'the local demon' if you like."

**The Silliest People the Best Critics.**

DRS. TAIT, the late Archbishop of Canterbury, once said to his secretary, the present Bishop Davidson, of Rochester, "I have been more than twenty years a bishop, and I have never, if I could help it, written a single letter of importance without giving it to somebody to pick holes in. I find the silliest people are often the best critics."

**A Lesson in Humility.**

A VENERABLE and pompous old English bishop was having his portrait painted by an eminent artist. After sitting steadily for about an hour in silence, the bishop thought he would break the monotony with a remark. Accordingly he said to the artist, "How are you getting on?" To the astonishment of the bishop, the knight of the palette, absorbed in his work, replied, "Move your head a little that way, and shut your mouth." Not being accustomed to be spoken to in this fashion, his lordship said, "May I ask why you address me in this manner?" The artist, still absorbed in his work, said, "I want to take off a little of your cheek." The bishop collapsed.

**A Cure for Scepticism.**

COLERIDGE believed that the best way to cure scepticism in young people was

a vigorous application of the rod. The remedy was one which had proved effectual in his own case, and he recommended it to others. When a boy in Christ's Hospital (the Blue Coat School), London, he solemnly informed the head master that he had grave doubts about Christianity and the Bible. The experienced instructor of youth diagnosed the case of young Coleridge without hesitation, and said, "Come this way, my lad; take off your jacket;" he then administered a sound thrashing, and the boy sceptic was left alone with his thoughts. Coleridge used to say that when he found himself "clothed and in his right mind" his vanity was gone, and also his scepticism.

**Looking Up.**

"THE Church at ——— is looking up.' We read this report so frequently that we have repeatedly called to our mind the words of one of the quaint old preachers of the preceding generation. He was at Conference, and about to tell of the condition of things on his charge: 'Bishop, the Church at ——— is looking up. It's flat on its back.'"  
—*Michigan Advocate*.

That is good. But we submit that the "Church at ———" really showed one symptom of grace, flat on its back though it was, and that is that it did not have its eyes closed.

**A Pardonable (?) Weakness.**

THERE is a quaint story told of a couple of Scotch ministers who were taking dinner together one summer day in a little parsonage in the Highlands. It was the Sabbath day, the weather was beautiful, and the bubbling streams were full of trout and the woods full of summer birds. One turned to the other and said: "Mon, don't ye often feel tempted on these beautiful Sundays to go out fishing?" "Na, na," said the other, "I never feel tempted, I just gang."

## TO OUR PATRONS.

We give below brief mention of a number of books covering a wide range of subjects, and which supply inexpensive but desirable gift-books. A selection from this list for presentation purposes, whether for holiday gifts or for gifts on other occasions, or for one's own library, will afford the purchaser and the possessor satisfaction. A glance through each article, though brief, will afford our patrons sufficient information whereby to learn the character and peculiar merits of each book, any one or more of which we will send, post-free, on receipt of price.

FUNK & WAGNALLS COMPANY, Publishers,

18 and 20 Astor Place, New York

**Can't Sleep**—The new book, "Sleep and Dreams," by Professor Scholz, of Berlin, and Milo A. Jewett, M.D., of Massachusetts: "Especially valuable for its admirable chapter on Sleeplessness and its Prevention."—*Pittsburgh Chronicle Telegraph*. It also contains chapters under "Sleep, its Cause, and Phenomena," and "The Analogy of Insanity to Sleep and Dreams." 12mo, cloth, 148 pp. Price, 75 cents, post-free.

**The Shakespeare of the Pulpit**—Dr. John Henry Barrow's "Henry Ward Beecher, the Shakespeare of the Pulpit," is considered superior to other biographies of Mr. Beecher. "All in all it is the best summing up of the life and character of the great preacher and orator that I have read."—*Hon. Nelson Dingley, Washington, D.C.* "A compact, succinct, and graphic account of the great preacher. . . I am especially pleased. . ."—*Francis E. Clark, D.D., Pres. United Soc. of Christian Endeavor, Boston*. 12mo, cloth, 567 pp., with Portrait, and Copious Index. Price, \$1.00, post-free.

**How to Return a Lady's Gift**—A lady friend has made you a present? You may retaliate with good effect by presenting her with a copy of Kate Sanborn's delightful volume "The Wit of Women," a careful and extensive collection of the wit of women, beautifully bound in cloth. "Miss Sanborn's book is full of stored-up electricity. Its play is like that of summer lightning on the clouds, so quick, varied, and irradiant that one is never tired of watching for it."—*Frances E. Willard*. Square 12mo, 215 pages. Price, \$1.50.

**Time-table of the Heavens**—You can "tell the stars" with Royal Hill's beautiful work, "The Stars and Constellations," which describes and maps out all the more conspicuous stars and objects in the heavens seen by the naked eye, and supplies a perpetual time-table whereby all may easily identify the stars, etc., on any clear night. "All that is needed to easily identify all the leading stars and constellations."—*Prof. C. A. Young*. Beautifully bound. Many illustrations. Large, square book, cloth. Price, \$1.00, post-free.

**The Light of History**—History repeats itself in all affairs of life. To those who are not informed, it is generally the unexpected that happens. "Historical Lights" a large 8vo book of 900 pages, in large clear type, contains thousands of historical extracts selected from standard histories and biographies, illustrating 30,000 different topics, all arranged in cyclopedic form. Of immense value to every student or intelligent observer of affairs, to every teacher, speaker, reader, or preacher. "Historical Lights" is a book wonderful for compression and appalling for the amount of work it implies. As the Ohio and Mississippi sometimes deepen and narrow between banks, so near together that you can almost cast a stone across, so the great wide river of history seems to roll between the lids of this one book. There is no end to its usefulness."—*T. De Witt Talmage, D.D.* Price, carriage-free, cloth, \$5; sheep, \$6.50.

**Drill Book in Vocal Culture**—The Drill Book in Vocal Culture and Gesture, by Prof. E. P. Thwing, Ph.D., proves of great service to those who earnestly study it. "It is compact and inexpensive, but omits nothing essential."—*The Independent*, New York. 12mo, paper, 115 pages. Price, 25 cents, postage free.

**A Beetle's View of Life**—This is the title of one of the 24 chapters of the book, "Nature Studies," a series of popular, scientific, expositions by eminent men. The book is full of interest. "Replete with interest and general information."—*Christian Secretary*, Hartford. Cloth, 264 pp. Price, \$1.00, post-paid.

**A Musical Story**—"Miserere," by Mabel Wagnalls, makes an elegant gift-book. In this novel we have something new. "What a musical story may be, one must read 'Miserere' to learn."—*Chicago Evening Post*. "It gave me an exhilarating sensation of delighted surprise."—*Prof. Wm. Cleaver Wilkinson, of Chicago University*. Square 12mo, cloth, elegantly bound; with designs in ink, white and gold; Beautifully illustrated, with 4 full-page, Half-tone Engravings; Gilt top; in box; price, \$1.00, post-free.

**If She is Soon to be Married**—A wedding present a month or two before the wedding is a new idea, but to present the prospective bride at once with Rev. Dr. Talmage's beautiful book, "The Marriage Ring," will be appreciated. It contains 15 choice sermons covering a wide matrimonial field. "Our advice to all is, purchase and read *The Marriage Ring*. It will do you good if you are old, and more good if you are young."—*Christian Witness*, Boston. 12mo, cloth. Beautifully bound. Price, \$1.00, post-free.

**Samantha Among the Brethren**—"Any person who does not enjoy 'Samantha Among the Brethren' [by Josiah Allen's Wife] must be a 'heathen and a publican' and 'fit for treasuries, stratagems, and spoils. . .'" The book is full of humor and wit, and the keenest cuts of irony and sarcasms, together with the drollest and happiest sallies."—*Lutheran Observer*, Philadelphia. The publisher's appendix gives six of the addresses delivered before the General Conference of 1888: three in favor of, and three against, the admission of the women delegates. Square 12mo. Bound in Turkey-red cloth; over 450 pp., 100 illustrations. Price, \$2.50, carriage free.

**A Flag from the Battle of Cowpens**—The oldest relic of the Revolution, antedating the Stars and Stripes and older than the Government, escorted the President and occupied posts of honor at the centennial celebration, New York, May-June, 1899.—Read "The Hero of Cowpens." By L. McConkey. "I have read this book with very great interest. It gave me a clearer insight into the Battle of Cowpens than anything I had read before, and a clearer view of the early perfidy of Arnold than anything I had yet seen. The whole book interested me."—*General U. S. Grant*. 12mo, cloth, 295 pp., illustrated. Price, \$1.00, post-free.



**Sweet Cicely**—The Uncle Tom's Cabin of the Temperance Reform. By Josiah Allen's Wife. "I have just been reading 'Sweet Cicely' at a family gathering. Oh, how we have laughed and wept at its mingled wit and pathos!"—*Rev. Wilbur F. Crafts*. "The author's fun is not far-fetched, but easy and spontaneous. She is now witty, now pathetic, but ever strikingly original."—*New York Herald*. Square, 12mo, cloth, 881 pp., 100 illustrations. Price, \$2.00, carriage free.

**Illustrations of Southern Life**—For quaint illustrations of Southern Life of all qualities, colors, and conditions, read L. W. Baldwin's book entitled "The Yankee School Teacher in Virginia." "Full of vivacity, humor, and pathos."—*Daily Republican*, Springfield, Mass. Cloth, elegantly bound, 238 pages. Price, \$1.00, post-free.

**Before an Audience**—Amateur and professional public speakers find valuable assistance from the following: "Essentials of Elocution," by Alfred Ayres. Cloth, 16mo, 60 cents. "Before an Audience; or, the Use of the Will in Public Speaking," a remarkable book by Nathan Sheppard. "It knocks to flinders the theories of elocutionists."—*The New York Evangelist*. Cloth, 12mo, 75 cents. "The Throne of Eloquence," by Paxton Hood. Cloth, 8vo, 470 pages. Price, \$2.00, post-free.

**A Bundle of Letters for Sale**—A Bundle of Letters to Busy Girls, written by Miss Grace E. Dodge, member of New York Board of Education, and containing a world of sense, practical truth, pithy points, helpful suggestions, etc., of intrinsic value to every girl, may be had, printed in beautiful type, bound in cloth, and sent post-paid, for 50 cents. "Written in the frank, familiar style which makes all Miss Dodge's talks so delightful."—*New York Herald*.

**Harriet Beecher Stowe**—"The Life-work of the Author of Uncle Tom's Cabin," by Florine Thayer McCray, written with consent of Mrs. Stowe, and her son, Rev. Charles E. Stowe, is "A delightful contribution to the literary history of the period."—*New York Times*. Square 12mo, 440 pp. Steel Portrait and other engravings; heavy calendered paper; ornamented cloth binding. Price, \$2.00, post-free.

**The Unseen Universe** is the title of one of the chapters in the book so many people are talking about: "The Missing Sense and the Hidden Things which it Might Reveal."—"Readable and instructive throughout."—*New York Evangelist*. 12mo, cloth. Price, 60 cents, post-free.

**The Great Seal of the United States**—It was designed in England by an English Baronet. How this came about—read "Hours with Living Men and Women of the Revolution," by Benson J. Lossing, LL.D., the distinguished historian. "Delightful entertainment for thousands of readers."—*Republic*. Philadelphia. Cloth, square 12mo, illustrated, elegantly bound. Price, \$1.50, post-free.

**The Indians**—"A Timid Brave." The Story of an Indian Uprising, by William Justin Harsha, is a book pertinent to the times, is highly entertaining, and of absorbing interest. "Can not fail to enlist the sympathies of every generous heart."—*Times Democrat*, New Orleans. 12mo, cloth, 148 pp. Price, 75 cents. Postage free.

**Infidelity Refuted by Infidels**—A series of arguments, strong, undeniable, and happily put, condemning infidelity from its own premises, under the above title, by Samuel D. Sprecher, D.D., is doing good work. "Especially valuable to place in the hands of those inclined to give great weight to skeptical writings."—*Golden Rule*, Boston. 12mo, paper, 92 pages. Price, 25 cents, post-free.

**Brevity, the Soul of Wit**—"Lacon; or Many Things in Few Words," by Rev. C. C. Colton, for speakers, writers, and all who think; costs little and helps much. 58 pages, paper. Price, 20 cents, post-free.

**Important Hints to Mothers**—The Chicago *Journal* with earnestness remarks that "It should be compulsory on every young mother to read this book." "Hints on Early Education and Nursery Discipline." 12mo, cloth. Price, 60 cents, post-free.

**The Science of Politics**—The ways and means by which the common citizen can become an active and effective part of the Government, etc., are fully treated of in Walter T. Mill's able book, "The Science of Politics." "Timely and valuable."—*Times*, Buffalo. 12mo. Price, cloth, \$1.00 post-free.

**Both Sides of the Drink Question**—E. J. Wheeler's book, "Prohibition: the Principle, the Policy, and the Party," is a study of the arguments for and against the Prohibitory law. It analyzes and disposes of the questions at issue in a manner at once complete and incontrovertible. "I am delighted with it."—*Bishop John F. Hurst*. 12mo, cloth, 221 pages. Price, 75 cents, post-free.

**Non-exempt**—To accidents and sudden illness all are liable. What to do in cases of emergency, till the doctor comes, is of the utmost importance. For fifty cents you can secure a handsome, cloth-bound manual of over 100 pages, 18 original engravings, and over 800 indexed subject references. "Admirably arranged. A valuable book of reference."—*New York Sun*. Price, 50 cents, post-free.

**Haunted Houses, Modern Demons**—Mesmerism, Clairvoyance, Apparitions, and the Atmosphere of Assemblies are titles of some of the chapters contained in "The New Psychic Studies," in their relation to Christian thought, by Franklin Johnson, D.D. 12mo, cloth, illustrated. "We have read this book with care and think it quite valuable."—*Episcopal Methodist*, Baltimore. Price, 75 cents, post-free.

**The Dance of Modern Society**—Socrates, 470 B. C., wrote: "Dancing is a fitting recreation, even for a philosopher." Cicero, 106 B. C., wrote: "No man in his senses will dance." "The Dance of Modern Society," by Prof. William Cleaver Wilkinson, brings the question down to date. An unanswerable magazine of argument. "The most pungent attack on the modern dance we have ever read."—*Harper's Magazine*. 12mo, cloth. Price, 60 cents, post-free.

**Foreordination in Nature**—As an argument for the Being of God, illustrated from the Maternal Instincts of Insects, is the title of one of the chapters of "Defence and Confirmation of the Faith;" a book comprising six special lectures delivered before the Western Theological Seminary, on the foundation of the Elliott Lectureship. "Will stimulate to correct thinking on the part of non-clerical readers."—*The Andover Review*. Price, cloth, 75 cents, post-free.

**Exposition of the Book of Job**—The 17th vol. of Dr. Parker's "People's Bible" consists of eloquent pastoral and sermon comments and essays in detail of all the various features of the Book of Job, followed by 88 pages of hints and suggestions of great value to teachers. Makes a splendid sample volume. Send for a copy. "The book glows with poetic fire, flashes with prophetic light."—*Journal and Messenger*, Cincinnati. 8vo, cloth, 454 pp. Price, \$1.50, carriage free.

**Pears'**  
Get one  
cake of it.  
Nobody  
ever stops  
at a cake.

## Brain Workers.

### Horsford's Acid Phosphate.

is recommended by physicians of all schools, for restoring brain force or nervous energy, in all cases where the nervous system has been reduced below the normal standard by overwork, as found in lawyers, teachers, students, and brain-workers generally.

Descriptive pamphlet free on application to  
Rumford Chemical Works, Providence, R. I.  
Beware of Substitutes and Imitations.

For sale by all Druggists.

## Startling Facts!

### THE MONEY VALUE OF TOTAL ABSTINENCE IN LIFE INSURANCE.

The American Temperance Life Insurance Association of New York City is the only company in America that insures Total Abstainers exclusively. Are you a Total Abstainer and paying your money where drinkers are admitted, or do you want a Total Abstinence Policy that **INSURES**?

#### SOME SIGNIFICANT FIGURES.

The United Kingdom Temperance and General Provident Institution of Great Britain was organized in 1840.

It has a Temperance Section composed wholly of Total Abstainers, and a General Section to which moderate drinkers are admitted. During 1893 the membership of the Temperance Section was 15,000, and that of the General Section 14,000 members.

The death loss in the Temperance Section was \$156,820 *less* during the year than was expected from the table of mortality, while in the General Section it was \$295,000 *greater* than the expectation tables.

The death rate of the Temperance Section,

taken for the past twenty-five years, has been 27 per cent. less than in the General Section; and for the past two years it has been 35.5 per cent. less.

In other words, for the past two years the death rate of the Temperance Section has been *less than two-thirds* that of the General Section where moderate drinkers are admitted.

The death rate of the Good Templars in New York State, taken for twenty years from 1870 to 1890 inclusive, with an average membership of 33,787, was but 5.72 per 1,000 yearly.

The above facts show the great superiority of Total Abstainers as risks for life insurance.

For a policy in an out-and-out Temperance  
Company, or information regarding it, write to

**The American Temperance Life Insurance Association,**

GEO. E. GODWARD, Sec.

187 Broadway, N. Y.

FRANK DELANO, Pres.

# AMERICA,

## The Nation's Hymn!

An exact copy of the

### Original Manuscript

with portrait of the Author (an elegant Souvenir), will be sent **without cost** on application to the

**Massachusetts**  
**BENEFIT**  
**LIFE**  
**ASSOCIATION**

Which continues to insure at sixty per cent. of the old line rates. Address

**GEO. A. LITCHFIELD, President.**

*Exchange Building, Boston.*

Mention this publication.

## Our Book on Investments

we shall cheerfully send you, *free*.

**\$** We feel qualified to give such information because we have, for years, made a specialty of investments for colleges, estates, trustees, and others, with whom *safety* is the first consideration.

## The Provident Trust Co.

45 Milk Street,  
Boston, Mass.

Please mention The Homiletic Review.

## NORTHROP'S STEEL CEILINGS

• DURABLE • DECORATIVE •



Especially adapted for Church Ceilings. Easily put up without removing old plaster. Send diagram and particulars for an estimate.

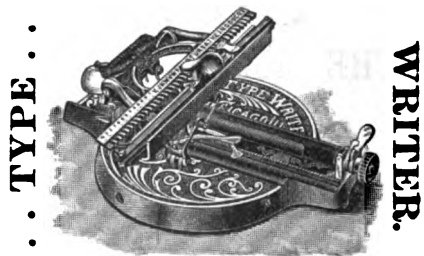
**HENRY S. NORTHROP,**

atalogue free.

30 Rose Street, NEW YORK.

## THE FAMOUS ODELL

ONLY \$20.00.



The Latest Improved.

The only practical low-priced machine. The only one that has stood the test. Because of its simplicity and perfect work. It writes both capitals and small letters. It does all kinds of work of any typewriter. It can be learned in one hour's practice. It is built for business and for busy people. It is handsomely finished and nickel plated. We guarantee it and will let you be the judge.

### A SPECIAL OFFER.

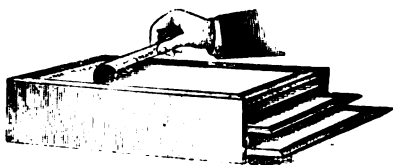
In order to get the ODELL in every house, office, and library, on receipt of \$5 we will ship one of our \$20 machines. You can use it two months without paying another cent, then, if you accept it, pay us \$2 a month until paid for. This enables you to own one of these famous machines at less than 50 cents a week. Remit by registered letter, P. O. or money Order. Address

**ODELL TYPEWRITER CO.,**

361 Dearborn St., Chicago, Ill.

You can write a hundred letters just as readily  
as one, if you have a

# SIMPLEX PRINTER



Simple, Cheap, and Effective.

Endorsed by Over 50,000 Users.

From an original, on ordinary paper with any pen, 100 copies can be made. 50 copies of typewriter manuscript produced in fifteen minutes. Send for circulars and samples. AGENTS WANTED.

LAWTON & CO.,

22 Vesey Street, NEW YORK.

## CHURCH ARCHITECTURE

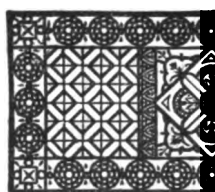


Pastors, Building Committees, and others who are interested in the erection of new churches or reconstruction of old ones, should procure Osgood's work on Church Architecture, as it contains 16 modern church designs, ranging in cost from \$1,800 to \$43,000. These designs are a selection from among the 54 Churches that I have designed and superintended during the past 12 years. Price, \$2.00, post-paid.

SIDNEY J. OSGOOD, Architect,  
Widdicomb Bldg. GRAND RAPIDS, MICH

## MEMORIAL WINDOWS

.. IN ..



## Stained Glass SUBSTITUTE

WE ARE NOW PREPARED TO MAKE TO ORDER

## ECCLESIASTICAL DESIGNS AND EMBLEMS

OF ANY KIND, SHAPE, OR SIZE

At Remarkably Low Prices.

The Substitute produces all the effects of Stained Glass at a fraction of its cost. It is easily applied to old or new glass, and by fourteen years' actual use has proven to be durable.

Send for Illustrated Catalogue and Prices. Samples by mail, 25 cents.

W. C. YOUNG, SOLE AGENT, 988 Arch Street, PHILADELPHIA, PA.



THE NEW INTERPRETATION.

# THE WORLD LIGHTED

A Study of the Apocalypse.

BY CHARLES EDWARD SMITH, D.D.

12mo, cloth, 218 pp. Price, 75 cents. Postage free.

## STRONG ENDORSEMENTS.

"It is the clearest view of the Apocalypse I have ever seen."—*Howard Crosby, D.D.*

"I hope every scholar in the land will read it without prejudice."—*Fres. Alvah Hovey, D.D., Newton Theological Seminary.*

"It is fresh in its conception, symmetric in its treatment, luminous in its expression, devout in its spirit, rich in its suggestiveness, uplifting in its tendency."—*George Dana Boardman, D.D., Philadelphia.*

"A discussion characterized by great common sense and striking insight. . . . Altogether it is the most rational interpretation that has yet appeared. In fact, it ought to be an epochal book in the study of the Apocalypse."—*William R. Harper, D.D.*

"It makes the visions mean something. . . . It presents a sublime conception of the advance of truth among men."—*The New York Examiner.*

"Your work seems to me to mark a most important advance in the interpretation of the mysterious symbolism of the book of Revelation, and to furnish, on the whole, the most reasonable solution I have met of its many problems. I shall commend it to my students as eminently worthy of their careful study."—*Prof. H. Harvey, D.D., Hamilton Theological Seminary.*

"Dr. Smith has done work of a very high order in this valuable little book."—*The Watchman, Boston.*

"It will virtually add one book to my Bible."—*A. E. Waite, D.D.*

Funk & Wagnalls Co., Pubs., 18-20 Astor Pl., N. Y.

# Sloan's Liniment



## CURES Rheumatism

And all Aches & Pains

Money Refunded if not Satisfactory.

## Price 25 Cents.

SOLD BY ALL DRUGGISTS & DEALERS.

Prepared by

**Dr. EARL S. SLOAN CO.**

BOSTON, MASS., U. S. A.

BENJAMIN SELLERS. W. J. ASHLEY.  
10 years with Tiffany Glass Co.

## SELLERS & ASHLEY,

21 University Place, - New York.

## Art Stained Glass

ECCLESIASTICAL AND DOMESTIC

SPECIAL STUDY GIVEN TO

## Memorial Windows.

Estimates, Photographs, and Designs  
on Application.

CLINTON H. MENEELY

## BELL COMPANY

TROY, N. Y.,

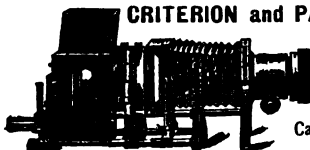
and 177 Broadway, New York,  
Manufacture Superior

## CHURCH BELLS

## TYPEWRITERS.

Largest like establishment in the world. First-class Second-hand Instruments at half new prices. Unprejudiced advice given on all makes. Machines sold on monthly payments. Any Instrument manufactured shipped privilege to examine. EXCHANGING A SPECIALTY. Wholesale prices to dealers. Illustrated Catalogues Free.

TYPEWRITER { 45 Liberty St., New York.  
HEADQUARTERS, { 186 Monroe St., Chicago.



CRITERION and PARABOLON

## MAGIC LANTERNS

and Stereopticons, Oil, Lime, or Electric Light, Views illustrating World's Fair, Roman and Medieval Art, Scripture, Temperance and hundreds of other subjects for profitable public lectures or private talks.

Catalogues free. **J. B. COLT & CO.,**

16 Beekman St., New York.  
189 La Salle St., Chicago, Ill.

# FUNK & WAGNALLS' STANDARD SERIES.

The following books are in 4to (Nos. 1-45) and 8vo (Nos. 46-79) sizes, and are bound in heavy manilla paper covers.

No.	\$ c.	No.	\$ c.
1. John Ploughman's Talk. By Rev. C. H. Spurgeon.....	12	89. The Hermits. Canon Kingsley.....	15
Spurgeon's celebrated book, semi-humorous in style; 500,000 sold in England.		90. John Ploughman's Pictures. C. H. Spurgeon.....	15
Choice of Books. Thomas Carlyle.....		The book is illustrated, and each sentence is a cluster of diamonds.— <i>The Christian</i> .	
2. Manliness of Christ. Thomas Hughes... 10		41. Pulpit Table Talk. Edward B. Ramsay.. 10	
Its value lies in its simplicity, earnestness, and in its high ideal of life.— <i>Scribner's Monthly</i> .		42. Bible and Newspaper. C. H. Spurgeon... 15	
3. Macaulay's Essays. Lord Macaulay..... 15		How to garner Bible truths from the newspapers.	
Essay on Milton, Dryden, the Athenian Orators, History, Bunyan, Johnson, and Montgomery's poems.		43. Lacon. Dr. C. C. Colton... 20	
4. Light of Asia. Edwin Arnold..... 15		44. Goldsmith's Citizen of the World..... 20	
It is a work of great beauty. It tells a story of intense interest.— <i>Oliver Wendell Holmes</i> .		Europe through the eyes of a Chinese philosopher.	
5. Imitation of Christ. Thomas à Kempis.. 15		45. America Revisited. Geo. Augustus Sala. 20	
One of the sweetest of books.— <i>Canon Farrar</i> .		A very suggestive review of what he saw and thought of America.	
6-7. Life of Christ. Canon Farrar..... 50		46. Life of C. H. Spurgeon. Wm. H. Yarrow.. 20	
Most popular; over 400,000 copies sold.		The life of this great preacher should be one of great interest to all.	
8. Carlyle's Essays. Thomas Carlyle..... 20		47. John Calvin. M. Guizot..... 15	
Essays on Goethe, Burns, Schiller, etc.		Guizot is famous as an impartial and reliable French historian.	
9-10. Life and Work of St. Paul. Canon Farrar..... 50		48-49. Dickens' Christmas Books. C. Dickens. 50	
Most interesting life of Paul ever published.— <i>Boston Congregationalist</i> .		Illustrated with character engravings.	
11. Self-Culture. John Stuart Blackie..... 10		50. Culture and Religion. Prin. S. C. Shalrp. 15	
We warmly commend the book to all.— <i>Episcopal Recorder</i> .		We especially commend it to all young men and women.— <i>The New York Examiner</i> .	
12-19. Knight's History of England..... 2 80		51. The Nutritive Cure. Robert Walter, M.D. 15	
The best history of England.— <i>Pres. Noah Porter, D.D., LL.D.</i>		A valuable book on Doctor Diet, a statement of principles and methods.	
20-21. Letters to Workmen. John Ruskin... 30		60. Sartor Resartus. Thos. Carlyle..... 25	
They are a mine of riches.— <i>The Presbyterian, Philadelphia</i> .		One of the most quaint and highly entertaining philosophical stories by this celebrated writer.	
22. Idyls of the King. Alfred Tennyson..... 20		61-63. Lothair. Disraeli, Earl of Beaconsfield. 50	
23. Bowland Hill. V. J. Charlesworth..... 15		None of the novels of Rt. Hon. Benjamin Disraeli have created so great a sensation as this.	
Life, anecdotes, and pulpit sayings of a great, good, noble man.— <i>C. H. Spurgeon</i> .		63. The Persian Queen. E. P. Thwing..... 10	
24. Town Geology. Canon Kingsley..... 15		The Persian Queen (Kather) is very bright, genial, sparkling.— <i>Faxton Hood, D.D.</i>	
Geology of the soil, the pebbles, the stones in the wall, coal in the fire, lime in the mortar, etc.		64. Salon of Madame Necker. D'Haussonville. Part III..... 15	
25. Life of Alfred the Great. Thos. Hughes. 20		65-66. History of the Bible Translation. Thos. J. Conant, D.D..... 50	
26. Outdoor Life in Europe. E. P. Thwing... 20		The best history of the English translation of the Bible with which we are acquainted.— <i>The Christian Union, N. Y.</i>	
27. Calamities of Authors. D'Israeli..... 20		67. Ingersoll Answered. Joseph Parker, D.D. 15	
28. Salon of Madame Necker. Part I. O. D'Haussonville..... 15		One of the most thoughtful and valuable answers to Ingersoll that we have seen.— <i>N. Y. Christian Advocate</i> .	
Madame Necker was one of the most famous women of her age.		68-69. Studies in Mark. Thomas Hughes..... 60	
29. Ethics of the Dust. John Ruskin..... 15		Distinguished by great learning and ability, and a deep reverence for the Word.— <i>Baptist Teacher, Philadelphia</i> .	
Not anything from the pen of John Ruskin is more quaint or valuable.		70. Job's Comforters. Joseph Parker, D.D... 10	
30-31. Memories of My Exile. Louis Kossuth. 40		I shall endeavor to make this book known.— <i>Wm. E. Gladstone</i> .	
32. Mister Horn and His Friends. Mark Guy Pearse..... 15		71. Reviser's English. G. Washington Moon. 20	
Full of religious humor, satire and remarkable spiritual fervor.		Mr. Moon shows himself master of the situation.— <i>Christian Guardian</i> .	
33-34. Orationes of Demosthenes..... 40		72. New Testament Helps. Rev. Wilbur F. Crafts..... 20	
The celebrated translation by Thomas Leland (complete).		A miracle of condensation.— <i>N. Y. Christian Advocate</i> .	
35. Frondes Agrestes. John Ruskin..... 15		74. Opium—England's Policy. C. F. Liggins. 10	
Readings in modern painters: art, the sky, stream, and sea, mountains, stones, plants, flowers, etc., etc.		A full discussion of England's coercive opium policy; opium in America, etc.	
36. Joan of Arc. Alphonse de Lamartine.... 10		75. Reminiscences of Lyman Beecher..... 10	
Lamartine was a master of style.		In this entertaining little volume is given many incidents not heretofore published. The author was converted under Dr. Beecher's preaching.— <i>Christian Herald, Detroit</i> .	
37. Thoughts of Aurelius Antoninus..... 15			
The thoughts of the celebrated Roman Emperor, Antoninus, is one of the classics.			
38. Salon of Madame Necker. Part II. O. D'Haussonville..... 15			

ORDER BY TITLE AND NUMBER.

FUNK & WAGNALLS COMPANY, Publishers, 18 and 20 Astor Place, New York.

## NEARLY FINISHED.

**SPURGEON:** "A stupendous work: its accomplishment lies within the possibilities of Dr. Parker's fertile mind should life and health be spared."

**PARKER:** "My life work."

**CHRISTIAN LEADER, London:** "Since Matthew Henry, no one has arisen with the same qualifications for the work, and if he is spared to complete it, Joseph Parker will, in the centuries to come, have the same place as Matthew Henry has had in all English-speaking lands."

# PARKER'S PEOPLE'S BIBLE

Discourses Upon Holy Scripture—Expository, Sermonic.

By **JOSEPH PARKER, D.D.,**

Minister of the City Temple, Holborn, Viaduct, London.

8vo, Fine English Cloth. Price, per Volume, \$1.50. Carriage Free.

THE PEOPLE'S BIBLE is not a Commentary in the *ordinary* sense of the term; it is rather a *Pastoral Exposition*, seeking out and applying the spiritual meaning of the Scriptures. In addition to this there is much critical matter collected from the best authorities and made available for ordinary readers. In the PEOPLE'S BIBLE considerable space is occupied by

### "HANDFULS OF PURPOSE,"

supplying hints and suggestions upon many unfamiliar texts, which are profitable to preachers and teachers as starting-points for useful lessons.

### CONTENTS OF VOLUMES NOW READY.

- |  |   |
|--|---|
| <p>I. Genesis. 332 pp.<br/>           II. Exodus. 336 pp.<br/>           III. Leviticus-Numbers XXV. 368 pp.<br/>           IV. Numbers XXVI-Deuteronomy. 416 pp.<br/>               V. Joshua-Judges V. 364 pp.<br/>           VI. Judges VI-1 Samuel XVIII. 362 pp.<br/>           VII. Samuel XIX-1 Kings XIII. 366 pp.<br/>           VIII. 1 Kings XIV-1 Chronicles IX. 368 pp.<br/>           IX. 1 Chronicles X-2 Chronicles XX. 368 pp.<br/>               X. 2 Chronicles XXI-Esther. 366 pp.<br/>           XI. Job. 462 pp.<br/>           XII. The Psalter. 468 pp.<br/>           XIII. Proverbs. 464 pp.</p> | <p>XIV. Ecclesiastes-Isaiah XXVI. 464 pp.<br/>           XV. Isaiah XXVII-Jeremiah XIX. 464 pp.<br/>           XVI. Jeremiah XX.-Daniel. 464 pp.<br/>           XVII. Hosea-Malachi. 456 pp.<br/>           XVIII. Matthew I.-VII. 318 pp.<br/>           XIX. Matthew VIII.-XVI. 384 pp.<br/>           XX. Matthew XVII.-XXVIII. 381 pp.<br/>           XXI. Mark-Luke. 464 pp.<br/>           XXII. John. 464 pp.<br/>           XXIII. Acts I.-XII. 367 pp.<br/>           XXIV. Acts XIII.-XIX. 361 pp.<br/>           XXV. Acts XX.-XXVIII. 365 pp.</p> |
|--|---|

**The Christian Observer, Louisville:**

"Throws new light on the old stories of the Bible."

**The Canadian Baptist, Toronto:**

"There is more help in it than in loads of so-called homiletic literature."

**The Christian Advocate, Buffalo:**

"Hints are given and light is flashed here which will be found nowhere else."

**Zion's Herald, Boston:**

"Dr. Parker is always fresh and suggestive. To the clergyman these volumes are of almost incalculable value."

**The Advance, Chicago:**

"Every passage starts a train of copious and picturesque suggestions. There is only one Dr. Parker, and there could only be one such commentary, either in form or matter."

**The Christian Union, New York:**

"The work is not laid out on the plan of other Bible interpreters. . . . His teaching is at times thrilling by his graphic delineations."

**The New York Observer:**

"It might almost be called a pictorial Bible. Each course is characterized by vivid verbal pictures, profuseness of illustration, literally orientalisms of the Scriptures. It is a remarkable work. . . . A great addition to the Biblical literature of the age."

**The Baptist Quarterly Review, New York, says:**

"Dr. Parker gives to almost every chapter of the Bible a new meaning and a genuine charm. . . . The publication of these volumes will doubtless have a marked influence upon the pulpit ministrations of our time and succeeding generations."

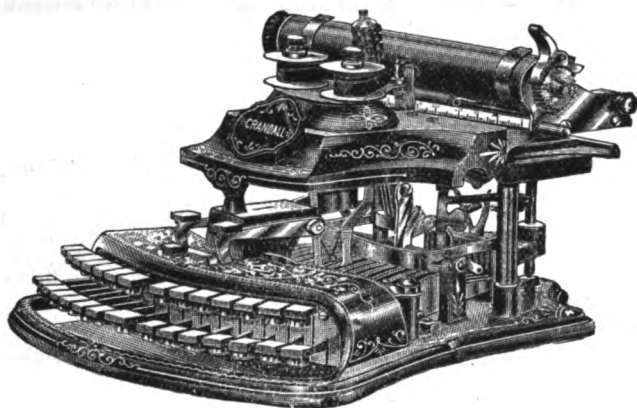
**FUNK & WAGNALLS COMPANY, Publishers, 18 and 20 Astor Place, New York.**



# Every Clergyman

and author should use a typewriter instead of a pen. The delivery of the sermon is facilitated, as it is read with absolute ease. Your manuscript is read without trouble by the publisher, the printer, and the proof-reader. The physical effort of continued writing is reduced to a minimum.

## The Crandall Typewriter



is the best writing machine for these special purposes. It has the advantage of being varied as to type, eight different styles and sizes being used, and the change is made in a few seconds.

It is constructed on the latest and most improved

plans, and will last a life-time—it can not wear out. All the parts are made of brass, steel, iron, and hard rubber. No wooden parts to warp or wear.

Another advantage: To write German, French, Italian, Spanish, and Latin, you simply have to replace an English “sleeve” with one of the language desired. Any one or all the “sleeves” can be secured at nominal expense, and the change made in ten seconds’ time. The work is always in plain sight—a desirable thing for composers, obviating the necessity of lifting the roller to see what has been written. The Crandall Typewriter is

## Superior to All Others

for the variety of its work and because it is learned the most readily. It has but twenty-eight keys, yet it writes eighty-four characters, including capitals, small letters, figures, and punctuation marks. It can not lose its alignment. The price is

# Only \$50.00.

**Special Offer**  
to  
**Clergymen.**

We will send one to any clergyman on ten days’ trial, at the end of which time he can keep the machine and send us \$40.00 and get a receipt in full. Or, he can remit \$10.00, and pay \$5.00 per month for the seven months following, making the price \$45.00 on this plan. Or, if the machine is not just what we claim for it, at the end of ten days he can return it to us here, and we will pay the return express charges.

**The Ireland-Benedict Company, [Limited]**

Sole Agents.

**BINGHAMTON, N. Y.**

# THE HOMILETIC REVIEW.

VOL. XXVII.—MARCH, 1894.—No. 3.

## REVIEW SECTION.

### I.—LABOR PROBLEMS FOR PULPIT DISCUSSION.

BY NEWMAN SMYTH, D.D., NEW HAVEN, CONN.

A GREAT mediæval doctor, in an exhortation to the clergy, reminded them that their first duty was silence. The request for an article on the "Labor Problems for Pulpit Discussion" recalls to me this wise admonition, for with reference to these vexed questions silence may often be the first duty of the clergy. It is not necessarily their last duty; but many pulpit utterances would have been wiser if for a time silence had been regarded as the first duty. On matters so perplexed, which present so many and diverse sides, and which are especially tempting to adventurous folly, speech in the pulpit should only follow the silence of much observation, study, and thought.

The need for this caution is not diminished by the fact that sociology is becoming a popular subject; that many writers in papers and magazines dip into it, and lectures upon topics connected with it now form a part in many institutions for the education of the ministry. All this may be regarded as a happy sign of social concern and agitation; but it renders the obligation of sober and intelligent speech all the more imperative in the pulpit. Silence, at least until hard reading has been done and careful convictions, displacing hasty generalizations, have been formed, is a first and indispensable condition of any weighty speech on these subjects.

With this preliminary caution and admonition at first to studious silence, we may proceed to determine how labor problems may be discussed in the pulpit, by considering these problems in their relation to the position which the minister holds to all classes of men, and also in view of the supreme message which he is called to deliver.

A true Christian ministry, it should be remembered, will hold the same general ethical and spiritual relations to all classes of men. The Christian pulpit is to be the living interpreter of life; it is to interpret its best as well as its worst life to each class; and it is also to stand as the mediator among men in the interpretation of the life of each class or condition of

men to the others. In this interpretative function of the pulpit are given at once its peculiar privilege and its necessary limitations. Because of its high obligation to all men it can appear as the special pleader for no class ; it is never to seem to be the paid attorney of any special class interest. The moment it should so appear it would lose its power as a sacred interpreter of human life and forfeit its Christian privilege of mediation among men.

The supreme message, also, of the pulpit both exalts and limits the preacher's discussion of labor problems. He is, indeed, to know men as citizens of this world, and to make all present human interests his Christian business ; but he is to meet all men likewise as citizens of a higher kingdom, and to hold all temporal interests in their true relations to the higher worths and far-reaching issues of this life. Hence discussions of temporal things are to be more than economics in the pulpit ; our times belong to eternity.

From these general statements there may be derived some more specific responsibilities and restrictions pertaining to the pulpit discussion of labor problems.

1. In the discussion of any question relating to the life or welfare of any one class of men the pulpit is, at the same time, to keep itself in touch with other classes and conditions of life. In pleading for one it is to be carefully just to all. In discovering abuses, the clergy need to be particularly careful to recognize the uses of any economic factor, else they will alienate where they should mediate among men. The pulpit is to be known as the friend of labor, the representative, in the name of the Son of Man, of the poor, the oppressed, and the lost. It has its own missionary task in rescuing the submerged classes. And there come times when it must speak fearlessly for those who cannot speak for themselves. But in all the responsiveness of its sympathies and quickness of its sense of social justice it is also to understand the forces which make the world what it is ; and it is called to represent with just judgment the rich as well as the poor, and to hold fast its influence with the educated. It is not so to espouse any one class interest as to do injustice to any other. There may be little danger of erring in the insistence of the pulpit upon the social obligations of the rich—the public Christian conscience is becoming in this respect a clear and searching light,—but the clergy are more exposed to the peril of making their preaching an unnecessary foolishness by ill-considered utterances which will not command respect from close students of economic subjects. For although economics can hardly be numbered among the exact sciences, social students are pursuing scientific methods, and their investigations on many social lines are assuming the proportions of a science. Inconsiderate declamation in the pulpit on such subjects, for instance, as trusts, or monopolies, or the rights of property does not minister to public edification. Constructive work must always be sober work.

Regard, however, for these cautions in the pulpit discussion of the labor problem need not prevent the busiest pastor, or the preacher who has little opportunity for acquaintance with economic literature, from finding his own true word to speak, whether to capitalists or working men, and from speaking it in an effective way. Where he may look for his message may appear more definitely in the following suggestions.

2. It is the proper office of the pulpit to keep before men those social truths which, in their class antagonisms, they are apt to forget. The pulpit has an important social function to fulfil in putting into the foreground those human relations and obligations which industrial competitions are constantly pushing into the background. The truths, for instance, that men cannot live alone; that health cannot be insured on the avenues when disease is permitted to thrive unchecked in the swarming alleys; that the prosperity of each class is bound up in the common weal; that the only efficient quarantine against evil is a missionary cleaning up of the whole world,—these and similar fundamental laws of social prosperity are integral parts of the ethical message of the Church, and are not only to be preached in the abstract, but may be repeatedly emphasized in the pulpit by timely and telling illustrations which a vigilant and sympathetic pastor may draw from the actual conditions of the life which flows and surges around his church-doors. Any facts in the experiences of workingmen, or phases of an existing industrial situation in the community, which serve to bring out and to accentuate these fundamental truths of Christian social obligation, are fit subjects to be introduced into the pulpit. And a positive preaching of these truths and duties of the Christian society, together with their pointed illustration from actual life whenever possible, is a part of the sacred obligation of a Christian pulpit which would inherit and maintain aught of the old Hebrew prophetic power in its utterance of the word of the Lord.

In order that it may fulfil the function just mentioned, the pulpit should keep prominent in the midst of the discussion of labor problems the common elements of the life of men. In this respect the pulpit has it in its power to make for the solution of social questions a positive contribution which is of no slight consequence. It can use with advantage the common multiples of human life, those common interests, sentiments, obligations, endeavors, and hopes in which the lives of individuals are bound together, and multiplied by being bound together, far beyond the possible amount of any individual effort or influence. So to unite and to multiply the lives of all classes of men together is no slight social service; for one of the chief perils of this industrial age is the division of men through their class interests, and an ominous consequence of the consolidation of class interests into separate industrial groups will be an increasing social disintegration. This evil, as I have elsewhere pointed out more fully than the limits of this article permit,\* is the social danger of the

\* "*Christian Ethics*," pp. 440-448.

present transitional industrial age, as a new social integration is to be the task of the future. Now, although the preacher may have no wisdom to offer concerning the action of the economic forces in harmony with whose laws this further social salvation is to be worked out; although he may refuse to catch up any new social mould in which some enthusiast may hope to recast social institutions; although as an educated Christian he must be suspicious of all extempore salvation, whether of individuals or of the masses, nevertheless he can do well his present part in the providential working out of these vast problems of society by helping to keep in force among all men those common human factors which are indispensable to any social order, and by making his pulpit work with those centrifugal attractions over the most widely separated class interests, the source and radiant centre of which is the love of God in its manifestation through the life of Christ. No man in the community, unless he be a physician, has better opportunity to measure these deeper vital forces of humanity; and no man has so many occasions to stand forth as the interpreter to men of their common life, and to utter the one voice of the human conscience and heart in the name of the Son of Man. The minister, therefore, who would help on to the extent of his ministry the better social evolution, whatever future forms it may providentially assume, should welcome in his pulpit every opportunity to press home those experiences, motives, conditions, and duties which render the life of each, when rightly seen, interesting to all, and which may draw us together with a human attraction deeper and stronger than all the disrupting forces of our competitions. The pulpit which makes of itself a centre of the common life of a neighborhood, and to which the people will instinctively turn whenever they would find a voice to express whatever stirs them as the heart of one man, will surely become a social power; and in its steady and luminous attraction it will do more for the welfare of all classes than many a procession of social agitators can accomplish, passing by into the darkness with their noisy drums and flaring torch-lights. To gain and to keep this power of warm sympathy united with steady and luminous intelligence, in relation to social needs and problems, may certainly be one of the highest ambitions of any Christian pulpit.

3. Still more specifically, the pulpit should be on the alert to seize and to make the most of anything that may promote the welfare of any particular class in the community. The pulpit can wisely attack the labor problem by seconding all well-devised efforts to secure better conditions of life for the laboring classes. Anything that promises to give to workingmen and their families purer air, more sunshine, better food, more knowledge of common things pertaining to economical and healthful living is a subject which belongs by Divine right to the Christian pulpit; and if any sensitively selfish, good people should object to the introduction of such matters into the Lord's sanctuary, they might be commended to the Hebrew prophets for instruction in the moral essentials of religion. Cer-

tainly the preacher whose spiritual interest does not include these practical things will miss a large part of his possible usefulness ; he may need to understand better the working of the Holy Ghost amid things common and unclean.

4. Further, the pulpit should not always be closed, at times it must be boldly opened, to the advocacy of definite social reforms or the rebuke of specific industrial wrongs. Destructive work is not the main work, indignation not the constant motive power of the Christian ministry. God blesses the world by shining every day all over it, and only occasionally sending the thunder-cloud from the hidings of His strength. But occasionally some wrong which one class inflicts on another, or some evil thing which finds room to flourish amid prevalent industrial methods, or some suffering which the greed for gain produces, will challenge the righteousness of the Church and demand of the pulpit a vigorous wisdom of utterance. The minister of Christ cannot hide behind his higher religious obligations when his message is thus challenged by direct violations of the fundamental Christian laws of society. If recklessness of statement will destroy the power among men of any pulpit, so also will cowardice in the presence of known wrong rob it of influence among the people. Holy men of old moved by the Holy Ghost knew how to take hold vigorously of practical affairs. Yet there is a self-restraint and soberness in which boldness in the pulpit concerning any social question may be made the more effective. Heat without light is never the true radiance of the pulpit. It is not necessary, for example, to strike at the whole social fabric in order to hit hard a particular industrial abuse. A crusade for a socialistic dream need not be preached in order to reform a known evil. The uses of things must be recognized in order to remove their abuses. Men of economic education need not be alienated in the sympathetic effort to champion some neglected or suffering class. In short, when the pulpit is called to deliver itself with regard to some local wrong or in favor of some needed work of social righteousness, it only weakens its influence if it diffuses itself over the whole compass of political economy, instead of concentrating all the light and power it may have on the one thing needing to be done. Thus a preacher whose pastoral knowledge has made him familiar with the evils incident to some sweating system may show up the wrong of it without feeling called upon to appear as the apostle of some questionable social theory. Good clean lightning is called for in the pulpit whenever any definite wrong needs to be hit and blasted. The churches, also, may lend their aid in some industrial exigency without being called upon to teach lessons concerning the tariff or throwing their weight as churches with any particular school of economists, as recently many churches in England, in proof of their practical Christianity, lent their help to the miners in their effort to secure for themselves "a living wage."

If, however, it be said that all particular wrongs of the laboring classes are rooted in a false social industrial system—a system which is itself

wrong and the parent of all injustice—and that therefore the pulpit should make thorough work of it, and proceed to lay the Gospel axe at the root of the whole social tree, several things might be put in evidence against so sweeping a claim upon the clergy. Among other things, the Baptist who so ventures to lay his axe at the root of our social order must show some special credentials for his radical procedure, his training must fit him for his work ; but who of us has authority, either of scientific law or of Divine revelation, to call to repentance from nature's first principle of competition, and to proclaim a kingdom of collective ownership of property as at hand ? Moreover, granting even that some social transformation is to mark the world age next to come, such social reconstruction will be a vital product, to be reached, if at all, through processes of growth, as all organic changes are gradual adaptations to many and subtle conditions of environment. The pulpit is not to anticipate the order of Providence and to attempt to save mankind by any sign of outward miracle.

We are not disposed, however, to leave entirely to the economist and to deny to the pulpit all part or word in the social evolution which may be coming to pass, and which may issue in a happier equality of human opportunities and the benefit of the greater number. While, with those most conservative of vested interests, we would maintain existing rights, we would also freely grant to the soberer socialists that it is an assumption to suppose that we have reached the end of industrial and social development in the present conditions and legal tenures of property, and in the prevalent action and reaction of the methods of competition and combination. An improved economic system and a much more equable social order certainly do not lie beyond a reasonable Christian hope for mankind. No imaginary sketch of the better order of the world may seem practicable ; but in this, as in everything else pertaining to the progress and final welfare of men, the pulpit has its own Christian right and duty of prophesying. In regard to labor problems the clergy have a useful function to fulfil as the prophets who cannot be silenced of the Messianic hope of the world.

5. Our final point, accordingly, is this : The pulpit should hold up constantly before the eyes of all men the inspiring Christian hope of a new earth under the new heavens. There never can be a new earth except under a new heavens ; but the earth will yet shine with the glory of Him whose coming the prophet of old, standing in the east gate of the temple, saw as a holy dawn. Amos, Hosea, Isaiah, were not blind to the labor questions of their time ; they had God's lightnings for the wrongs of men ; oppression, greed, unjust profits, they could denounce in words which still flame and burn. To the scheming politicians of their day they brought words of the Eternal. They declared the political value of righteousness. But more even than this was their prophetic vision of the coming redemption of the people. That kept up men's hearts when all else failed. So likewise the Christian pulpit shall help men most of all by its

prophetic vision. Its view of all subjects must end in the Apocalypse, with which its Bible closes. The pulpit is to stand amid the evils of the city as the inextinguishable prophet of the city of God. The preacher is to be the ultimate optimist among all the problems of labor and of life.

---

## II.—THE DECLINE OF THE PRAYER-MEETING.

BY EDWARD JUDSON, D.D., NEW YORK CITY.

THE prayer-meeting is the act of coming together at stated seasons in the church or elsewhere for the purpose of social, informal, and spontaneous worship. One person alone cannot have a prayer-meeting. There must be at least two or three gathered together. The word "meeting" in this connection does not involve the idea of a meeting between man and God, as in the ancient phrase "tabernacle of the congregation," more correctly rendered "tent of meeting," descriptive of the spot where Jehovah met with His people. The word "prayer-meeting" conveys rather the thought of people meeting together for worship, not of people meeting with God.

The *personnel* of the prayer-meeting consists usually of Christians, most of whom are members of the Church, together with scattering cases of those who are not followers of Christ. The service is ordinarily conducted by the pastor of the church, although it is not considered improper that the leader should be one of the other officers of the church, or even a private member.

The prayer-meeting is usually held once a week, and lasts from one hour to an hour and a half. Wednesday night is considered by many a favorable time, so that the prayer-meeting may come half way between the Sundays, like a rock in mid-stream upon which a spent swimmer rests his hand and takes breath before completing the passage. Sometimes, however, Friday night is chosen for the prayer-meeting; and then it is quite customary to have some other public service on Tuesday evening, in order that the symmetry of the weekly hebdomadal worship may be preserved—Tuesdays and Fridays being regarded as the foci in an ellipse of which the two consecutive Sundays are the vertices.

The prayer-meeting is not as a rule held in the main auditory of the church. The people do not feel at home there. They lack what is called the elbow touch. Many Christians, like the Delphic girl, seem dependent upon poisoned air for their inspiration. The close, mephitic atmosphere of a small, ill-ventilated room is conducive to that feverishness without which the prayer-meeting seems cold and dull. The fitful and evanescent devotion of the prayer-meeting is hardly robust enough to endure the ample spaces and the pure air of the main auditory. The week-night meeting is usually held in a smaller room, called a chapel or vestry, which



is too often a musty conventicle inaccessible to the public street—the last place in the world into which you can allure an unregenerate man. It has too much of a mouse-trap look. He is shy of being caught. He is afraid of coming into too close quarters with Christians, lest he should have to be converted in self-defence. It seems to me that if sometimes of a Sunday night, for instance, at the close of the preaching service, the minister and his fellow-Christians had the courage to gear themselves up for a prayer-meeting, immediately after the benediction, in the main auditory of the church—an ample opportunity, of course, being given for those to escape who wish to do so—many people might be reached who otherwise will never venture within the narrow, charmed circle of the prayer-meeting.

The exercises of the prayer-meeting consist of *Scripture reading* and a brief *address* by the leader; *prayers*, either by the leader or by other Christians, of their own volition or as requested by the leader; *hymns* that are usually of a lighter and more cheerful character than those that are used on Sunday; and *testimonies*—that is, brief remarks in which the believers present confess their faith or describe their spiritual experience, or state and illustrate truths which they have learned from the Bible.

The distinctive feature of the prayer-meeting is its *social* character. On Sunday morning the Church meets to hold a service which in its order and character is thoroughly premeditated, stately, massive, and ornate. The main object of it is the edification of the saints. In the Sunday-school the Church meets for the study of the Bible. On Sunday evening the Church meets to hold a more popular service, through which it may attract and reach the outside world. At the prayer-meeting the Church meets for a more social service, in which all may actively participate, whether private members or those holding official positions. In fact, this gathering of the Church at the prayer-meeting seems to be more closely modelled than any of the rest of our services upon the primitive assembly of the Christians in apostolic times, as described, for instance, in 1 Cor. xiv. When they came together each one had a psalm, a teaching, a revelation, a tongue, or an interpretation, and when they prophesied it was not an uncommon thing that one who had come in an unbeliever and unlearned to be convinced of sin and to fall down on his face and worship God, and declare that God was in them of a truth. Churches that never have prayer-meetings will avoid many difficulties. Their worship will never be marred by extravagance or vulgarity. It will be very proper, but it will be the propriety of the graveyard. It will be

“Faultily faultless, icily regular, splendidly null.”

It will lack the spontaneity and inspiration which characterized the assemblies of the primitive saints. Such Christians will not have their feelings ruffled or be made indignant, like St. Paul, when a crazy, hysterical girl disturbed his meeting and brought contempt in his message by crying out, “These men are the servants of the Most High God, which show

unto us the way of salvation." Neither will they have the power to say, as did he, "I command thee, in the name of Jesus Christ, to come out of her."

But the definition of a prayer-meeting is not complete without a statement of its purposes. One of its objects is the refreshment of Christians. Sundays seem too far apart. The soul's plumage, ruffled and torn by sin and care, needs oftener to be smoothed through worship. In the prayer-meeting the spirit finds a response to its eager sigh

"Calm me, my God, and keep me calm;  
Let Thine outstretched wing  
Be like the shade of Elm's palm,  
Beside her desert spring."

Even when viewed from the worldly standpoint the prayer-meeting may be conducted in such a way as to have great recreative value. People in our great town like to go out somewhere at night. They resemble that French *émigré* who refused to marry the lady with whom he spent all his evenings, asking, with a shrug, "And where shall I go, then, to spend my evenings?" If they are ever so tired, it is better for working-people to have a change of scene rather than to drop down in their tracks. The prayer-meeting provides them with an innocent place to go to in the evening. They have probably been on their feet all day, and now they have a comfortable chair to sit down in. The service is short, so that, having secured the needed change in the current of their thoughts and feelings, they can retire early; while the theatres, in their endeavors to rest the people, have not the sense to be brief, but trench upon our sleeping hours, so that we come jaded to our work on the following morning. The room for the prayer-meeting is full of music and light. There is the atmosphere of sympathy and sociability. The songs and prayers and addresses are brief, so as to secure a diverting variety of thought and feeling, and the mind is not wearied and strained as by a long sermon. The pastor should shake hands with all the people as they come in. His personality should not be fenced in by the platform, but should pervade the whole room. I believe the place of prayer may be made so attractive, even to children and young people, that their godly parents will have misgivings about allowing them to attend for fear they will get too much enjoyment out of their religion. We are making a mistake in trying to attract the young with cheap and trashy music. There is too much musical culture in the air.

" 'Taint a knowin' kind of cattle that is ketched 'ith mouldy corn."

There should be able leadership in the singing. The richest and best harmonies should be selected. Even the commonest people aspire toward the most classical music, and are only prevented from enjoying it by ministers and teachers who insist that what they want is cheap trash. People are sick of the jingling "Gospel Hymns," 1, 2, 3, 4, *ad infinitum* and

consolidated. Have Barnby and Dykes instead. Have done, once for all, with the snuffing, droning cabinet organ and the rank, ear-splitting cornet. Substitute the spirited piano and the delicate human tones of the violin. Enliven the meeting with an occasional solo. I have found it worth while, during the first part of the service, to rehearse some of the more unfamiliar hymns and chants that we are to have the following Sunday.

But the prayer-meeting is not for recreation alone ; its aim is also instruction, especially of the beginners in the faith. The young Christian is not only taught the truth, he learns to use it in public prayer and address. We do not really possess an idea except as we impart it to others. How many an able preacher learned to do his first thinking on his feet in the prayer-meeting, and timidity and hesitation often have in them the promise of future power. It is Cicero that writes to Cecilius : " I, I say, so help me heaven, when the day approaches on which I shall be called upon to defend a client, am not only disturbed in mind, but tremble in every limb." Every effort should be made to keep the prayer-meeting from falling into the hands of the same faithful few who speak and pray every time. The new convert should be encouraged to take an active part, beginning perhaps with a verse of Scripture and then proceeding to give some little thought suggested by it. It is very helpful to have definite requests for prayer presented early in the meeting, and then to call upon one and another young Christian to pray, provided, of course, that their permission has been gained beforehand. Serial studies in Scripture prove very interesting and instructive ; take, for instance, the parable of the sower for four meetings, or the whole armor of God for six ; Peter as he appears in the Gospels makes a good subject if one takes the main scenes of his life on successive Sundays and the minor incidents at the intervening prayer-meetings. In this way consecutive study of the Bible is pursued, and the people are trained to regularity in attendance.

In the prayer-meeting, moreover, there will be generally found those who have not begun the Christian life ; or, if they are believers at all, have not joined the Church. Christians should be gifted with a kind of *adhesiveness*, so that they will not come alone, but will bring unbelievers with them ; and these are to be persuaded to accept Christ and to confess Him. Every prayer-meeting should not only be recreative and instructive, but evangelistic. A minister sometimes thinks, " My mission is to edify the saints. There are enough Christians of the kind we have. Let us not try to make any more. Let us, rather, try to raise the character of the Christians in the churches, and this of itself will most effectually impress and convince the people who stand without." But is not the atmosphere that is favorable for the birth of a soul the very best atmosphere for that soul to grow in ? Will not a tree thrive best in the environment that caused it to spring up ? And is any exercise more conducive to the development of the Christian life than to engage in the work of the Master who came to save that which was lost ?

There is truth, then, in the old saying that "the prayer-meeting is the very pulse of the Church;" and just so far as it fails to refresh and instruct saints and to convert sinners it is sure to decline. In a great town like ours the prayer-meeting has to struggle for its existence; and it is not strange that many think it has seen its best days and belongs to the old order "that changeth, yielding place to new."

The late dinner, where the family naturally linger about the cheerful board, makes the prayer-meeting seem a hardship to people of comfort and fashion; while, on the other hand, the workingman, having washed himself and eaten his evening meal, is tempted to fall asleep by his fire or to betake himself to the saloon, where there is no definite hour of beginning or closing.

In our larger churches the very bigness of the assembly of worshippers tends to dissipate the homelike atmosphere. Very few are qualified to address a large number of people; their voices reach only the narrow circle of those who sit immediately about them, while over the rest of the people there broods a dull silence. For this reason the weekly prayer-meeting little by little changes its essential character. It has the inspiration of numbers indeed, but becomes more formal. The pastor, or some other person selected beforehand, delivers a kind of lecture, and after a prayer or two the service ends without the free commingling of thought and feeling that is the distinctive feature of the prayer-meeting. Sometimes a foreign missionary takes up the hour; again, a Sunday-school specialist or the agent of some benevolent society presents his views. And so, before the people are hardly aware of it, all the essential features of the prayer-meeting gradually disappear. Now, I am inclined to think that this process must necessarily go on in the large and growing churches. My way of meeting the difficulty is to appoint for some other than the regular night a service in which the old prayer-meeting ideas will be preserved. Have as a standing subject, for instance, "Echoes from Sunday," and cultivate anew the homelike feeling that has disappeared from the regular week-night service. The final outcome of this progress of evolution will be a meeting every night of the week, and each service will have its distinctive character. There will be a service for singers, a service especially for the Church, a service for young people, a service for Sunday-school workers and teachers, all culminating in a large general service. In this way the wants of all will be met, and the passer-by will find the church bright and open every evening. What we must guard against, however, is the multiplication of meetings beyond the real demand for them. The rule is to start no new meeting until the attendance in the meetings you already have suggest the need of an overflow. It has always seemed to me, too, that the regular week-night prayer-meeting of the Church should take the precedence in a Christian's thought over all other meetings. It should have the right of way. The others are to be regarded as extras, to be attended if one wishes, but over and above all the Church

prayer-meeting. Otherwise there is danger of a break in the organic unity ; instead of one church you have practically a congeries of little churches. There is a tendency in our time for the young people to have a little church of their own at the expense of the general Church life. I have sometimes feared that even the Young People's Society for Christian Endeavor, with its swift, rank, and luxuriant growth, might, after all, prove an ivy, wreathing the Church with its beautiful leaves, but all unconsciously sucking up its life.

Most ministers will agree that it is more difficult to have a good prayer-meeting than a good preaching service. One obstacle is the disinclination, even of the best people, to co-operate otherwise than in congregational song. With many this can never be overcome. Others may be persuaded beforehand to allow you to ask them to speak or lead in prayer. The subject, too, should be opened in such a suggestive manner as to be easily discussed even by untrained minds. My own custom is to have in my mind a full sermon analysis, and after giving the first point, endeavor by skilful questions to draw the others out of the people. The opening address should not be too condensed and finished. There should be left rough edges for the people to take hold of.

Long remarks, either by the leader or others, are fatal to the interest and power of the prayer-meeting. A minister who was apt to occupy more than his share of the time in the prayer-meeting and then wonder why the members of the church did not take part, chanced to be speaking one evening on the healing of the ten lepers, and of the one who returned to give glory to Christ, and why the nine did not do so too ; to which one of the deacons replied that he thought " it was quite likely the first one took up all the time."

Almost every church has its prayer-meeting killers. We should try gentle private persuasion before open rebuke, and, above all things, never betray irritation in public. A ministerial friend of mine was once settled near a theological seminary, the professors of which were in the habit of attending his meetings and of consuming more than their share of the time. On one occasion a professor had used up about twenty minutes in his address. When he finished, my friend, in his despair, was about to close the meeting with the benediction, when a little boy who had been converted a short time before arose and said, " I am thankful to say that I am still trusting the Saviour."

---

PERHAPS when the light of heaven shows us clearly the pitfalls and dangers of the earth-road that led us to the holy city, our sweetest songs of gratitude will be, not for the troubles we have conquered, but for those we have escaped.—*Amelia E. Barr.*

## III.—PASTOR'S ASSISTANT AND ASSOCIATE.

BY REV. GERARD B. F. HALLOCK, ROCHESTER, N. Y.

THE question of pastor's assistant or associate is slowly but surely coming to the front in the large churches of all denominations in every city. One by one they are making experiments along this line ; and the day is now not far distant when no large city congregation will try to have all its complex work managed by one man, on whose life and capacity the prosperity of the church depends.

In the church work of to-day, and especially in the larger churches in our large cities, there is far too little of that which might be compared with the fighting of a well-officered, well-organized army. The army of the Lord is for the most part engaged in a kind of running fire or spiritual bushwhacking. As we know, the difference between civilized and savage warfare is not that civilized men are braver or physically stronger than savages, but that, being regularly drilled and officered, our modern soldiers support each other better and advance more unitedly toward a definite accomplishment of victory. Organization, co-operation, and drill make them tenfold more effective.

So in our churches, what we need is not more organizations but more organization. This, too, is largely a question of officering ; just as it has been found to be in the case of an army or in the conduct of large business establishments. If the details of church work are to be cared for properly, clearly congregations must cease their dependence upon voluntary assistance in responsible positions. The work must be done by men whose sole business it is. A church so manned would be like a regiment properly officered ; whereas many of our best congregations are hardly better than some of the volunteer regiments at the beginning of the war, provided with an educated colonel, but with thoroughly untrained though oftentimes thoroughly self-satisfied officers of lower grades. Surely the idea of a well-manned church is no idle dream, as not a few successful instances could testify. Yet it seems to have become a rule among our Protestant denominations, with the exception of the Episcopalians, that they will put the total weight of all the work on one salaried pastor. Aside from the responsibility of general oversight, of planning and directing, upon the shoulders of this one overworked minister is laid the burden of all the preaching services, the prayer-meetings, the pastoral visitation, the funerals and weddings, to say nothing of the thousand and one "outside" calls which are quite as important and imperative in their way. To preach two good sermons ; to teach a Bible class ; to lecture once or twice week-day evenings ; to attend the meetings of his board of officers and map out the financial schemes of the church, as well as to originate plans for its spiritual growth ; to visit all the sick ; to make funeral addresses and bury the dead ; to take an interest in the benevolent and humanitarian opera-

tions of the community without ; to be an active member of the foreign mission agency, and half a dozen other agencies more or less ; to be a part of various conventions and educational institutions ; to help run the vast and complex machinery of our hurrying civilization—to do all these things, and more, is rather too much. No one minister, pastor of a large church, can do all this ; and it is just these—the pastors of large churches—upon whom such demands are made.

In secular undertakings a man cannot conduct even a small business without the services of a clerk ; but the minister of a church of from three hundred to a thousand membership is expected to have the heads of Hydra, the eyes of Argus, the hands of Briareus, the winged feet of Mercury, and the strength of Achilles—and he needs them all, too, if any one does ! Oftentimes what is expected is simply impossible of accomplishment. It is beyond the capabilities of human nature ; too much to ask of any one, no matter how strong in body or how willing and earnest in disposition ; and if once undertaken must soon end up in the inevitable funeral of the pastor.

It is plain that this idea that one pastor can do all the work of a large church is mostly due to a common misconception both as to the labors of the ministry and the aims and functions of the Church. The opinion largely prevails that the chief object of the Church is to sustain two preaching services on Sunday, a Sunday-school, and one or two prayer-meetings during the week. A magnificent building is erected and furnished mainly for these purposes ; and it is thought that the work of the minister consists for the most part in preparing his two sermons and in taking charge of the weekly meetings. Indeed, some people do not seem to think that he is at any special labor even to do this. The writer is acquainted with an intelligent lady who thought, since she saw her pastor using no manuscript in the pulpit, that he was under no necessity of making special preparation, but poured forth his really masterful sermons simply from his mental store ! The hard-working minister of one of our largest churches tells of a member of real intelligence who once remarked to the wife of her pastor, “ Really, what does your husband find to do ? I should think it would be nice to be a minister with a good salary and only two or three hours’ work on Sunday.” He goes on to say, “ It so happened that the minister who had thus aroused the envy of his parishioner had that very week attended five funerals, made forty-six calls, given four public addresses in the city, attended to a large correspondence, and had hardly had time to eat his meals because of his calls and duties that had been crowded upon him, and was obliged to prepare his second sermon after ten o’clock Saturday night.”

Few people have any conception of the amount of labor devolving upon a real faithful pastor. To him the work is God-given, with rich rewards, sometimes rapturous joy, in the doing, and seldom is a minister heard to complain. But how few there are who realize that by a faithful pastor in

the course of a year there will be probably as many pages written as by many a well-received author ; as many addresses as would be considered good practice for a lawyer ; and as many calls made as would not be considered small practice for the average physician, besides many other private, social, and public duties. Yet it is not an easy thing to convince the average Protestant congregation that there is actual work enough connected with their church to employ more than one minister. They are utterly unconscious of any unreasonable demands.

But far worse than any lack of consideration for the pastor, which is entirely unintentional, is the injury to the church itself. Instead of being a well-managed organization the Church is likely to become a crowd of admirers flocking about a preacher who is unable to do anything more than furnish an attractive pulpit. Nothing like sympathetic, uplifting, personal contact with the mass of the most needy can be attempted. The real aggressive work for which the Church exists is, perforce, liable to be neglected.

Then, too, it is wasteful economy. It is a known fact that in many of our large churches, where there is but one pastor struggling to carry the whole burden, there cannot be enough pastoral work done to make the preaching properly effective ; and, on the other hand, too much pastoral work is done to leave sufficient time for the preparation of the sermons. It is unbusiness-like. It is not the way careful men proceed in other enterprises.

"But," it may be said, "the whole Church should be the minister's helpers." Certainly this idea ought to be more nearly realized than it is. But at the best voluntary work cannot be commanded or altogether depended upon in an emergency. Besides, we believe that practically the increase of pastoral force will not diminish, but rather increase and stimulate the voluntary efforts of Christian people, because their efforts will be more efficiently guided and led.

We have had recent occasion to study statistics comparing the Episcopalian churches of New York City with those of other denominations in this matter of the number of associate pastors employed, and find that while among the former there is an average of at least three pastors to each church, among the latter there is rarely more than one. To this fact is commonly attributed the remarkable growth of the former denomination in that city over all the others. On this subject the Rev. C. A. Dickinson, D.D., pastor of Berkeley Temple, Boston, bears this testimony : "I have been pastor of three churches since I entered the ministry. In two of them I worked single-handed. In my last parish I have had several colleagues ; and I have no hesitation in saying that the results of my work would have been increased at least fourfold in each of my former parishes had it been supplemented by the work of an assistant."

No better practical proof of Dr. Dickinson's assertion could be given than to note the actual work and recent testimony of one who is himself an assistant pastor.



He says : " My work may be grouped as follows :

" 1. The Sunday-school. A large part of my work here consists in visiting. I have just put the families in the school into districts, and am now engaged in visiting the whole school, a district at a time. It is a point with me to make my visit to the children that come to the Sunday-school rather than to the families in which they live, so that our special relation may be emphasized. Another point with me is to make each visit a *pastoral* visit, thus recognizing and cementing more definitely the children's tie to the Church. Of course while visiting the children I endeavor to interest their parents, but my main object is the children.

" As to the rest of my work in the Sunday-school, I try to be in an attitude of thoughtfulness concerning the whole, that I may be ready if need be with some suggestion. As an aid to the thorough grip of the whole school I find it an excellent plan, if there is any substituting to be done, to do it myself.

" 2. The Young People. My work in this department is chiefly among the young men. That work is to visit them and to endeavor to draw them to the Church services, young men's meeting, and the Bible classes. I am now trying to get the young men to take part in the weekly evening service. The work of the assistant pastor among the young people must depend largely on the organization of the young people. Where there are Endeavor societies the assistant would interest himself in all the young people. Where the young men and the young women have separate organizations, he would naturally interest himself more particularly with the young men.

" 3. Supplementing the general visiting of the congregation.

" 4. Assistance in the pulpit. This may be preaching or other help. Every month we have a children's service in the church with preaching, for which I hold myself responsible. Under this head would come help in prayer-meeting. Every now and then I have charge of this meeting altogether. As my work on Sunday in the pulpit is not regular, I always pay particular attention to the prayer-meeting topic.

" 5. I hold myself ready to answer various calls for help that come to a city pastorate outside the general circle of the church, such as baptisms, marriages, funerals, visiting the sick, etc.

" 6. There are other ways of rendering assistance that cannot be defined concisely. The assistant pastor may save his principal from many unnecessary appeals. He may guard his time. Many special and peculiar occasions for helpfulness will arise which cannot be enumerated."

Now, in all this we can see that there are several very noticeable advantages which must accrue.

First, to the individual church. The pastor can do larger and better work. The members are enabled to see more of him. A firmer hold is obtained on the whole organization.

Again, to the pastor himself. In many a large church the pastor feels

himself unable to take up a great deal of work that he knows ought to be taken up. and the work he does do he is not able to do to his own satisfaction. The pastor may have, indeed, a corps of very earnest workers in his church—and happy is such a church—but he needs something more than this. He needs some one whose whole time is given to the work of the Church, to plan, to organize, to carry into effect ideas, to do special errands, to find men and women competent to serve, to train the inexperienced, to be ready to strengthen weakness at any point, and who can exercise the functions of the pastor himself if occasion requires. In other words, the pastor wants to multiply himself. There can be no better possible way than through one or more clerical assistants.

Then, too, there is an advantage to the assistant. By being in contact with an experienced pastor, and by assisting in the conduct of well-organized churches, that must from their very position in a large city be continually grappling with large and difficult problems, the man, and especially if he is a young man, as most assistant pastors are, will be fitted to serve the Church in a much more responsible capacity and in a far more efficient way than he could otherwise do. An assistant pastor has experiences which are to him what a clinic is to the medical student. Surely it is better to rub off his inexperience under the eye of an able and sympathetic pastor than to gain his experience by rubbing off his crudities upon a congregation. Our seminaries need a training school, or a fourth year for testing the ability of their students. An assistant pastorate would be even better in its results to the man himself.

There is a certain wisdom in the agitation looking toward an increase of pastoral force in all our large churches, and we take it as one of the promising signs of the times that not a few are showing themselves ready to meet the growing demands for much and varied service in this way. No church, especially in any "down-town" region, can do its work effectually with a single pastor. The opportunities presenting themselves to any such church showing itself desirous to reach the people are so great that several pastors, assistant or associate, would find all they could do. There are throngs of people and nearly unlimited opportunities at the door of nearly every city church in our land. Let the doors be thrown more widely and more constantly open, and a sufficient pastoral force be employed to man the church and give it sympathetic, hospitable personality, and, as a recent writer says, "There will be no difficulty in filling the pews with people and the people with the Gospel spirit." Already the experiment has been successfully tried in a sufficient number of our larger churches to remove all doubt as to the practical nature of the method, and prove it worthy of far more general and thoughtful attention.

---

THE vulgar admire the form, but do not penetrate through it to the substance ; genius sees the substance in the form ; piety develops the form from the substance.—*Stuckenberg*.

## IV.—THE PERSON OF CHRIST.

BY WAYLAND HOTT, D.D., MINNEAPOLIS, MINN.

A NEW TESTAMENT spilled from a ship of a British fleet which suddenly appeared in Nagasaki harbor, in Japan, in the year 1854, before the treaties with the foreign nations and Japan had been consummated; Wakasa-no-Kami, the commander of the Japanese army, set at watching this British fleet, in one of his trips about the harbor, coming upon this drenched New Testament; his curiosity exciting him to diligent inquiry concerning it; learning at last from a Dutch interpreter that it was a good book and told of God and Christ; further learning that he could get a Chinese translation of it by sending to Shanghai, and at once doing it; studying this New Testament in company with four of his friends for several years; eight years afterward getting into relation with Dr. Verbeck, of Nagasaki, a Christian missionary; prevented by the then Japanese feudal restrictions from himself going to Nagasaki, from his own province of Saga, whither he had been ordered—every now and then sending one of his retainers on a two days' journey to Nagasaki to get explanation for him of such passages as he could not understand; such unique Bible class kept going for three years; at last securing permission to visit Nagasaki, this Japanese military chief, publicly confessing Christ and becoming a member of the Christian Church, when he relates the story of that New Testament which had floated to him twelve years before. Thus this Japanese official also explains the effect upon himself of the person of Jesus Christ, whom the New Testament disclosed to him: "Sir, I cannot tell you my feelings when for the first time I read the account of the character and work of Jesus Christ. I had never seen, or heard, or imagined such a person. I was filled with admiration, overwhelmed with emotion, and taken captive by the record of His nature and life. . . ."

In one of his letters, published since his death, the poet Robert Browning writes how once Charles Lamb and a company of his literary friends were amusing themselves by imagining how they would act and how they would be moved should some of the great dead kings of literature appear then and there before them. One said, "And what would you do should Jesus Christ appear?" A sudden solemnity fell upon Charles Lamb, and, falling into the stuttering way he always had when his feelings swelled, he reverently replied, "If Shakespeare should come among us we should all rise; if *He* should appear we should all kneel." And there were none of the company to say him nay.

A poor, stained creature in New York had fallen into the deepest and foulest ditch of shame and misery. Her only refuge from remorse was drink. "But one night," says the one who tells about it, "I was taking her home after she had been on a terrible spree, when all of a sudden, in a dark block, she sank right down on her knees on a flag-stone in the

pavement and vowed to be a Christian and to lead a good life ; and from that night she has done it, and every year at the anniversary night she goes to that spot and kneels on that flag-stone and renews her vow." "That poor girl," the one who tells about it goes on to say, "going on pilgrimage once a year to a flag-stone on the east side, and there, in darkness and silence, renewing her vows to God on the spot where His grace smote her down, as it did Paul on his way to Damascus, is just as real and literal as the dialogue of two witty people in a drawing-room ; and to many of us it seems to furnish a type of theme better worth a master's touch."

Such and so various is the spell, vanquishing, illuminating, regenerating, flung by the person Jesus Christ.

And this compelling power over human hearts and lives is not something simply historical ; is not something which you read about in the records of the long ago, as you do of the deeds of Cæsar ; rather is something as vitally and victoriously present and active as are the breaths we draw this instant, keeping death at bay.

"Can you conceive," asked Napoleon at St. Helena, "of Cæsar as the eternal Emperor of the Roman Senate, and from the *depth of his mausoleum* governing the empire, watching over the destinies of Rome ? Such is the history of the invasion and conquest of the world by Christianity ; such is the power of the God of the Christians ; and such is the perpetual miracle of the progress of the faith and of the government of His Church."

Yes ; only Christ's directing throne is set in no gloomy mausoleum ; mastering death in the resurrection, He has passed through the heavens.

And the differentiating peculiarity of Christianity is that it inheres solely and wholly in the person Jesus Christ. First and deepest, it is not doctrines about Christ—it is Christ. As the sun is the day, so is Christ Christianity. And right here a chasm widens between Christianity and every other sort and form of religious faith which either is or has been.

Mohammed was but the prophet of Islamism. He was not, he is not Islamism.

In the Book of the Great Decease, Gautama, the founder of Buddhism, certainly one of the greatest and noblest religious teachers who have emerged in history, is represented, in conversation with his disciple Ananda, as expressly stating that he himself is not Buddhism, and that the one who would be perfect in it cannot put prone dependence upon him.

"The Perfect"—that is, the Buddha, he says, "thinks not that it is he who should lead the brotherhood or that the Buddhist order is dependent upon him. Why, then, should he leave instructions in any matter concerning the order ? 'Therefore, O Ananda, be ye lamps unto yourselves. Be ye a refuge to yourselves. Betake yourselves to no external refuge. And whosoever, Ananda, either now or after I am dead, shall be a lamp unto themselves, and a refuge unto themselves, shall betake themselves to no external refuge, but, holding fast to the truth as their lamp, shall not look for refuge to any one besides themselves, it is they, Ananda, who shall reach the very topmost height.'"

Nor was Moses Mosaism—only its prophet. And Socrates says to his pupil Alcibiades, “Unless it please God to send us some one from Him to instruct us, do not hope ever to succeed in reforming the morals of men. The best course we can take is to wait patiently.” “Yes,” Socrates went on, “we must wait till some one comes.”

But how, as the sun sets himself at the centre of the day, does Jesus Christ make Himself the centre of Christianity? There is one separate, singular, masterful “I” blazing in the New Testament, claiming unshared and unshareable sovereignty; and He who is it and who utters it is this Jesus Christ, withal so beautiful in humility that bending to wash the dusty feet of His disciples is not an office too lowly for Him. This, then, is the first and fontal fact and problem of Christianity—the person Jesus Christ.

Mistake concerning Him is mistake capital. Hesitancy about Him is as fatal to one’s Christianity as a hesitant heart is fatal to one’s bodily existence. Whatever disputes and unfaiths there may be upon the rim of Christian doctrine are as nothing compared with unfaiths at this focus of it; are but as the morning mists upon the mountain-side compared with the granite to which they cling. As to Christianity forevermore this must be the critical and deciding question, What think ye of Christ?

And as we gaze upon this Christ, made evident to us in the pages of the New Testament, the chief and glaring and unescapable fact about Him is the presence in Him of abyssmal contrasts. As is the case with no other being who has ever come within the horizon of a human knowledge, He is this and at the same time that, even infinitely diverse, thing. In Him even contradictions find strange marriage. I was much impressed by this page in Dr. Henry B. Smith’s “System of Theology,” when I read it.

“Christ is called the Son of David, yet David calls Him Lord; He was understood to claim equality with the Father—as man He had not where to lay His head; He took part with flesh and blood, yet thought it not robbery to be equal with God; He took the form of a servant, yet His proper form was the form of God; He tabernacled in the flesh, yet came down from heaven; He said that He could of His own self do nothing, yet He is said to be the Lord of all; His mother is called Mary, yet He is over all, God blessed forever; He was born under the law and fulfilled the law, and yet in His own name gave a new and more perfect law, and brought in a new and everlasting righteousness; He was received into heaven out of the sight of His disciples, yet He is still with them, with any two or three of them always, and even to the ends of the earth; He was found in fashion as a man—and yet is the image of the invisible God; He hid not His face from shame and spitting, though He be the very brightness of the Father’s glory; He increased in stature, yet is the same yesterday, to-day, and forever; He increased in wisdom, yet knew the Father even as the Father knew Him; He died at the mandate of a Roman governor, yet is the Prince of the kings of the earth; He could say, ‘The Father is greater than I,’ yet also say, ‘I and My Father are one—he that hath seen Me hath seen the Father;’ He said, in the time of His temptation, unto Satan, ‘It is written, “Thou shalt worship the Lord thy God, and Him *only* shalt thou serve,”’ yet He also declared that all men should honor the Son even as they honor the Father; and of Him it

is asserted that every knee should bow to Him, and every tongue confess that He is God, to the glory of God the Father."

Any way, pare, and cut down, and round the edges of, and smooth off, and belittlingly interpret the statements of the New Testament concerning this person Jesus Christ as you may please, if only you will not ruthlessly cut out and contemptuously fling away an entire half of those statements, it is as impossible to resist the impression of a vast and most unique complexity in His personality as it is to resist the sensation sight when the sunbeam makes impact upon the optic nerve. Draw a circle of all the elements which go to make up humanity and then attempt to make the circle of Christ's person, as that is revealed to us in the New Testament, coincident with it, and the circle of His personality sweeps away and beyond it as does the circle of the horizon overpass the chalk circle the boy makes on the blackboard when he demonstrates his proposition in geometry. On the other hand, put together all you have ever known or learned of Deity separate and singular, and attempt to express the personality of Jesus Christ solely in the terms of Deity, and you must discover that you have dropped utterly out of the account a whole side and share of what constitutently belongs to the person Jesus Christ. Complexity of personality is the immediate, insistent, and resistant impression which comes from any honest and thoughtful looking upon the person Christ.

Nor is it scientific in any wise to deny this complexity. That only is a scientific method which takes resolute regard of all the facts. And to shut one's eyes to this or that element in the complex person Jesus Christ is as thoroughly unscientific as it would be for a geologist to declare that the carboniferous era was the only geological era that ever had been or would ever be.

No ; complexity—strange, indeed, yet real as is the Christ Himself—is the primary and evident fact about the person Jesus Christ. And this complexity has found designation and expression in that epithet which can be appropriately applied to Christ, but can be to no other—the Divine-Human.

And now, what of this complexity, which is the perpetual factor in the problem of the person of Christ ?

It results from the miraculous conception. And the Word was made—became—flesh. Against the possibility of such miraculous conception, against birth from but one human parent, it is to be said that certainly, amid the scientific advance of our day, there ought not to be urged any scientific objection. Such possible birth is not athwart the analogy of things ; is rather pointed at and hinted toward by the analogies of science. Says Dorner, "The new science recognizes manifold methods of propagation, and that too even in one and the same species." In a recently published letter even Professor Huxley declares :

"I have not the slightest objection to offer *a priori* to all the propositions of the three creeds. The mysteries of the Church are child's play compared with

the mysteries of nature. The doctrine of the Trinity is not more puzzling than the necessary antinomies of physical speculation ; *virgin procreation* and *resuscitation* from apparent death are ordinary phenomena for the naturalist. It would be a great error, therefore, to suppose that the agnostic rejects theology because of its puzzles and wonders. He rejects it simply because in his judgment there would be no evidence sufficient to warrant the theological propositions even if they related to the commonest and most obvious every-day propositions."

Passing by Professor Huxley's very singular and prejudiced and illogical objection, it is enough just now to make note that in his view the fact of what is known in theology as the miraculous conception, the birth of offspring from but one human parent, is not in clash with scientific suggestion and analogy.

And the resulting *human element* in the person Jesus Christ is to be steadily recognized, grasped in all thought of Him, its reality and integrity to be utterly insisted on. We may not say with the ancient Docetæ that Christ's human body was but a phantasm ; nor with the later gnostic, Valentinus, that Christ, with only a pneumatic body, passed through the body of the Virgin as water through a reed, taking up into itself nothing of the human nature through which He passed ; nor may we say with the Apollinarians, denying the integrity of Christ's human nature, that Christ, as to His human nature, was but a fragment, possessing, indeed, the human *σῶμα* and *ψυχή*, but with the place of the human *πνεῦμα* supplied and filled by the Divine Logos. In no idealizing way may we sublime Christ's human nature into mist and evanescence, nor in any method of subtraction may we cut into or cut away its wholeness. The flesh and blood into which He came, in the whole usual meaning of flesh and blood, were veritable flesh and blood. The seed of Abraham He took upon Himself was as dense and real as that which the Father of the Faithful himself possessed. The painters who put a halo around the head of the Christ they paint have not painted truly. There is a better and a truer picture. It is Holman Hunt's "Shadow of the Cross." The slanting beams of the westering sun throw their decaying light into the common carpenter's shop in which the long day through Jesus has been toiling. The heavy and rough wooden beam He has been fashioning is there before Him with the marks of His handicraft upon it. The *débris* of the chips and shavings is littering His feet. The back which has been for so long bent over that tough wood is strained, wearied, aching. Jesus is lifting Himself, and throwing back Himself, and putting Himself in new position, and stretching His arms out, as any of us would, to rest Himself after the tenseness and tiredness of continued exertion of one sort and in one way. The rude and usual tools of an Oriental carpenter hung upon the walls of the poor room behind Him, are fortuitously grouped into the image of a cross. The shadow which He casts upon them with His out-thrown arms makes a kind of prophecy of that cross which is to be on Calvary, on which He veritably is to hang. But it is the shadow of the cross as yet. He neither sees it nor regards it. It is behind Him. It is

not too much to say that He as yet is ignorant of the destiny to which that shadow points. It is not He, but Mary, sitting there back of Him, handling the presents which the magi brought Him in His babyhood, perhaps selecting this from those that this may be sold to broaden somewhat the narrowness of their poverty—it is Mary, having so many things to ponder concerning Him in her mother's heart, who notices that shadow and is appalled at its prophecy. This is the truest picture of the Christ on His human side. This really tells the story of His humanity—actual human body and veritable human soul—with the necessary growths, wearinesses, toilings, ignorances, limitations of that humanity. “Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same. . . . For verily He took not on Him the nature of angels ; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren.”

*(To be continued.)*

---

## V.—HOW I PREPARE MY SERMONS.

BY KERR B. TUPPER, D.D., DENVER, COL.

BEFORE setting forth the general methods of sermon preparation upon which I have decided as the most practicable for myself, it may not be out of place to mention two convictions respecting the Christian minister and his work which have become stronger and deeper with my ministerial life, largely affecting the character of my pulpit efforts.

My conviction, first, as to the minister, is, that he should esteem it his highest, noblest, most distinctive work to be a preacher—not a litterateur, not a scholar, not a lecturer, not a pastor even, but a preacher, heralding with all possible power within his reach the message of God to man. He may be master in other directions, he must be master here. To this exalted, divinely ordained work of proclaiming truth with marked effectiveness, he should, with growing enthusiasm and zeal, bend his very best energies. No efficiency outside the pulpit will make amends for deficiency in the pulpit. Here he should stamp deepest his personality and influence widest his people. Here he is to do grandest service for God and man. If there is one place the preacher cannot afford to neglect, that place is his study. Here he must be day after day, both punctually and regularly. Nothing save the most pressing demands should interfere with his study hours, which should be marked out as definitely and observed as regularly by him as are banking hours by the banker. When the writer some years ago assumed his present pastorate a minister of the city said to him, “Two things, my brother, enjoyed by you in your former pastorate you must not expect here, with a church-membership of over a thousand souls and with constant demands on you—namely, regular study hours and large Sunday



evening congregations. You can have an office, not a study ; a full house in the morning, but not at night." I felt constrained to rebuke that minister by replying, "Two things are true : first, the pastor that hasn't regular and uninterrupted study hours does not deserve a large evening congregation ; and, second, the pastor that has is very likely to get it." From the day of that colloquy there has hung on my study door a card with these words printed in large letters : "STUDY HOURS DAILY, 8.30 A.M. TO 12.15 P.M. RECEPTION HOUR, 12.15 P.M. TO 12.45 P.M. UNLESS THE CALL BE ABSOLUTELY IMPERATIVE, DO NOT DISTURB THE PASTOR UNTIL 12.15 P.M." Sensible people heed the request ; others are made to heed it. I hold that no minister of the Gospel with anything like a full sense of responsibility to God and His Church will ever enter his pulpit without the most thorough preparation that it was practicable for him to make.

My conviction, second, as to the sermons demanded, is, that, above all, they should be notably popular in the etymological sense of that word—people-adapted and people-reaching. Cicero used to say, "I wish my eloquence to be relished by the people. The most infallible token of an orator is to be esteemed as such in the opinion of the people." With a view of adaptedness to all kinds and conditions of men should the sermon be prepared—to young and old, to rich and poor, to learned and illiterate, to cultured and unfavored. And, in order that a sermon be of this kind, it must be characterized by four features : (1) Sympathy with the souls addressed ; (2) conviction of the truth proclaimed ; (3) picturesqueness in the presentation of thought, and (4) the power of God back of and transfused through the message of everlasting life. He whose pulpit productions possess these traits cannot fail to draw people to hear him and send them away from the sanctuary better men and women.

My first preparation for sermon-making each day consists in a horseback ride of an hour just after breakfast. In our clear Colorado climate such recreation is feasible almost the year around. During these quiet daily rides alone in the suburbs of the city fine opportunities are afforded for meditation for working up and developing Bible themes, for gathering material for sermons from mountain and plain and other helpful, stimulating mental exercise. From an invigorating horseback or bicycle ride the minister goes into his study with his whole being keyed to a fine pitch.

Entering my study daily (Sunday and Monday excepted) punctually at nine o'clock in the morning, I make it a rule, first of all, to read a few verses in the Hebrew and Greek Testaments, generally choosing those portions that have relation to some subject upon which I am to speak on the following Lord's Day. This is followed by the perusal of a short portion of the English Bible, which, with prayer, is read, not in a critical, but in a devotional spirit. I plunge then into hard work ; before me pleasurable and profitable duties. It is, say, Tuesday. This day and Wednesday I am to devote to next Sunday morning's sermon, as Thursday and Friday

to Sunday evening's discourse. For some days, perhaps weeks, the subject to be discussed has been more or less in my mind. I begin now to grapple with it in earnestness. Before consultation with any commentary, and after careful examination of the text in the original language, I mark out a crude analysis. The text, let us say, is Titus ii. 4: "He gave Himself for us," etc. A brief introduction, perhaps, on different theories of Christ's death. The truth as to this awful and touching tragedy told in the text. It was a Divine sacrifice. The simplest analysis is: I. A Sacrifice Voluntary, "He *gave* Himself. II. A Sacrifice Personal, "He gave *Himself*." III. A Sacrifice Substitutionary, "For us." IV. A Sacrifice Purposeful; "That He might redeem and purify . . . a people zealous of good works": (1) Redemption; (2) Purification; (3) Consecration. Thus far the "skeleton" has been formed. This must be filled out, clothed, made presentable. After having done my best without helps I turn now to my library. There are the works of some of our most valued commentators; what do they say on the text under discussion? These I consult and confirm or change my interpretation of the text, as the case may be. Besides these commentaries there is shelf after shelf before me of sermons from the masters of the pulpit, from Augustine and Chrysostom through Tillotson and Howe down to Robertson, Beecher, and MacLaren. Have any of them a discussion relating to the theme under consideration? I look, I get a good thought or quotation. I make a note of it on my "skeleton" page which note is to be filled out to-morrow when I clothe the skeleton with flesh and blood. In another case in my library is a collection of works on the great doctrines of the Bible, on sociological problems, on scientific matters, on practical every-day questions. Is there anything there I can seize upon to strengthen or to embellish my sermon, now in preparation? Well acquainted with my library, it does not take long to answer these questions. My "Index Rerum" also renders valuable service at times, for in it I have made analyses of the most valuable works in the library, as well as references to the most helpful articles read in magazines and reviews. Above all, the blessed Word of God has given inspiration and guidance.

By the time these steps have been taken, Tuesday morning and two hours of Tuesday afternoon (each afternoon two hours I devote to study and one and a half hours to visiting) have been consumed. Thus far the "analysis" has been made out and some "filling" done, an addition here and there from references to books, from historical illustrations that naturally suggest themselves, from personal experiences, from contact with people. Nothing now remains but the writing out of my thoughts in a more elaborate form, for, though never using a note when speaking, I write in full all my sermons with a twofold view of improving style and of preserving for future use all sermonic material.

Wednesday morning comes. The usual horseback ride is taken and the

study again entered at nine o'clock. Five hours of this day are to be devoted to the completion of the Sunday morning sermon. The "skeleton" is taken up and the "filling out" commences. At a single sitting, before lunch, most of the sermon is written, except where there is a note of illustration or quotation from others, which is to be inserted later. (My plan is to write only on every other page of my paper, leaving the opposite page for material from other sources than my own mind which may be available.) Seldom does five o'clock Wednesday afternoon find my next Sunday morning's sermon unfinished. Half the week is gone, and it is but fair to my engagements that half my work should be accomplished.

On Thursday and Friday about the same process as just related is gone through with in the preparation of the Sunday evening sermon. This latter sermon, however, is, as a general thing, not so difficult to prepare as the former. It is more popular in character. As illustrative of this, take the present series of Sunday night sermons by the writer: "The Gambling Evil," "The Drink Evil," "The Divorce Evil," "Municipal Reform," "Political Reform," "Industrial Reform," "The Church and Education," "The Church and State," "The Church and the Liquor Traffic," "The Immigrant," "The Criminal," "The Pauper."

As yet nothing has been said of Saturday. How is that day spent? Generally in miscellaneous reading, as are parts of each evening in the week, but sometimes in completing some study or sermon which has been interrupted during the week. These interruptions will come—now a funeral, now a wedding, now a lecture, now an address at college or banquet, in and out of town; and so I have made it a rule to "save up" Saturday, in which, when necessary, to do unfinished business, or, if there be none of this, to devote the day largely to general reading. John Wesley used to say, "I am always in haste, but never in a hurry." The busy pastor who has not definite spare time each week reserved for emergencies will always be "in a hurry," and oftentimes compelled to enter his pulpit feeling that he has been "driven" to the last moment, and this consciousness will take from him that calmness and composure before his audience which argue self-control, reserve force, mastery of the situation, and impart to a speaker so attractive and commanding an element of power.

"How do I prepare my sermons?" By seeking to keep my body strong and fresh, my mind full and active, my sympathy with truth and men deep and tender, my knowledge of the Word rich and increasing, my study hours earnest and profitable, and my spirit in touch with God and the higher things of the eternal world.

---

SOME preachers claim that they preach best when they think least. And the audiences that think least agree best with them.—*Stuckenberg*.

## VI.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

BY WILLIAM HAYES WARD, D.D., NEW YORK CITY.

## THE BABYLONIAN CREATION STORY.

WHILE there has been discovered a very complete Babylonian account of the Flood, there have, as yet, been only fragmentary accounts discovered of the Babylonian story of the creation. Two fragments have been known ever since George Smith published his "*Chaldean Genesis*," but the late discovery of a third fragment, by Mr. T. G. Pinches, differing somewhat from the others and adding some particulars, makes it necessary to combine them anew, and to compare them with the biblical account in the first chapter of Genesis.

This last one of the three discovered is, like one of the others, a part of an incantation—that is, it was not written to give an account of creation, but as an introduction to a formula to be repeated at the dedication of the great temple of Borsippa, to invoke the protection of Merodach and the other beneficent gods, and to drive away the malevolent deities. So to what is called the Cuthæan tablet of the creation there is appended a prayer for the protection of the writer. There is, however, one quite full story of the creation, often translated since it was first published by Mr. Smith, which appears to have been written purely for its literary and mythological purpose. It is on seven tablets, corresponding in number with the seven days of the Genesis story, although there is no direct identification of these seven columns with the seven days of the week. Yet the number is significant.

Calling this seven-tablet story of the creation the Assyrian story, because the fragments came from the library of King Assurbanipal, of Assyria, and because it probably was modified, at least in its first chapter or tablet, by the later and more philosophical notions of the Assyrians, we find that it begins with a time when nothing existed but the primeval ocean, the great abyss, under the name of Tiamat, the same as the *tahôm*, the deep abyss of Gen. i. 2, over whose darkness the Spirit of God hovered. But this abyss is soon personified under the form of a vast feminine mother of all disorder and chaotic productions. At this time there were no gods, no heavens, and no earth. This agrees precisely with the Genesis account, if we translate it as we probably should. "When God began to create the heavens and the earth, then the earth was without form and void, and darkness was upon the face of the deep," etc., the heavens and earth being produced from the deep. Then, continues the Assyrian story, the primeval Divine pairs were produced, Lakhma and Lakhama, and Ansar and Kisar, or the upper and lower heavens. These gods are not further known, but the existence of a town named Bethlehem, meaning very likely the House of Lakhma, indicates that the name of the god may have been known also in Palestine. These primeval deities had long existed, like Uranos and Gaia, in Greek mythology, before the production of the three great gods—Anu, Bel, and Ea—who correspond to the great Greek triad, Jupiter, Pluto, and Neptune. This much is told by the fragment which remains of the first chapter.

The second chapter is entirely lost, except a few words, but the third chapter opens a long story which utterly fails, except in its grand result in Genesis. It is the contest between these later gods and Tiamat, the chaotic abyss, the serpent, for the possession of the world. This is developed in a very dramatic form. Merodach, the son of Ea, was the champion of the gods, was besought by them, and armed by them, to accept the task. The result was the overthrow and slaughter of Tiamat and the subjection of her followers. From her skin he made the upper

firmament, and fastened above it the upper waters, and settled the bounds of the ocean, and built above the heavens the home of the great gods. This story occupies the second, third, and fourth chapters.

These three chapters correspond to the first and second day of the Genesis account and part of the third. The first chapter of the Assyrian story being merely introductory, that may be left out of the reckoning, and the six remaining chapters must be compared with the six creative days of Genesis; and the Assyrian account is now one chapter in advance, its fourth (or third, omitting the introduction) carrying us as far as the second day of Genesis, while its description of the gathering of the seas together carries us over two verses in the third day.

The fifth tablet corresponds entirely to the fourth day of Genesis. The constellations of stars are created, the poles, the planets, and the moon. In the portion thus far recovered nothing is said of the sun. Possibly it was mentioned in the lost portion, and possibly it was entirely omitted because Merodach, the creator, was himself identified with the sun. The purpose of the moon in defining the week and the month is distinctly mentioned. We might expect the sun to be mentioned in the same way as defining the year; and, indeed, in a broken line the sun is mentioned, apparently as approached by the moon at the time of the new moon.

The sixth tablet is entirely lost. It is probable that it corresponded to the latter part of the third day of Genesis (the creation of plants) and to the fifth day (the creation of fishes and birds); for the small fragment of the seventh tablet corresponds to the sixth day of Genesis, and mentions the creation of both cattle and beasts of the field and creeping things. This would naturally be followed, as in Genesis, by the creation of man, but that is lost. However, in hymns to Merodach he is spoken of as the creator of man, and in another text quoted by Professor Sayce it is said, curiously enough, of the seven evil spirits, "The woman from the man do they bring forth." Taking it all through, the parallelism of the two accounts, biblical and Assyrian, is remarkable, the six days of the one corresponding with considerable exactness in order and nature with the six chapters of the Assyrian story following the introductory chapter.

The Cuthæan tablet is brief, being only part of an incantation. Here not Merodach, but Nergal, the sun-god of Cutha, is the creator. The first part is lost. Here we have a picture of the crude creations of the primal gods, the progeny of Tiamat, monsters of the abyss, animals with bird bodies or men with raven faces, with their seven kings, against whom the younger gods first fought unsuccessfully; but the story is incomplete, and nothing is added to what was learned from the fuller account.

The new tablet discovered by Mr. Pinches, while an incantation and too brief, is peculiar in that it is in two languages, the old Sumeru-Akkadian and the Semitic Babylonian. The others were only in the latter language. It is a considerable gain now to find this story in the older language, which strengthens the conclusion previously arrived at, that the basis of the story is of extreme antiquity, even though it was edited for Assurbanipal in the seventh century B.C.

It begins, like the Assyrian account, with the beginning, before the abode of the gods had been made, or a plant had been produced, or a city built. I use Pinches's translation in the last volume of the new series of "Records of the Past":

"The glorious house, the house of the gods, in a glorious place had not been made; a plant had not been brought forth, a tree had not been created; a brick had not been laid, a beam had not been shaped; a house had not been built, a city had not been constructed."

It proceeds to enumerate the ancient cities and their temples, Neffer, Erech and

Eridu, not yet built; nor "the whole of the lands, the sea also." Then there was "a stream in the sea," and in that day Eridu and Babylon were built, with their temples. The gods were made and the spirits of the earth. The next important passage must be given entire:

"Merodach bound together a foundation before the waters; he made dust, and poured it out with the flood. The gods were to be caused to sit in a seat of joy of heart. He made mankind. Aruru [Ishtar] made the seed of mankind with him. He made the beasts of the field and the living creatures of the desert. He made the Tigris and Euphrates, and set them in their place. Well proclaimed he their name. Grass, the marsh plant, the reed, and the forest he made. He made the verdure of the plain, the lands, the marsh, the thicket also; oxen, the young of the steer, the cow and her calf, the sheep of the fold; meadows and forests also. The goat and the gazelle he set therein. Lord Merodach on the sea-shore raised a bank."

The text here becomes fragmentary, but it continues with the account of the building of Neffer and Erech and their temples.

This is evidently a very reduced account, made for the dedication of a temple, of the creation. Its peculiarity is accounted for by the purpose of the incantation, and is the emphasis put on the building by Merodach of the first ancient cities and temples of Babylonia. But this is for us a matter of less importance than the enumeration of other objects of creation, and especially of man, in whose creation he had the aid of Ishtar, suggesting the curious plural of Genesis, "Let us make man." Though so brief, the account is comprehensive. It includes the new greater gods, the land, the sea bounded by its banks, the heaven above, which implies, but does not mention, the firmament and heavenly bodies, mankind, all the beasts of the earth (birds and fishes not mentioned), rivers, fields, forests, and finally cities and temples. We may say that we have, combining this with the other accounts, a sufficiently full Babylonian story of the creation, lacking only what we much desire, the detailed account of the creation of man and woman.

## SERMONIC SECTION.

### LENTEN THOUGHTS AND SUGGESTIONS.

(From the German.)

#### THE CROSS.

PASSION SERMON BY REV. EMIL QUANDT, D.D., DIRECTOR OF THE THEOLOGICAL SEMINARY AT WITTENBERG [EVANGELICAL].\*

*For the word of the cross is to them that are perishing, foolishness; but unto us which are being saved, it is the power of God.*—1 Cor. i. 18.

"THE Word of the Cross"—how beautiful and grand is the German of this

\* Dr. Quandt now preaches from the historic pulpit made famous by Luther.

expression in the words of Luther, "*Das Wort vom Kreuz!*" How singularly it warms our souls! "The Word of the Cross," there is no other expression in the German language which in such brevity, beauty, pointedness embraces all that Moses and the prophets, Christ and the apostles have taught as these words do. The Bible from the first word in Genesis to the last word in Revelation can in its entirety in no better way be characterized, both as to its depth and its simplicity, than by this term, "The Word of the Cross." The Bible is also, indeed, the Word of the Manger, also the Word of the Crown, as also the Word of Paradise, both the Paradise lost on earth and the Paradise regained in heaven; but it is the Cross

which unites the Manger and the Crown, heaven and earth ; it is the Cross which is the centre of all that is in the Bible ; all other things are subordinated and secondary, the Cross is the one and the all. It indeed signifies something when we call the Bible the Word of the Manger, or the Word of the Crown, or the Word of the Fall, or the Word of Eternal Life ; but it signifies everything, as far as human language can convey such thought, to say of the Bible, It is the Word of the Cross.

I. "The Word of the Cross is foolishness to them that are perishing, but unto us which are being saved, it is the power of God.

"The Word of the Cross"—how are we to understand this ? Has the Cross also words which it can utter ? Is not the Cross dumb, speechless wood ? Can wood preach ? Most assuredly ; for when men are silent even the stones cry out. Whoever has stood in front of one of our grand cathedrals, that of Cologne, or the Minster of Strassburg, not as a tourist but as a Christian, he certainly has heard a powerful sermon from the speechless stones of these sacred and massive buildings, a sermon that proclaims to him : "Oh soul, if thou wouldst find thy salvation, seek it not at the hands of a creature ; lay aside what is of the earth and raise thyself above the realm of nature." And just as stones can speak, so, too, the metal of our church-bells can preach. We must ever be grateful to our grand German poet, Schiller, that he has translated the great and solemn sermon of the church-bell into German for us in his *Lied von der Glocke*. Indeed, if we only care we can hear sermons from the lilies of the field, from the birds in the air, from the vine and the grain of the field, from the hills and the valleys, from the stars in the firmament of the heavens, and from the raging billows of the deep. There is such a thing as a great, holy, and wonderful harmony of the spheres of nature which re-echo through the times and ages the *Kyrie Eleison* and the *Hallelujah*. The nat-

ural man has not the ability or organ to understand this ; it is foolishness in his sight, and he cannot penetrate it ; but the spiritually inclined man, who has experienced the *Hephatha* of the Lord, listens and harkens and hears it and feels it in his soul. Paul was a spiritual man, and it is not surprising that he heard the Cross of his Saviour speak, and that he ascribes to this Cross the power of God.

The Cross then really spoke after it had been raised up on Calvary, and the King with His crown of thorns had been nailed to it as the Lamb of God that bore the sin of the world. "But He was wounded for our transgressions, He was bruised for our iniquities ; the chastisement of our peace was upon Him ; and with His stripes we are healed" (Isa. liii. 5)—this is the sermon of the Cross. To the one thief on the Cross who was perishing this Word of the Cross of Calvary was foolishness, and in his death he ridiculed the crucified Mediator ; but to the other thief, who was being saved, this Word of the Cross was a power of God, who brought him forgiveness of sin and eternal life in Paradise.

We have crosses on our church-steeple, on our altars, and in our closets of prayer. In many Christian countries we find crosses at the roadsides. Formerly there was a crucifix in every school-room, in every hall of justice and court-room, as a sign and a testimony that in none other salvation is to be found, and that no other name has been given to men whereby they can be saved, but only the name of Jesus Christ, and Him crucified. For the unregenerated, who were walking in their own way to perdition, such a witness and testimony of the Cross was embarrassing and foolish, and for this reason they tried gradually to remove the cross from all public places. But to us who would gladly be saved, such a cross, wherever we find it, brings the salvation of heavenly greetings which revive the soul, and we counsel and act, teach and learn, work and pray all

the better with our eyes and hearts directed toward the cross.

The cross is found in the cemeteries on the graves of our beloved dead, and we hope that when we ourselves are dead and buried that our bodies, too, will sleep in the shadow of the cross. The crosses in our cities of the dead, although they have no tongue or speech, are nevertheless eloquent preachers. They preach to us that we have been redeemed from guilt and death not with gold and silver, but with the precious blood of Christ as the innocent and spotless Lamb of God. Such words of these crosses are foolishness to those that are lost. They would rather say with a modern writer: "Place no cross upon my grave, neither of stone nor of iron. That vision of blood and suffering has always vexed my soul; as also that the world, so filled with the spirit of God and so full of happiness on all sides, should have selected as the symbol of its faith a culprit's cross!" But to us, who are saved in faith and by grace, who have been reconciled by the blood of the Lamb, and have thereby also been sanctified, the cross at the grave is a source of strength and consolation from on high. For we read on the cross the golden words: Christ Jesus the crucified has taken away the power of death, and has brought forth to the light of day life and immortality.

Oh, thou still and yet clearly heard Word of the Cross! We are foolish to despise or scorn you. God help us that we may gladly hear and learn and esteem as sacred the sermon which the Cross preaches.

II. It is also true that the Word of the Cross would not have been understood and appreciated by us, had it not been that pious missionaries many centuries ago preached to our ancestors this glorious Word, and had not we, as their heirs, from our earliest youth had it to read in the Bible, and heard it preached by pious pastors and shepherds. That we have the Word of the Cross we owe to the power of

the Word concerning the Cross, the Scriptures, and their interpretation in evangelical preaching. The Cross and the Bible are closely connected, just as are the pearls and the shells, like morning gleam and morning dew, like the spring and the singing lark. The Cross is the sum of the Bible; the Bible is the book of the Cross. The Cross is the sign of salvation, and the Bible contains the records of salvation. The Cross is our banner, and the Bible is our banner carrier. The Cross and the Bible—God has joined them together, and they shall not be put asunder; they shall continue to be one, mutually demanding and complementing each other. The dignity of the Cross is touched, the power of the Cross is weakened, when and if the Bible, the Word of the Cross is deprived of its supremacy, and is compelled to divide its spiritual authority with legends, with traditions, with Vatican bulls and decrees. The Evangelical Church esteems both in equal honor, the Cross and the Bible; and if we would make a picture of the Evangelical Church we must paint her as a modest bride leaning upon the Cross and with the Bible in her hand.

The Bible, the Word that treats of the Cross, is regarded by the unbelieving world with the same disdain that it looks upon the Cross. The same persons who antagonize the Cross also antagonize the Bible. Those who regard the Cross of Jesus Christ as foolishness are ever ready to condemn the Bible that testifies of the salvation in the crucified and risen Lord. The Bible, they mockingly tell us, is not a Divine book, but an antiquated volume, which can no longer satisfy men, but at best prove acceptable to children, and even for these it can no longer be used, since it speaks so plainly on all subjects and calls things by their right names. The Bible, the word concerning the Cross, is foolishness to those who are lost.

But to us who are to be saved the beloved Bible is a power of God. For us did the holy men of old write, moved by



the Holy Ghost. We would be willing, if it were necessary, to give up all the libraries of the world for the sixty-five canonical books of the two Testaments. To us the Bible is the most beautiful flower in the whole world, full of the savor of life unto life, as the Epiphany star which is a lamp to our feet and a light on our way. We put the Bible into the hands of our children as the best book in the world for the hearts and minds of the little ones. When the son of the house with a thousand masts sails out upon the ocean of life, we cry out to him: "Wherewithal shall a young man cleanse his way? By heeding thereto according to thy word" (Ps. cxix. 9). When the daughter of the house as a bride departs from the threshold, with tears in our eyes at the parting we give her a Bible and inscribe in it the words: "Mary kept all these sayings, pondering them in her heart" (Luke ii. 19). The favorite gift to a newly-married couple is the Word that speaks of the Cross. For us men, in the midst of the heat and toil of the day, the Bible is the fountain that cools and refreshes; for the sisters in the faith, who have Martha cares and Martha concerns of the house and the hearth, the Bible furnishes the best oil for their lamps, the balsam for their wounds. The lonely ones advancing in years, the widows and the elderly maidens, find in the Word their comfort, that the Lord Jesus is with them, even if they have no other protector, to the end of their days. And those that have reached the evening of life, the venerable saints who have fought the good fight of faith and have completed their course, those to whom time is like eternity and eternity like time, these read the Bible as the heir reads the father's last will and testament, joyfully, full of happiness, for after a little they shall enter upon their long-promised inheritance.

Oh, the fools and dreamers who protest against the Word of the Cross and against the Word concerning the Cross. Against such Protestantism good Lord

protect us. Indeed, only remove the Cross from the world and take away the Bible and the Cross with it, and then all will become midnight and darkness, and this midnight would be destruction. But the God who has given the Bible also preserves the Bible. He has made provision that only one single tree should grow up into heaven, and that tree is the Cross. Happy he who lives and dies in the shadow of the Cross, for when he departs the words reach him from the Crucified: "Verily I say unto you, this day yet shalt thou be with me in Paradise." Provisions have been made that when heaven and earth pass away the Word of the Cross shall remain, and shall remain forever, although in eternity it shall become the Word of the Crown. For this is the Alpha and the Omega of the Bible: through the Cross to the crown. Amen.

### THE RESURRECTION AS A FOUNDATION FACT OF THE GOSPEL.

BY ALEXANDER MACLAREN, D.D. [BAPTIST], MANCHESTER, ENGLAND.

*I delivered unto you, first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried; and that He rose again the third day according to the Scriptures.—1 Cor. xv. 3, 4.*

CHRISTMAS DAY is probably not the true anniversary of the Nativity; but Easter is certainly that of the Resurrection. The season is appropriate. In the climate of Palestine the firstfruits of the harvest were ready at the Passover for presentation in the Temple. It was an agricultural as well as a historical festival; and the connection between that aspect of the feast and the Resurrection of our Lord is in the apostle's mind when he says, in a subsequent part of this chapter, that Christ is "risen from the dead and become the firstfruits of them that slept."

In our colder climate the season is no less appropriate. The "life reorient

out of dust" which shows itself to-day in every bursting leaf-bud and springing flower is Nature's parable of the spring that awaits man after the winter of death. No doubt, apart from the resurrection of Jesus, the yearly miracle kindles sad thoughts in mourning hearts, and suggests bitter contrasts to those who sorrow, having no hope. But the grave in the garden has turned every blossom into a smiling prophet of the Resurrection.

And so the season, illuminated by the event, teaches us lessons of hope that "we shall not all die." Let us turn, then, this morning, to the thoughts naturally suggested by the day, and the great fact which it brings to each mind, and confirmed thereafter by the miracle that is being wrought round about us.

I. First, then, in my text, I would have you note the facts of Paul's Gospel.

"First of all . . . I delivered" these things. And the "first" not only points to the order of time in the proclamation, but to the order of importance as well. For these initial facts are the fundamental facts, on which all that may follow thereafter is certainly built. Now the first thing that strikes me here is that, whatever else the system unfolded in the New Testament is, to begin with it is a simple record of historical fact. It becomes a philosophy, it becomes a religious system; it is a revelation of God; it is an unveiling of man; it is a body of ethical precepts. It is morals and philosophy and religion all in one; but it is first of all a story of something that took place in the world.

If that be so, there is a lesson for men whose work it is to preach it. Let them never forget that their business is to insist upon the truth of these great, supernatural, all-important, and fundamental facts, the death and the Resurrection of Jesus Christ. They must evolve all the deep meanings that lie in them; and the deeper they dig for their meanings the better. They must open out the endless treasures of con-

solation and enforce the omnipotent motives of action which are wrapped up in the facts; but howsoever far they may carry their evolving and their application of them, they will neither be faithful to their Lord nor true stewards of their message unless, clear above all other aspects of their work, and underlying all other forms of their ministry, there be the unfaltering proclamation—"first of all," midst of all, last of all—"how that Christ died for our sins according to the Scriptures," and "that He was raised again according to the Scriptures."

Note, too, how this fundamental and original character of the gospel which Paul preached, as a record of facts, makes short work of a great deal that calls itself "liberal Christianity" in these days. We are told that it is quite possible to be a very good Christian man, and reject the supernatural, and turn away with incredulity from the story of the Resurrection. It may be so, but I confess that it puzzles me to understand how, if the fundamental character of Christian teaching be the proclamation of certain facts, a man who does not believe those facts has the right to call himself a Christian.

Note, further, how there is an element of explanation involved in the proclamation of the facts which turns them into a gospel. Mark how "that *Christ* died," not *Jesus*. It is a great truth, that the man, our Brother, Jesus, passed through the common lot, but that is not what Paul says here, though he often says it. What he says is that "*Christ* died." Christ is the name of an office, into which is condensed a whole system of truth, declaring that it is He who is the Apex, the Seal, and ultimate Word of all Divine revelation. It was the *Christ* that died; unless it was, the death of Jesus is no gospel.

"He died for our sins." Now, if the apostle had only said "He died for us," that might conceivably have meant that, in a multitude of different ways of example, appeal to our pity and compassion and the like, His death

was of use to mankind. But when he says "He died *for our sins*," I take leave to think that that expression has no meaning, unless it means that He died as the expiation and sacrifice for men's sins. I ask you, in what intelligible sense could Christ "die for our sins" unless He died as bearing their punishment and as bearing it for us? And then, finally, "He died and rose . . . according to the Scriptures," fulfilling the Divine purposes revealed from of old.

To the fact that a man was crucified outside the gates of Jerusalem, "and rose again the third day," which is the narrative, there are added these three things—the dignity of the Person, the purpose of His death, the fulfilment of the Divine intention manifested from of old. And these three things, as I said, turn the narrative into a gospel.

So, brethren, let us remember that, without all three of them, the death of Jesus Christ is nothing to us, any more than the death of thousands of sweet and saintly men in the past has been, who may have seen a little more of the supreme goodness and greatness than their fellows, and tried in vain to make purblind eyes participate in their vision. Do you think that these twelve fishermen would ever have shaken the world if they had gone out with the story of the Cross unless they had carried along with it the commentary which is included in the words which I have emphasized? And do you suppose that the type of Christianity which slurs over the explanation, and so does not know what to do with the facts, will ever do much in the world, or will ever touch men? Let us liberalize our Christianity by all means, but do not let us evaporate it; and evaporate it we surely shall if we falter in saying with Paul, "I declare, first of all, that which I received," how that the death and resurrection were the death and resurrection of the Christ "for our sins, according to the Scriptures." These are the facts which make Paul's gospel.

II. Now I ask you to look, in the

second place, at what establishes the facts.

We have here, in this chapter, a statement very much older than our existing written gospels. This epistle is one of the four letters of Paul which nobody that I know of—with two quite insignificant exceptions in modern times—has ever ventured to dispute. It is admittedly the writing of the apostle, written before the gospels, and in all probability within five-and-twenty years of the date of the Crucifixion. And what do we find alleged by it as the state of things as its date? That the belief in the Resurrection of Jesus Christ was the subject of universal Christian teaching, and was accepted by all the Christian communities. Its evidence to that fact is undeniable; because there was in the early Christian Church a very formidable and large body of bitter antagonists of Paul's, who would have been only too glad to have convicted him, if they could, of any misrepresentation of usual notion, or divergence from the usual type of teaching. So we may take it as undeniable that the representation of this chapter is historically true; and that within five-and-twenty years of the death of Jesus Christ every Christian community and every Christian teacher believed in and proclaimed the fact of the Resurrection.

But if that be so, we necessarily are carried a great deal nearer the Cross than five-and-twenty years; and, in fact, there is not, between the moment when Paul penned these words and the day of Pentecost, a single chink in the history where you can insert such a tremendous innovation as the full-fledged belief in a resurrection coming in as something new.

I do not need to dwell at all upon this other thought, that, unless the belief that Jesus Christ had risen from the dead originated at the time of His death, there would never have been a Church at all. Why was it that they did not tumble to pieces? Take the nave out of the wheel, and what becomes of the

spokes? A dead Christ could never have been the basis of a living Church. If He had not risen from the dead, the story of His disciples would have been the same as that which Gamaliel told the Sanhedrim was the story of all former pseudo-Messiahs, such as that man Theudas. "He was slain, and as many as followed him were dispersed and came to naught." Of course! The existence of the Church demands, as a pre-requisite, the initial belief in the Resurrection. I think, then, that the contemporaneity of the evidence is sufficiently established.

What about its good faith? I suppose that nobody, nowadays, doubts the veracity of these witnesses. Anybody that knows an honest man when he sees him, anybody that has the least ear for the tone of sincerity and the accent of conviction, must say they may have been fanatics, they may have been mistaken, but one thing is clear as sunlight, they were not false witnesses for God.

What, then, about their competency? Their simplicity; their ignorance; their slowness to believe; their stupor of surprise when the fact first dawned upon them, which they tell not with any idea of manufacturing evidence in their own favor, but simply as a piece of history, all tend to make us certain that there was no play of a morbid imagination, no hysterical turning of a wish into a fact, on the part of these men. The sort of things that they say they saw and experienced are such as to make any such supposition altogether absurd. Long conversations, appearances appealing to more than one sense, appearances followed by withdrawals; sometimes in the morning; sometimes in the evening; sometimes at a distance, as on the mountain; sometimes close by, as in the chamber; to single souls and to multitudes. Fancy five hundred people all at once smitten with the same mistake, imagining that they saw what they did not see! Miracles may be difficult to believe, they are not half so difficult to believe as absurdities. And

this modern explanation of the faith in the Resurrection I venture respectfully to designate as absurd.

But there is one other point to which I would like to turn for a moment; and that is that little clause in my text that "He was buried." Why does Paul introduce that among his facts? Possibly in order to affirm the reality of Christ's death; but I think for another reason. If it be true that Jesus Christ was laid in that sepulchre, a stone's throw outside the city gate, do you not see what a difficulty that fact puts in the way of disbelief or denial of His Resurrection? If the grave—and it was not a grave, remember, like ours, but a cave, with a stone at the door of it, that anybody could roll away for entrance—if the grave was there, why, in the name of common sense, did not the rulers put an end to the pestilent heresy by saying, "Let us go and see if the body is there?"

Modern deniers of the Resurrection may fairly be asked to front this thought—if Jesus Christ's body was in the sepulchre how was it possible for belief in the Resurrection to have been originated, or maintained? If His body was not in the grave, what had become of it? If His friends stole it away then they were deceivers of the worst type in preaching a resurrection; and we have already seen that that hypothesis is ridiculous. If His enemies took it away, for which they had no motive, why did they not produce it, and say, "There is an answer to your nonsense! There is the dead man! Let us hear no more of this absurdity of His having risen from the dead?"

"He died . . . according to the Scriptures, and He was buried." And the angels' word carries the only explanation of the fact which it proclaims, "He is not here—He is risen."

I take leave to say that the Resurrection of Jesus Christ is established by evidence which nobody would ever have thought of doubting unless for the theory that miracles were impossible. The reason for disbelief is not the deficiency

of the evidence, but the bias of the judge.

III. And now I have no time to do more than touch the last thought. I have tried to show what establishes the facts. Let me remind you, in a sentence or two, what the facts establish.

I by no means desire to suspend the whole of the evidence for Christianity on the testimony of the eye-witnesses to the Resurrection. There are a great many other ways of establishing the truth of the Gospel besides that, upon which I do not need to dwell now. But, taking this one specific ground which my text suggests, what do the facts thus established prove?

Well, the first point to which I would refer, and on which I should like to enlarge, if I had time, is the bearing of Christ's resurrection on the acceptance of the miraculous. We hear a great deal about the impossibility of miracle and the like. It upsets the certainty and fixedness of the order of things, and so forth and so forth. Jesus Christ has risen from the dead; and that opens a door wide enough to admit all the rest of the Gospel miracles. It is of no use paring down the supernatural in Christianity, in order to meet the prejudices of a quasi-scientific scepticism, unless you are prepared to go the whole length, and give up the Resurrection. There is the turning-point. The question is, Do you believe that Jesus Christ rose from the dead; or do you not? if your objections to the supernatural are valid, then Christ is not risen from the dead; and you must face the consequences of that. If He is risen from the dead, then you must cease all your talk about the impossibility of miracle, and be willing to accept a supernatural revelation as God's way of making Himself known to man.

But, further, let me remind you of the bearing of the Resurrection upon Christ's work and claims. If He be lying in some forgotten grave, and if all that fair thought of His having burst the bands of death is a blunder, then there was nothing in His death that had

the least bearing upon men's sin, and it is no more to me than the deaths of thousands in the past. But if He be risen from the dead, then the Resurrection casts back a light upon the Cross, and we understand that His death is the life of the world, and that "by His stripes we are healed."

But, further, remember what He said about Himself when He was in the world—how He claimed to be the Son of God; how He demanded absolute obedience, implicit trust, supreme love, how He identified faith in Himself with faith in God—and consider the Resurrection as bearing on the reception or rejection of these tremendous claims. It seems to me that we are brought sharp up to this alternative—Jesus Christ rose from the dead, and was declared by the Resurrection to be the Son of God with power; or Jesus Christ has *not* risen from the dead—and what then? Then He was either deceiver or deceived, and in either case has no right to my reverence and my love. We may be thankful that men are illogical, and that many who reject the Resurrection retain reverence, genuine and deep, for Jesus Christ. But whether they have any right to do so is another matter. I confess for myself that, if I did not believe that Jesus Christ had risen from the dead, I should find it very hard to accept, as an example of conduct, or as religious teacher, a man who had made such great claims as He did, and had asked from me what He asked. It seems to me that He is either a great deal more, or a great deal less, than a beautiful saintly soul. If He rose from the dead He is much more; if He did not, I am afraid to say how much less He is.

And, finally, the bearing of the Resurrection of Jesus Christ upon our own hopes of the future may be suggested. It teaches us that life has nothing to do with organization, but persists apart from the body. It teaches us that a man may pass from death and be unaltered in the substance of his being; and it teaches us that the earthly house of

our tabernacle may be fashioned like unto the glorious house in which He dwells now at the right hand of God. There is no other absolute proof of immortality but the Resurrection of Jesus Christ.

If we accept with all our hearts and minds Paul's Gospel in its fundamental facts, we need not fear to die, because He has died, and dying has been the death of death. We need not doubt that we shall live again, because He was dead and is alive for evermore. This Samson has carried away the gates on His strong shoulders, and death is no more a dungeon, but a passage. If we rest ourselves upon Him, then we can take up, for ourselves and for all that are dear to us and have gone before us, the triumphant song, "Oh! Death, where is thy sting?" "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

### THE RISEN LORD THE CHRISTIAN'S HOPE.

EASTER SERMON BY PASTOR J. E. H. MEIER, D.D. [LUTHERAN], HEAD COURT PREACHER AND MEMBER OF THE CONSISTORY AT DRESDEN.

*Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, etc.—1 Pet. i. 3-9.*

BELOVED in the Lord! "Blessed be the God and Father of our Lord Jesus Christ." With these words of joyful thanksgiving and jubilee the apostle begins our magnificent Easter epistolary lesson, and his words are re-echoed in the congregation of the Lord and in every believing Christian heart that has experienced the life-giving power of the risen Lord, and has felt within itself the dawn of the Easter morn with its brilliant light of grace expelling the darkness of sin, the night of sorrow, the night of death and the grave. Blessed be God that we have not only a season

of Passion, a Good Friday, but also an Easter Day; blessed be God that the sun which went down blood-red on Mt. Calvary has again arisen as the Easter sun which removes all tears, and that our gracious God in heaven has pronounced his "Amen" to the great double promise of the Lord concerning an Easter on earth and an Easter in heaven—viz., "I live, and ye too shall live!" The response to this promise, however, is the hallelujah of redeemed mankind that resounds from the open grave of the Lord. Since the time when Peter first sent out his "Blessed be God" into the Christian world and has sung his Easter psalm in our text, this song of songs of the risen Lord, and this great Easter victory, his sentiments have been echoed and re-echoed through all ages in the Christian Church. "Death, where is thy sting? Hell, where is thy victory?" is the triumphant Easter hymn which the Apostle Paul in unheard-of boldness of faith challenges the powers of darkness of this world to a contest with the blessed world and death-subduing certainty of life which is found in the risen Lord. It is the same Paul who would ever have remained a Saul if there had been no Easter. "Christ is risen." These are the words of the old, deep and heart-felt Easter hymn of the Church from the days of the later Middle Ages. "Christ lay in the bonds of death, into which He entered for our sins." These are the words of Luther in the heroic strength of his faith, out of which comes the morning dawn of a new Easter for Christianity. "Arise, my heart, and learn what this day has taken place." This is the joyful lay of that gifted singer Paul Gerhard amid the woes of the Thirty Years' War; and in the time of the deepest decay of Evangelical Christianity, the days of rationalistic unbelief, the pious Gellert sings: "Jesus lives, and with Him I, too, live. Death, where are thy terrors?" The fundamental thought of all of our Easter hymns is that of joyful victory, of death and world-conquering Christian hope,

which has arisen out of the great Easter deed. This hope is the crown of Easter, and its light is shed over the entire celebration, and is constantly flashing through our epistle. And the strength arising from this hope we certainly stand in need of in such times as these, when factors and forces are at work by the thousands that would deprive the Christian of this comfort. This hope shall then be the banner under which the believer marches, shall be the flag of victory to which all flock who gather around the risen Saviour.

*The Risen Lord the Christian's Hope.*

- I. The ground of this hope.
- II. The power of this hope.
- III. The destiny of this hope.

I. Beloved! "Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead." With this full chord Peter begins his hymn of praise in exaltation of the great fast of Easter, of the glorious resurrection of the Lord in victory over the dark reign of sin, of the dawn of the new day of life. In advancing years, nearly three decades after that first great Easter morn, Peter wrote this epistle; and yet the praise of God's mercy in that wonderful deed is still as exuberant as though the account were written on the first Easter day of history and under the immediate impression of the miracle itself.

The manner, however, in which the great Easter work of the Lord has transformed the whole world is seen from the words of the apostle: "God begat us again unto a living hope." Yea, begotten again unto a living hope! Nobody had experienced this to a deeper degree than Peter, the apostle who had passed through that most sorrowful Easter morning, who had despaired beneath the cross, and had been crushed by the overwhelming weight of his own guilt, the guilt of a denial of his Lord, with which in the last night he had saddened the heart of his Master and

had weighed it down with a heavy burden. And when the Easter morn came and the incredible miracle had taken place, when Peter had heard the salutation of the risen Lord, who greeted him before He greeted His mother Mary and the beloved disciple John, him, the fallen disciple, who had denied Him, and had bestowed upon him the glance of His eye of grace and love, then it was that his deep sorrow was converted into the blessed joy of knowing that he again had a Saviour and could rejoice in the possession of His grace. The disciple himself, as it were, had again arisen from the dead with his risen Lord; he himself had become a new man, who experienced in his heart of hearts the power of a new life, regenerated through Easter unto a living hope. The echo of his experience and words is heard in the hearts of all Christians at all places and times. Thanks be to God that we have a living hope and not a dead and dying earthly hope, which can end only in failure to satisfy the struggles after the highest ideals and possessions of life, and can never solve the problems of existence and of the grave! Thanks be to God that we have a hope which does not wither and decay, no matter how rapidly youth and beauty and strength disappear and the lights of this world go out one by one! God be thanked that we have a hope which knows not only of a decreasing but also of an increasing life, which in the midst of the world of evil and unhappiness grows inwardly day by day to increase our joy and happiness, and constitutes the first rays of the dawn of a new day of eternal bliss; the only real hope amid the deceptive hopes of this world! What contrasts are presented to our eyes in the experiences of mankind! The deep chasm between ancient and modern heathenism, between educated and ignorant heathenism, on the one side, and Christianity on the other. In this contrast we see especially how the Gospel is a religion of hope, while hopelessness is a characteristic feature of heathen sys-

tems of worship. "Without hope and without God," is the picture which the apostle draws of heathenism. And how this type of hopelessness is spreading in the midst of Christianity, a hopelessness which knows nothing of elevation and exaltation, but only of destruction, nothing of reconciliation with God, but only of final destruction, which teaches only the philosophy of the enjoyment of life to its greatest extent, and at the grave and in the face of eternity has no words of comfort or consolation to offer to the inquiring and yearning heart; has no Easter joy of promised life and bliss to present. And, in fact, if we know nothing of the beyond, have no ends beyond the grave, and see in earthly enjoyment the highest ideals of man created in the image of God; if man is only to be cast back and forth on the waves of time, then nothing is left except absolute hopelessness, which is the self-condemnation of heathenism. If there is no eternal life beyond the clouds, then all that God has spoken to man of eternity is a dream and a vision merely.

Therefore, thanks be to God that we have a living and a sure hope, which is not the vaporings of an empty imagination or the beautiful dream of phantasy, is not based on merely human hopes and longings for a better world beyond the stars. Such a basis of hope would be unsatisfactory and prove a sore delusion in the face of eternity and the judgment. The Christian can say, "I know in whom I believe." And this certainty of eternal life has been given us through the resurrection of Jesus Christ from the dead, by which deed God's eternal mercy has been transplanted into this world of sin and death, and has bestowed life and grace on mortal man and has conquered the dark and dismal powers of Satan. Now the veil in the temple has been rent which separated mankind from the Holy of Holies, the heart of the Father, and has opened the way to the grace of Jesus Christ. Now Jesus has broken down the portals of death and has cleared the

way to eternal life. Christ has become the Prince of Life, who could step into the midst of the world of death with the words: "I am the Resurrection and the Life," and could utter the challenging words: "I have power to give life and to take life." Therefore it would have been impossible for Him to have remained in death; while, on the other hand, it would have been impossible for man to have escaped death without Him. He has become the author of a new life, has become the guarantee that eternal life is here for all who in faith will accept it from the hands of a merciful God; for the blessings of the resurrection are only for those whose hearts have been converted to the faith and service of the risen Lord. Without an Easter in our hearts the Easter in history and in the Scriptures is nothing. The evidence within our hearts is the best evidence of the certainty of Christ's resurrection. Scarcely any fact in history is so well demonstrated by the best of evidences as is the resurrection of Jesus Christ. Yet all these external evidences will not convert the heart or fill it with a blessed hope unless the miracle of Christ's resurrection has taken place in the heart also; unless Christ has become a living reality, a new life and light in our words, works, and thoughts.

II. Further, Peter exhorts that the power of this hope should make itself felt and should endure the test of faith.

The power and strength of Easter hope we see in the man who has penned our text, in Peter himself. When he wrote these lines what a world of experience lay behind him, what a path of thorns and martyrdom he had passed over, what dangers, disgrace, sufferings and torture, as a result of which experience alone he has been able to speak so comforting and consolingly to the cross-bearer in all ages of the Church, as he does in this present epistle. And yet after all these years of suffering for the cause he maintains, how joyful and grand is the Easter message with which the apostle here salutes us! The Easter



faith in the Lord who has conquered death is a living power within him, strengthening heart and soul and life, and giving wings to his soul to soar in the realms of spiritual joy and bliss. In the furnace of trials and afflictions the power of the Easter hope is tested and cleaned of all impure elements. "Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold temptations, that the proof of your faith, being more precious than gold that perisheth, though it be proved by fire, might be found unto praise and glory and honor at the revelation of Jesus Christ." It is only in the light of Easter that we can understand the cross of Christ, who has taught us the royal road through suffering to glory, through the cross to the crown. Amid the light of the Easter sun how the dark, black cross, the martyr wood of the curse, shines out as a sign of the honor and of the victory of faith, as a transfiguration! In the light of Easter, in the light of the blessed future which it reveals to us, we now for the first time understand our cross and suffering as a school in which the loving hand of God has placed us in order to train and educate us for right citizenship in heaven, for which none are prepared who have not been tried as if by fire. We do not believe in a purgatory after death; the real purgatory is found on this side of the grave, the purgatory of repentance, the purgatory of trials and temptations, in which all the impure elements in our spiritual life are to be melted away, so that our faith can be tested, as is gold by fire, and shine forth all the more brightly. Yet, however great the trials may be and however hot this fire may be, the apostle in the midst of it has his words of consolation; it is suffering only "for a little while, if need be." And this "need be" is not the infliction of an immutable, iron-handed fate, but the paternal will of a loving God and Father; and however long the sufferings may continue, it is but a hand's length compared with the endless en-

durance of eternity and its bliss. The great, dark mystery on which the ancient world reflected and studied, and which none of its philosophers could solve, the mystery of the existence of evil and suffering in this world, this mystery has now been solved in the light of Easter, according to which suffering leads to glory, and in the educational process inaugurated by the providence of God is intended only for our good. A hopeless and comfortless pessimism may lament and complain even to the extent of blaspheming our God on account of the ills and woes in this world, yet the Christian sees in all this the rays of the sun of grace shining into his heart and life, and showing him at the end of life's work and toil the blessedness of eternity, if he will persevere in faith and in humility and in constancy and in obedience.

And let this comfort strengthen all those who are suffering under the dispensations of an all-wise and all-good God. Abide and endure. After Passion and Good Friday comes Easter, even if in the life of most people a longer time than a few days intervene between their Good Friday and their Easter, as was the case between the first Good Friday and the first Easter. Through Passion to Easter. Let this be our comfort amid all our passion sufferings and struggles through which we as Christians must go. Look to the Easter sun and its glorious rising! Never in the history of the world was there a darker hour of woe and death than in that hour when on Good Friday the Lord of all died. Yet on Easter He arose again and became the firstfruits of them that were asleep. This is the source of a new living power in the Christian's life and work. It is the power of life that emanates from Christ the risen Lord, the power of an Easter faith and an Easter hope.

III. How glorious the destiny of this hope, which is also the destiny and purpose of all the afflictions through which the Church and her members must pass. This destiny or aim of our Easter hope

above in our Father's house, where after the storms of life there shall be eternal rest—who can describe it? All our descriptions are like the prattling of babes. However deeply we here on earth already draw our strength from the living fountain of God's grace, there above and beyond this life it will be ten thousand times more the case. What has been ours here is only the firstfruits of the abundant harvest that shall be ours beyond the grave, an inheritance eternal in heaven, as the apostle says. Yea, there has been deposited for us in heaven, in a place of security more firm than any safety vault built by the hands of man, a blessed inheritance which has been promised as a gift of grace, if we only will cling to the Easter faith in the new life achieved through the Lord, who has conquered death and the grave. Even though we lose all other things, this treasure can still be ours. It is an imperishable inheritance, over which death can have no power, which will be forever ours. It is also a spotless inheritance, not tainted with sin or its evils, nor by the impulses of a wicked heart. Our wishes and will, our hearts and souls will have been purified, and we will be able to serve the Lord in purity of mind. It is also an imperishable inheritance which awaits us. Jesus Christ will be revealed, and we will see Him as He is. This is the bright star of the apostolic Easter promises and of our Easter hopes. True, just the manner in which all these hopes and assurances are to be fulfilled and realized is yet a mystery; but that they will become realities and facts has been and is the assured hope of all Christians at all time, based and builded upon the sure word of the God who even sacrificed His only begotten Son to redeem us. In the joy and glory of this hope let us celebrate Easter; in the light of this hope let our lives be a constant testimony of the power of an Easter faith and life; in the light of this Easter hope let us look beyond eternity and rest assured that there is preserved for us an inheritance with Christ

the Lord, the victor of death and hell. God grant us all this Easter faith and hope. Amen.

### THE ATONEMENT INFLUENCING THE UNIVERSE.

By F. M. CLEMANS, PH.D., D.D.  
[METHODIST EPISCOPAL], DAYTON, O.

*To the intent that now unto the principalities and powers in the heavenly places might be made known by the church the manifold wisdom of God.* — Eph. iii. 10.

To the thought of the Apostle Paul the Gospel was the most profound system of moral truth the world had ever received. We find no apology on the part of the apostle for presenting this glorious revelation of Gospel truth to both Jew and Gentile. When a minister exhibits the spirit of doubt in his presentation of Divine truth, his work will be but feeble; his doubt will go far toward neutralizing the good he seeks to do. The apostle had gone beyond the fog and mists of doubt. He had so received Christ as to become the happy possessor of a positive experience of Christ's power to save. In him Christ was formed, "the hope of glory." He spoke of all the great things of the Christian life as matters of personal experience. To him the great doctrines of God, heaven, redemption, justification, eternal life were truths to be learned in Christian experience. His views, too, of the Divine designs in the advent of Jesus into our world, His death, resurrection, and ascension were broad and far-reaching. While he regarded the race of mankind on this planet as the great beneficiaries of Gospel grace, he believed also that the blessed influences of the great redemption were wide as the range of universal being. To the mind of the apostle sinners in this world were not the only ones interested in the great work of Christ; "angels, principalities, and powers in the heavenlies" were also

interested witnesses of the "glorious Gospel of the blessed God." To the thought of the apostle both the visible and invisible worlds were the students of the great problems of redemption. How wide the horizon of Paul's vision ! How grand the conception ! How infinitely above that system of thought which sees in the atonement only a provision for the few, while the great mass are passed by ! In this wonderful chapter Paul first presents the Gospel as a mystery *now* made known to men—a mystery in the thought, so far above the Jewish thought, that the "Gentiles are to be fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise of Christ by the Gospel." What a wonderful uplift had Paul experienced to get this glorious view of the freeness of the Gospel toward all men ! This is a thought that ought to thrill every true Christian with new zeal in his efforts to save men. According to this great thought every man, woman, and child we meet may be redeemed by the blood of Christ, and may be elevated to heirship to an immortal life in fellowship with God the Father and the Son. Then, rising higher in his thought, Paul sees the invisible world, the "principalities and powers," the holy angels who "kept their first estate," and who rejoiced when Christ came to earth, all as interested students of the great salvation, rising higher in their conceptions of God's "manifold wisdom," as they behold the wonderful power of the atonement to save from sin and to a holy life those who were once the subjects of wrath.

Brethren, this is an inspiring thought, that the work of our blessed Lord not only fills *this* world with holy influences, but, rising far above *this* world, becomes the theme of devout study amid the principalities and powers of the heavenly places. We may not know what the great curriculum of the university of the skies shall be, but we have here in our text and elsewhere in the Holy Word the assurance that this doctrine of soteriology is a part of its

wondrous course of study, "which things the angels desire to look into."

I. We are taught here that the "principalities and powers" of heaven are devout students of "the manifold wisdom of God." Through this Scripture we get a hint, at least, as to the employment of the inhabitants of heaven. Whatever else they may do under the command of God, they are deeply interested searches into "the manifold wisdom of God." No doubt the sphere of their circuit of investigation is largely extended by the commissions they receive to attend to great matters in the distant places of creation. As upon swift wing they visit world upon world and fulfil the high ministry assigned to them by their Divine Lord, they use every privilege to learn more and more of that manifold wisdom, so deep, so unsearchable as to be forever beyond the measurement of finite beings. This great fact, however, does not discourage their diligent investigation, for the fact of its infinite depth, of its manifold nature constitutes it a fountain out of which finite minds, whether of angels or of men, may ever be drawing without the thought of exhausting it. What infinite pleasure must come to those pure angels, those "principalities and powers" of "the heavenlies," in contemplating the Divine wisdom in the structure and government of the natural universe ? Everywhere they see the footsteps of God. *Their* study of creation is not from the standpoint of the materialist or of the atheist, nor yet from the standpoint of mere natural law, but whatever they behold they associate with the One whom they adore as God and as Creator and as bountiful benefactor.

What glorious mysteries they are permitted to solve ! Before their giant minds clouds and darkness melt away as the natural attributes of God are revealed to them in the structure and government of the universe of His creation. As with rapt vision they behold the splendors of a universe stretching far beyond even *their* power of swift

flight, with ever-changing and varying lights and shadows, their minds are free to expand and develop amid the ever-increasing glories of God's boundless empire.

II. But to those lofty "principalities and powers" there is another sphere open to their investigation. It is found in *this* world. It is found in the Church of Christ. The education of the "principalities and powers in the heavenly places" is not complete without the Church of Jesus Christ. "Might be made known through the Church the manifold wisdom of God." In the Church of God upon this earth the inhabitants of "the heavenly places" study the great mystery of redemption.

In the rebellion of the angels who "kept not their first estate," and their swift punishment, they had an awful lesson as to the nature of sin; but, so far as we know, this planet is the only sphere in which "the manifold wisdom of God" is further made known by Divine redemption. It is here, on *this* planet, in the Church of God, that the question of all questions, "How can God justify the ungodly?" is to receive its philosophical answer.

Here "the principalities and powers" are permitted to come in order to study that wisdom of God which found out a remedy for sin. To this end they were permitted to behold the incarnation. Far back in the prophetic period angels were messengers to the "holy men who spake as they were moved by the Holy Spirit." Then, when the time of the coming of Messiah drew near, angels were messengers to Elizabeth and to Mary; and when "the fulness of time had come" the plains of Bethlehem were made vocal with angelic songs, giving glory to God in the highest heavens for the birth of the world's Redeemer. With what wonder did those "principalities and powers" gather about the birthplace of Jesus, though invisible to the crowds in the caravan-sary, to behold their Lord, now wrapped about with the flesh of the babe cradled in the manger. How they desired to

fathom that "manifold wisdom of God" that led to His incarnation! Their intense interest in the great work of redemption had been shadowed forth for centuries by the "cherubim shadowing the mercy-seat." Those cherubim represented the heavenly inhabitants as gazing down into the contents of the Ark of the Covenant, as deeply interested in the contemplation of the mysteries therein contained—the mystery of sacrifice founded upon law; of atonement and law harmonious; of forgiveness in harmony with the permanence of law.

All through the earth-life of Jesus the angels were witnesses of His work. When in the garden of Gethsemane, one from the myriads who waited His command was sent to strengthen Him. When He arose from the dead, a mighty host of the powers of heaven heralded Him to the skies as He ascended to His ancient throne. It is plain from these few references that the "principalities and powers in the heavenly places" have availed themselves of every opportunity to study the manifoldness of the Divine wisdom as it is seen in the plan of salvation.

III. But the "principalities and powers in heavenly places" not only study the manifold wisdom of God as it is seen in the structure and government of the material universe, and as it is seen in the plan of salvation, but they also study that wisdom as it is manifested in the workings of the plan in the Church of Christ. To them the wisdom of God and His great love and mercy are shown in the justification and regeneration of the repenting sinner.

God's goodness had been seen in providing all that angelic natures needed for many ages, but the universe of mind had never yet seen the mercy of God illustrated by forgiveness. Here in the gift of Christ, His death on the cross for the sins of rebellious man, and the actual pardon of sin through His name was given an illustration to the heavenly intelligences of the mystery of

mercy. Every time a sinner repents there is wide and far-reaching interest among the "principalities and powers of the heavenly places," for "there is joy in heaven over *one* sinner that repenteth, more than over ninety and nine just ones who need no repentance."

Again, the regeneration and adoption of the repenting, believing sinner further show forth the manifold wisdom of God. The mysterious work wrought by the Holy Spirit in the human soul, by which its nature is changed and all the graces of the new life are planted in that soul, is a theme for ever-increasing thought and meditation. That "manifold wisdom of God," which works out the full salvation of the soul from all sin as well as to all grace and holy living, is seen more and more in the practical workings of the gracious scheme.

Again, the influence of the great salvation upon society, as manifested in the growth of benevolence, as it makes merciful provision for the suffering poor of earth, as seen in the building of orphanages and asylums, as seen in the great work of hospitals and other benevolent institutions, all the legitimate outgrowth of the great system of redemption, illustrates to the heavenly students the glory of this great work.

Then, too, the Church triumphant will be a glorious field of investigation to all the heavenly inhabitants who needed not redemption. As the white-robed company of the redeemed of earth shall ascend on the resurrection morning to be "forever with the Lord," how will the "principalities and powers in the heavenly places" rejoice in the fellowship of the Church! Redeemed and saved humanity will stand at the head of the great column of God's created intelligences. God created His universe, both of mind and matter, on an ascending scale. Angels first, then man; then redeemed man, or the new creation. Redeemed man will be higher than Adamic man would have been. Christ not only *saves* men who yield to

Him, but He is going to lift the saved to His own throne, "far above principalities and powers, and every name that is named." "Know ye not that we shall judge angels?" Then lift up your heads, ye tempted and suffering saints, your glorious redemption draweth nigh. Your day of coronation appears. To be a man down here in this world struggling against temptation, measuring arms with the enemies of God, striving to conquer self to the reign of Christ, is far preferable to occupying the place of an archangel. Sometime in the coming ages of eternity redeemed humanity shall lead all others in the march toward the highest attainable perfection possible to finite beings.

Let us learn from our theme

1. That the study of redemption is a heavenly study.
2. That the Church on earth is of great interest to the inhabitants of heaven.
3. Learn, too, our true dignity, fellow-learners with the "principalities and powers."
4. Let us rejoice, too, in our glorious destiny; we are to live forever with the angels of God in heaven.

### CHRIST AT THE GRAVE.

BY REV. JACOB NORRIS [PRESBYTERIAN], LARAMIE, WYO.

*Jesus wept.*—John xi. 35.

ALL trains start at the cradle and stop at the grave. There is no railway in the world that has not these stations; nor are they very far apart. The one is almost in sight of the other. With the left hand we rock the cradle and with the right hand we strew flowers upon the grave. All start from the same place, and no one gets a return ticket. The train is a through express, and stops for no one to get off or on. We read of only three of all the million travellers that stopped short of the grave. One was Enoch, who was a great walker. He walked with God. One was Elijah, for whom a special

train was arranged, whose coach was a chariot and whose locomotive was a whirlwind. And the other was Christ. We read of angels both at the cradle and at the grave, but we have never seen any on the train. We know a long time ago there were angels who came and took men by the hand and led them away from the city of destruction, and we know that now they do the same thing. They go alongside of this train. They keep us from many an accident. They sang around the Saviour's cradle, and they hover over ours. "Hush, my dear, lie still and alumber; holy angels guard thy bed." They stood in the empty tomb of Christ, one at the head and the other at the foot, and no doubt they are looking down upon us now, but they are so high we cannot see them, or else so bright. 'This whole road, from the cradle to the grave, was the path of Christ. Now He is at the tomb of Lazarus. And what do we notice first? Tears: Jesus wept. There are many things in His life which I could do without better than these. It is said that in the two twilights of childhood and age tears fall the most easily, like the dew at dawn and eve. Here, then, we see Christ, in the two streams of life mingled into one river. Here we see at once the tenderness of both the root and the blossom, and this means the whole tree. Here, too, we get evidence that He was touched with the feeling of our infirmities. He not only felt His own sorrows, but ours. The first would have proved Him human; the second shows Him Divine. These sisters loved Lazarus, and now one of the links of that golden circle is in the grave, and the others are standing near by bleeding. Jesus weeps, too; He is in that circle. He loved Mary and Martha and Lazarus. Lazarus was one of the few friends He had outside of His disciples. And so He is a true mourner. He is a man of sorrows, and acquainted with grief. And this means that I can tell Him my griefs, too. It is no farther to Him now than it was then, perhaps not so

far. This scene shows the mother's heart. The little child will come running into the house a dozen times a day all broken up with trouble. Her little bark is in a tempest. "Now it touches the sky and," as Homer says, "now it kisses the sands." What haven does it seek first? Mother, whose voice, like His upon Galilee, stills that tempest. The baby knows what Horeb rock to strike that the streams of comfort may flow. I cannot give up this scene at the grave, for I must have a mother—God—to run to a dozen times a day. My heart is scorched under a burning disappointment; the links of friendship in either hand have let go; what shall I do? Run and tell my mother? She's gone: "passed," as Cowper says, "into the skies." No more can I feel that cool hand upon my feverish brow; no more bury my head in her bosom; no more be comforted by her sweet words. What then? Jesus wept. That is the answer. I can carry my burning heart to Him, even as the parched meadows look up into the troubled sky, whose sympathetic eyes pour out their warm showers. The tears of Jesus show how gentle is the hand that chastizes. "And have you never seen any clouds?" "Clouds?" said the aged saint, "why, yes, sir. Else where would all the blessed showers come from?" A few moments after He wept the brother came back. It was like the sun rising upon the dew. Have you never seen a smile come to the baby's eye full of tears, morning and night blended; both the sun and rain upon the flower?

"Only wait and trust Him, just a little while; After evening tear-drops shall come the morning smile."

The tears of Jesus make the rainbow of Divine sympathy—the arch which holds up the universe. The philosopher says, "God sustains the universe with the masonry of thought." Faith says He holds all things up by His love for me. These tears are the gates through which I see the heart of God,

and they teach me that I must think more with my heart. I must more and more feel your trouble ; I must go with you to the church-yard ; I must stand with you by the vacant chair. The head says, "Bury your own dead ; I have no time to follow the hearse ; I have no time for tears ; I like not the place of mourning ; I cannot feel." This is what the world needs to-day—tears. Wealth, what does it need ? It needs to think with the heart. Learning, it needs to be warm at the heart. The world does not so much need thoughts to fertilize it as tears to irrigate it. The world does not need wheels—machinery. It needs steam. We need life—new, Divine life, and this is what we can have. This Jesus came to give. He did not bring wheels in His arms, not churches, not vines, but flowing life. We need the fountains broken up, to think with the heart. This will forgive injuries ; this will share blessings ; this will disarm criticism. These tears come like a flood, levelling all things, sweeping away all distinctions, getting at the roots, bearing on their bosoms great burdens. Warm hearts, that is what we need. The lack of this is what makes things run so hard. You ask a benevolence. The man says, "I have nothing to give." What does he lack ? A warm heart. Your voice and hands are needed in the church, in the Sunday-school, among the young men, and you say, "I have no voice ; I have no ability." Ah, yes you have, but the steam is down. We have hosts of skeletons in the valley, hosts of dry bones, hosts of people moving who seem alive, but are dead. "Come, oh, thou son of man, and breathe upon these slain, that they may live." Let these tears flow in among your motives ; let them bear upon their bosom your whole life, in the home, in business, and in religion. Let them show their hearts as Jesus showed His ; let them get into the circle. When in college the professor once in a while used to shock us—I mean give us an electric shock. We

boys would stand up close together, take hold of hands and form a circle, and we all received the same shock. But there was one fellow who would never take hold of hands ; he would not get in sympathy ; he would not suffer with us, nor feel with us ; he could not get out of himself, and so he would stand off and look on ; he would allow no current to pass through him ; he would be no conductor. This is all we do in a church—take hold of hands. The living church to-day, what is it ? A circle of school-children taking hold of hands, and in the circle is Christ. His current runs through all. Here are Catholics and Episcopalians, and Presbyterians and Baptists, and Methodists and Christians, and all. Some of them claim to be a little nearer to Christ than others, but that makes no difference. They all get the same shock if they take hold of hands. Some form little circles of their own, and two catch hold of His beautiful garment of holiness, and virtue goes out. And so, when we ask any one to come and join us, we simply mean, take hold of hands. But one says, "I'll help, I'll form the circle, I'll take hold, but I won't wear a badge." Very well, then ; it isn't the badge that makes the current. It is the spiritual sympathy that we need. There are some who wear the badge, but they will not take hold of hands. They join the church, but they never come ; they seldom pay ; they think little about its work ; they are non-conductors, covered all over with glass or wound around with silk. They said, "I'll go," but they went not. Oh, how much they are losing ! They think how much they are getting out of. One thing is sure : they are not getting much out of Christ. They are not getting much out of life. They give but little ; they receive less. They stand apart ; they have it in them ; they have hearts, but they do not let themselves get warm. It is hard for one stick to burn which gets off by itself, and if it does no other stick gets any help from it. Faraday discovered that magnet-

ism exists in all metals, but they must get a certain heat before they can show it. It is so with us. We all have latent sympathy; we are all very much alike, and we all need to get warmed up. We need to get into that circle which passes through Christ at the grave. I thought that Christ at the cradle would restore all things, but I find that we need to have Christ at the grave, too. We need to get into the circle if we would know and receive its life. This is showing the warm heart. We need to get into the stream of youth if we would be refreshed by its waters. From this story I learn how to keep young. But sympathy does not always mean tears; it means smiles, too. The next-door neighbor to tears is smiles. Mr. Beecher used to say that whoever could make men laugh could make them cry. If they would spill over on one side they would spill over on the other, too. Men in their emotions were like a milkmaid attempting to carry a pail full of milk; if it slopped over one side it was sure to slop over the other. Sympathy originally meant suffering with, but it means also rejoicing with. There are a great many colors in the rainbow of sympathy, and it reaches from one horizon to the other, and overarches all humanity. The rainbow which has only one color would not be much of a rainbow. We should know it was incomplete. And so I believe that Christ at the grave brought joy, too; and the symbol of joy, its expression, is laughter. So, then, not only when people weep must we weep with them, but when they rejoice we must rejoice, too. We must get into the circle. Take hold of hands on the play-ground as well as in the Sunday-school. Do not think that young people are any the worse for laughing. It is a great blessing to be able to laugh. Dr. Holmes used to say that the ludicrous had its place in the universe. It is not a human invention, but one of the Divine ideas. We had the practical jokes of kittens and monkeys long before Shakespeare. The little child

showed considerable philosophy when he said, "Mamma, I think God must have laughed when He made the monkey." Some people almost think it wrong to laugh. If it is wrong to laugh, it's wrong to cry. What did God make flowers for if He did not wish mankind to admire them? Some there are who think it wrong to laugh in church. What! will you laugh in the presence of God? As one says, "I should like to know where I can laugh if I cannot laugh in the presence of God, for I am always in His presence. Does the father want his children, when they come into his room, to stop their merry laughter and the patter of their dancing feet because father is there?" It seems to be a mark of reason that we can laugh. I feel sorry sometimes for my good dog. He must see so much around the house to laugh at. Dryden said that a straw was a means of happiness because it could tickle you and make you laugh. It is said that beasts cannot laugh, but can weep when they suffer. At any rate, I know I have heard of crocodile tears. But joy, to be true and genuine, must come from good done or received. Let it go by the way of Christ at the grave. Let it be sympathetic. It will often break the gloom that depresses the mind; it will be a big multiplier in the pleasures of life. There is a laughter which is to be despised—like the crackling of thorns under a pot—the laughter which comes from indecency, from calamity, "the laugh," as Goldsmith says, "that speaks the vacant mind." What produces merriment in you tells what you are; tells how much sympathy you have with Christ. Thus laughter is akin to tears, and we must never get too old for the one nor too cold-hearted for the other. Thank God also for a sense of humor. When a heavy freshet comes, it swells the streams and pours over into the ploughed land and meadows, and like a sheet of silver it covers up all the holes and ridges. So laughter flows over us and fills up all the wrinkles and makes the most care-



worn look beautiful. "Surely in a natural state tears and laughter go hand-in-hand; they are twin-born. Like two children sleeping in one cradle, when one wakes and stirs the other wakes also." The greatest life is emotional. But what was it that produced the joy? It was resurrection. Both Martha and Mary had said, "Lord, if Thou hadst been here my brother had not died." And Jesus said, "Thy brother shall rise again." This was the fountain of joy. Here in the graveyard arose a stream which has flowed on down through the centuries, making beautiful all the world's parks. "Where have you laid him?" Oh, if only such a word could come to some of you, how quickly would you show the Master the new-made grave! "Roll away the stone." What words of majesty! "Lazarus, come forth." This is the deepest lesson, the most far-reaching of all at the grave. To God there is no difference between four days and four thousand years. It is as easy to call life back from an Egyptian pyramid as from the greenest grave in yonder cemetery. Oh, glorious thought; a light in the tomb! The Romans had a practice of lighting up their tombs. It is recorded that fifteen hundred years after the death of Tullia, Cicero's daughter, her tomb, which was accidentally opened, was found illuminated with a lamp. It was but a glimmering light, the rays of which were confined to the catacomb walls; but the light which Christ sheds upon the grave falls upon the vista of eternity. You can now stoop, look in and see immortality beyond. The grave which He entered was soon lit up with shining angels; and now He is gone. Gone where? To his Father and ours. He may be here, not twenty miles away, not twenty inches—"Lo, I am with you always." Faith peoples yonder churchyard with angels, and fills the air with songs.

"Tarry with me, O my Saviour;  
Lay my head upon Thy breast  
Till the morning; then awake me—  
Morning of eternal rest."

## AN EASTER GOSPEL.

By D. H. GREER, D.D. [PROTESTANT  
EPISCOPAL], NEW YORK CITY.

*In the name of Jesus Christ of Nazareth, rise up and walk. . . . And leaping up, stood and walked, and with them into the temple, walking and leaping, and praising God.—Acts iii. 6-8.*

THESE words belong to the story of the man who, having been a cripple from his birth, sat daily at the beautiful gate of the temple, himself unable to enter, for the purpose of asking alms. Upon the occasion, however, to which the text refers he obtains much more than he asks—not alms, indeed, but health; not silver and gold, but strength, liberty, and wholeness he receives, and hearing the message of the two Christian disciples to him, "In the name of Jesus Christ of Nazareth, rise up and walk," he does rise up and walk, leaping not only in body, but leaping in heart for joy, and enters the temple with them.

Men and women, is not that the picture of our human life on earth before and after the message of the Easter Gospel comes?—a crippled life at the gate of the temple; and a life made whole and entering the temple and giving praise to God. Let us look for a little while to-day at this before and after.

### A CRIPPLED LIFE.

But first, what do we mean when we speak of a life as crippled? Not merely a life that is limited, and so cannot do what it would like to do—no, that is not a crippled life, that is not an exact definition of it. Man is not crippled because he cannot fly, although he would like to fly, and to be able to do so would be both very pleasant and very helpful to him; and yet he is not crippled because he cannot do so, because he cannot fly, for he was not made to fly, but he was made to walk, and when for any reason he is not able to walk, then is he not merely limited in his scope of action, but more than

that, he is crippled ; he is not complete as a man and cannot do what, not as an angel or some other superhuman creature, but simply as a man, he was intended to do.

And that—just that—I think is what our human life is before to it the message of the Easter Gospel comes—not limited merely, not destitute of powers, of certain forms of endowment, organs, faculties, senses, which, however desirable, yet do not properly belong to it—no, not limited merely, but having powers within it, belonging to and part of it, and the noblest part and the best, which, however, it cannot use, or whose use has been impaired, wounded, injured, hurt, crippled—that is the word, that defines, like no other, I think, so exactly and specifically and yet so comprehensively what our human life is, and what, at times not only so painfully, but with such a deep, rankling sense of hardship and injustice it feels itself to be.

Now, let us look at some of the powers—the better and nobler powers—that belong to human life, and see how crippled they are. Look at the great power of love—how noble that is, how human, how humanizing, and how has it made our life on earth glad and bright, and like a veritable heaven. Who can measure the happiness, who can portray the peace, who can describe the glory which it has produced—the gentle ministrations, the self-denying labor, the heroic form of achievement, the lofty type of character, the high and noble humanity which it has inspired—shining, that human love, through all the gloom of the past as the brightest thing that is there, and in so many hearts and homes irradiating the present, it is, that strong human love, the great redemptive force in which the hope of the world for all the future lies, and as a pillar of fire by night and a pillar of cloud by day it is forever guiding, through wilderness, thicket and desert waste, our human existence here, as toward some promised land. How strong it is, how human, nobly, grandly

human—how poor and wretched and miserable, how less, indeed, than human, would be our life without it !

#### LOVE THAT IS YET IMPERFECT.

And yet, while love has done so much and is doing so much to help us to brighten and gladden our lives, to minister to our happiness, to contribute to our gain, see how crippled it is. It comes and takes and lifts us up to some great human height of human peace and joy, where all is cloudless sunshine, and it is so sweet to live, and then—and it seems so cruel—death comes and shoves us over the precipice, and lets us drop and fall from that great transfiguring human height, and love is broken and hurt, and the stronger and greater the love the greater and sharper the hurt ; and while the pretty poetry may come to us and sing in fine phrase,

“ 'Tis better to have loved and lost  
Than never to have loved at all,”

it is but the poet's voice, and the smitten, wounded, broken heart, in the midst of its sharp experience, is not much comforted by it, and feels that it is but a poor and meagre compensation to have been exalted for a little while, and to have tasted the joys of a heaven, if then it must be cast down, as sooner or later it always is, into the bitter tears and groanings, into the deepest miseries, as of a veritable hell, or if, at best, thereafter, like the man in the Bible story, it can simply sit at the beautiful gate of a temple of a peace and joy and happiness, into which, alas ! it cannot enter now, which it no longer has. And the power, so strong, so human, so humanizing, is not merely limited, as by some natural bounds, but injured and wounded, as by some unnatural hurt. It has been in the past, it is to-day, a broken, crippled power.

What would the worker feel—the mechanic worker—the builder of a house, if when it had been finished, and just as soon as finished, it should invariably and always tumble down and go to pieces about him and not be a house at all ? What would the worker feel,

the builder of an organ, if when, after many long and weary tasks and toils, it had at last been formed and finished and piped and keyed and tuned, it should at once and always, just as it is ready now to send forth its sweet and strong and stirring messages—should at once and always, as soon as finished, perish, go down straightway into the ground, and the earth should swallow it up? Would he be much encouraged to build? Would not he feel, would not all those master builders feel, that the power which had been given to them to do these different works was not simply a limited but, as by some unnatural force, a cruelly crippled power; and that they could not do what they were made and meant, what they were born to do?

#### ABIDING NATURE OF MORAL CHARACTER.

And so, my friends, if that most beautiful of pictures, moral character, that house not made with hands, that sweetest, grandest, richest of all musical instruments, that moral fabric which, as in a workshop, not easily, but by long, patient, self-denying, disciplinary toil, men have fashioned and formed, men have built in this world, if it does not somewhere stay and go on, if just as soon as finished, or just as soon as so often it seems to need but one touch more of complete strength and beauty, just as soon as almost finished it goes out into darkness, emptiness, nothing, and at the very height of its transfiguring consummation it is dissipated and lost, then—I don't know how you feel about it or what you think—but it seems to me that then we are living, not merely in a godless universe, but worse than that, in a diabolical universe, and that not a good God, but a Satan, is on the throne, who is making a mock of human life, and that the noblest power in human life, the power that makes it human, is not merely limited, but broken and crippled by him.

And so, too, looking at human existence before the message of the Easter

Gospel comes, not only is the moral life, not only is the affectional life, but the life of the spirit is crippled—that life that seems to have no limits and no bounds, that life that is forever calling on all the forms about it and all the forces about it—the harmonious, deep and strong and sweet and subtle and fine, that is forever calling on all the forces about it to help it to give expression to, and to body forth the beauty which in its soul it sees, and to utter forth the music which in its soul it feels—the life which says to the winds and the waters, and the storms and the skies, and the thunders crashing through them and the lightnings leaping across them:

"Oh, come and be my voice, come be my song, my speech.

Ye floods and ocean billows, ye storms and winter snow,

Ye days of cloudless beauty, hoar frost and summer glow."

Oh, come and help me to say the word which I seem not able to speak! Yes, that life of the spirit which here and now we have, which in all visible things and through all visible things is forever trying to touch and find and feel the quickening power of things that cannot be seen, which in some poor, meagre fashion our poets and our singers and our artists and our prophets have tried to express—how strong it seems, how human, yet in this body of death it is a broken and a crippled power.

#### NEED OF THE EASTER GOSPEL.

That is the picture of human life on earth before to it the message of this Easter Gospel comes, and like the man in the story it sits at the beautiful gate as of some temple beyond and seeming to catch the echoes of the song and the music within, wondering whether they are echoes of real song or of real music or simply of its own imaginings, and seeming every now and then to catch a glimpse as through some opening door of the beauty and the glory and the splendor there, but which, broken and crippled, it is unable to enter; and it can only sit at the gate and receive

some little alms, some little succoring aids, some little timely helps, some kind and friendly messages, some sympathetic words from those who are passing by.

Yes, that is the picture of human life before the message of the Easter Gospel comes, but not after. "In the name of Jesus Christ of Nazareth, rise up and walk," and he did rise up and walk, leaping for joy, and entered the temple. That was its message then and that is its message to-day. Receiving and believing that message, life is made whole, strong, seems to enter the temple even here and now of its completed life. The love which we cultivate, which we try to express, but which by death is broken, leaps up again for joy, knowing that the imprint which it has made of itself is one which cannot fade, is an eternal imprint; though removed for a little while, it is not lost and destroyed, and we are encouraged to love.

The character which we cultivate and try so hard to build, and which apparently by death is pulled to pieces and broken down and destroyed and scattered to the winds, is not so in fact, the Easter Gospel says. It is but the moral beginning here of a great moral career which has its ending nowhere, and we are encouraged to go on building. The life of the spirit within us, that strong aspiring spirit which seems to be forever fretting and beating against its prison bars, and summons all creation, all beauty, all music, all forms and forces to come and set it free, is not simply a breath that breathes itself out at last into a vaporous nothing—it is the real life, the imperishable life, the life of God within us, whose quickening inspiration, whose immortal instinct even now we feel, and death is but the release, is but the door of escape, into some more fitting and more congenial sphere.

#### MEANING OF THE GOSPEL MESSAGE.

Such, I say, is the message of the Easter Gospel, and that is why it is to-day and always has been such a glad and grateful and self-confirming mes-

sage. It is not simply because of the testimony of the Bible in behalf of the resurrection of Jesus Christ that we receive that message; it is not merely because of the unbroken line of historical evidence concerning it; it is not merely because of the voice and tradition of the Christian Church; not merely because of the great fact of the existence of Christendom which in that message had its birth and its origin; but, chiefly, because in addition to all these things the message that the Easter Gospel brings is our own most human message, is the message which gives completeness to our human life and the song we sing to-day. Why, men and women, it is simply the song that men have always, with faith or without it, matters not, sitting at their beautiful gates, themselves been trying to sing, and Easter simply comes and says that what they had hoped was true—what with deep, ineradicable human instinct they felt must be true, ought to be true, if there was not only any mercy, but any justice in the universe—Easter comes and says it is true—"You do sit at the gate and there is a temple beyond; rise up and walk, up to your full human height, up to your full human stature," and men have risen up and walked, leaping in heart for joy, entering into the temple of their completed life and giving praise to God.

Here and now that completed life is theirs, that completed life is ours, and despite what death has done or may do, we sing to-day our Easter song. But we sing it now by faith—it is an anticipatory trio. The artist is in his study now and the picture is in his soul. He sees it now by faith—it has not yet come out, it is not finished yet. The organ is in its workshop now, and the music which it will make is in the worker's soul. He sees it now or hears it now by faith; it has not yet come out, it is not finished yet.

The Easter glory of human life—we see it now by faith—it has not yet come out; the Easter music of human life has not yet been heard. When we

cross the threshold bar, and through the beautiful gate that death has now opened we enter the temple beyond—then, as now we cannot, we will see the Easter glory of our human life made whole ; then, as now we cannot, we will hear the Easter music of the strong immortal love, the strong immortal character, the strong immortal spirit, and give immortal praise to God, who has done all things well.

### CHRIST'S EMPTY GRAVE.

BY REV. I. LLOYD [BAPTIST], GLAMORGAN.

*Come, see the place where the Lord lay.—*  
Matt. xxviii. 6.

THE text is a part of the greeting with which the angel saluted the women who were the first to visit the sepulchre of the Lord Jesus Christ. There is no scene more graphically described in the whole Gospel of Matthew than the one depicted in the opening verses of this chapter. Our Saviour was crucified on Friday morning. In the evening of that day—for at sunset the Jewish Sabbath begins—and in order to avoid violating the sanctity of that sacred day, the Saviour's body was taken hastily down from the cross and laid in the new tomb of Joseph of Arimathea.

The disappointed and dejected disciples seem to have spent the Sabbath in quiet solitude, reflecting, in all probability, upon the unexpected end of their leader, whom they thought would have restored the kingdom unto Israel. At sunset on Saturday the Sabbath was over, and then, as now, the Jews returned to their secular avocations. And it was on that evening, probably, the women of whom we read in this chapter bought their spices, but it was too late and too dark that night for them to do as they would like to do with the body of their blessed Lord. And so resting the night they were astir early the following morning. Before the first streaks of light from the returning sun darted across the firmament the devoted

women wended their way toward the sepulchre. They proceeded, and said one to the other, "Who shall roll us away the stone from the door of the sepulchre?" But when they arrived they found no cause for anxiety upon that account. They saw the stone rolled away from the door, and a mysterious messenger from heaven sitting upon it, clothed in a raiment white as snow, and his countenance gleaming with a piercing brightness like unto the lightning flash. The thing was so strange and so unexpected that the women were greatly alarmed, and it was to chase away their terror the angel said, "Fear not ye : for I know that ye seek Jesus, which was crucified. He is not here : for He is risen, as He said. Come, see the place where the Lord lay." The resurrection of our Saviour has been largely criticised, but it would profit us very little to enumerate and refute the various objections raised against it. We can benefit ourselves to a far greater extent by meditating upon a few of the truths which it teaches and confirms. And so this morning, as we stand around the empty grave of our Saviour, we will try and strengthen our hearts by looking at a few spiritual truths which receive their strongest confirmation by the resurrection of Christ.

In the first place, this empty grave supplies us with the strongest proof of the satisfaction of God in respect to the reconciling work of the Lord Jesus. In the cross of Christ we behold the most forcible exhibition of God's disapproval of sin, but it is the empty sepulchre of Christ that presents to us the strongest manifestation of God's approval of the sacrifice of Christ on account of human transgression.

The resurrection of Christ is a very difficult subject for us to comprehend in its numerous and various bearings, but there is one point about which there can be no confusion nor difficulty, and that is the agency by which it was effected. We are distinctly told in the sacred Scriptures that it was accom-

plished through Divine Power. "This Jesus hath God raised up, whereof we all are witnesses," is the emphatic testimony of Peter upon the Day of Pentecost. The self-sacrificing life and death of Christ satisfied, not the Divine vengeance, but the Divine craving for perfection of holiness and obedience in man. Christ in His human nature attained to that perfection, and this empty tomb supplies us with the strongest evidence that in the estimation of God He had done so. When Jesus was laid in that rock-hewn sepulchre, and that stone placed against the door, God had an opportunity of manifesting either His approval or disapproval of the reconciling work of Christ, and the fact that Christ was raised by the power of God is the clearest proof that could be given to the world of God's profound pleasure in the love, the patience, and the obedience of Christ. Thus the approval of Christ's reconciling work by God which His resurrection teaches is not an approval which God makes known by voice; it is not an acceptance to which He bears testimony in word, but by an act; and in this case, as well as in every other, the act speaks louder and more eloquent than words.

There are two occasions mentioned in the Gospels on which God bore direct testimony in word to the Person and Work of Christ. At His baptism, and upon the Mount of Transfiguration the Voice from heaven declared: "This is My beloved Son, in whom I am well pleased;" but this empty grave speaks volumes without uttering a single word, it reveals to us more of the satisfaction of God respecting the mission of Christ than a thousand volumes could ever do. Come, then, ye trembling and doubting and unbelieving, and look down into this empty sepulchre, and then up into the countenance of God, and you will see that countenance brightened with a smile of approval on account of the successful completion of the work of your reconciliation to God.

This empty grave also supplies us with the strongest evidence of the Di-

vinity of Christ. The Apostle John, after narrating some of the appearances of the risen Saviour to His followers, says: "And many other signs truly did Jesus in the presence of His disciples which are not written in this book: but these are written that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through His Name." Whether John refers to all the signs of the Saviour's life, or only to the resurrection and the subsequent appearances, does not materially affect the question; the point is, that the resurrection is expressly recorded with other things to carry the conviction to our minds that Jesus is the Christ, the Son of God.

The Apostle Paul also, speaking of Christ, says that He was "declared to be the Son of God, with power, according to the spirit of holiness, by the resurrection from the dead." What he means is, that Christ's resurrection was the most deciding and determining factor of His Divinity. He was not made the Son of God by the resurrection, but that event decided the fact as nothing else did or could. He was the Son of God previous to His resurrection, but nowhere else do we get such a powerful demonstration of the fact as we do by the side of this empty grave. The Lord Jesus Himself on several occasions pointed to His resurrection as supplying the most conclusive evidence of His Divine person and mission. When he cleared the temple of its unholy and desecrating traders, they demanded the authority by which He resorted to such a summary dismissal, and He directed them to the event of His resurrection, saying: "Destroy this Temple, and in three days I will raise it up."

When the scribes and Pharisees sought from Him a sign—that is, some plain and positive proof of the Divinity of His authority—He announced to them the fact that the Son of Man would be three days and three nights in the heart of the earth. And this empty grave confirms all that the Saviour said or assumed respecting His Divine authority.

But the personal testimony of Christ to His Divine authority, the evidence supplied by His words and works, and all the assurances of His friends and followers do not furnish such an emphatic proof as this empty grave. One thing upon which Thomas Carlyle wrote extensively was the power and eloquence of silence, but nowhere is the eloquence of silence so forcible as it is by the side of this empty grave; for while standing here, and looking into that vacant sepulchre, we are vividly impressed by the fact that Jesus Christ was the Son of God.

This empty grave also supplies us with the strongest certainty of our own resurrection. The words of the angel to the women, "He is not here: for He is risen," will one day be said of every one of us. Christ has risen, and as surely as He has risen we shall rise also. Nothing would be more absurd than to look and hope for a resurrection if the Author of life were still in the grave, but He is not there. You are invited to look for yourselves, to examine every nook and corner of the sepulchre. The linen clothes may be seen in one place, and the napkin that was about His head you can see folded together and lying in a separate place by itself, but where is He who so lately wore those things? He is risen, and His resurrection is the pledge of our own. Had He remained under the power of death, there would be no ground of hope for us. He is the Vine, and we are the branches, and if the Vine be dead, how can any life extend to the branches? But the Vine is living, and by virtue of His life we shall live also. "But now is Christ risen from the dead, and become the first-fruits of them that slept." We are informed by revelation of two great events in the future. The one is the general resurrection, when the earth and the sea will give up their possessions; and the other is the day of decision, when the final destiny of all will be settled—and the strongest assurance we have that those events will come to

pass is this empty grave, or the fact that Christ has risen. Thus all the fundamental facts of the Christian religion are grounded in the resurrection of Christ. The Christian religion teaches us to believe in Christ as the Son of God; to hope for a resurrection from the grave; to look forward to a decisive day; and grounds this teaching upon the resurrection of Christ. And if that be not true, if that be not an established fact, then are we the victims of false teaching and false hopes, and our religion is an imposture, a delusion, and a myth. But we have the strongest evidence that the foundation-stone of our hopes was securely laid—that is, that Christ's resurrection was an accomplished fact, and upon that fact we rest and hope. It is certainly very congenial and encouraging to look forward to a victory over the grave by means of a general resurrection, but remember that victory will have to be achieved by stooping to conquer. Something must precede that great victory, and that something is death. It is very refreshing to look out upon a field of waving corn bending before the summer breeze, but before the grain attained to that distinction it passed through a process of death. The seed was scattered over the field, and covered in the earth, and then died, and out of that death came first the blade, then the ear, then the full corn in the ear. And while we rejoice in the prospect of a general resurrection, let us not neglect to prepare for that process of decay out of which the general resurrection will spring.

See to it that you die to sin in this life. See to it that you are being prepared for that death which awaits us all. See to it that the death which we all must die, will be like the burying of the grain in the earth which springs up into a larger and more abundant life. In the life of Michael Faraday there is a very touching and instructive reference to the resurrection. He tells us that during his travels on the continent he was particularly struck with the

beauty and simplicity of the little posts of remembrance set up on the graves in a quiet little graveyard in Switzerland. He speaks of one grave which more than any of the others arrested his attention. Some one was too poor to put up an engraved brass plate, or even a painted board, but had written on a piece of paper the dates of the birth and death of the one whose remains were resting below. The piece of paper was fastened to a board, and mounted on the top of a stick at the head of the grave. The paper was protected from the rain by a small roof, the ledge of which protruded sufficiently to carry the water away from the board. It was a very simple contrivance to memorialize a friend. But on examining the contrivance Faraday saw that Nature had contributed her part toward that humble memorial. Because under that little shelter formed by the protruding ledge, and by the side of the inscription on the paper, a caterpillar had attached itself, and there had passed through its death-like state of a chrysalis, and ultimately assumed its finished state of a butterfly, and had winged its flight from the spot, leaving its corpse-like relics behind. And the young scientist turned away from that humble grave, his heart strengthened in the belief of the resurrection, and his thoughts kindled into a glow by the contemplation of the wonderful works of God. Thus Nature and Revelation unite in encouraging us to hope for a resurrection.

Nature teaches us that the time the body remains in the grave does not constitute any obstacle in the way of resurrection. Seeds of corn and seeds of strawberries, after being in Egyptian mummy pits for centuries, have been known to spring and grow into large and lovely forms of life by being brought into vital contact with moisture and heat. And revelation leads us to believe that when the voice of Him who was raised by the power of God shall ring through the arches of the tomb there will be an universal response thereto. Nature teaches us to believe that

the fact of the body crumbling to dust, and mixing with the other dust of the earth, is no barrier in the way of the resurrection. Dr. Brown, in his work upon the resurrection, tells us of a certain servant who received a silver cup from his master, suffered it to fall into a vessel of aquafortis, and, seeing it disappear, contended with his fellow-servant that its recovery was impossible; but the master arrives and drops salt water into the vessel, which separates the silver and causes it to precipitate to the bottom; then he collected the silver, and by a process of melting and hammering he reproduced the cup. And revelation takes no cognizance of difficulties arising from the distribution of the dust and ashes of the dead, but distinctly declares that the last Adam is a quickening spirit, and that all that are in the graves shall hear His voice, and shall come forth. Nature teaches that the life which follows the resurrection will be higher, and nobler, and more abundant than the present. You take up a grain of corn to examine it, but its smallness is such that it slips through your fingers; but small as it is it has within it the germ of a larger life. Bury it in the ground, and from that one grain there come several stalks, and upon each stalk several grains reaching sometimes more than the standard of a hundred-fold. And revelation clearly affirms that the corruption, dishonor, weakness, and naturalness of the present life will be replaced by the incorruption, glory, power, and spirituality of the resurrection life.

And now, what influence should the retrospect of Christ's resurrection and the prospect of the general resurrection have upon our hearts and lives? It should lead us to live brighter, and broader, and better lives. "If ye then be risen with Christ, seek those things which are above." Expand the horizon of your thoughts. Take larger views of God, of Christ, of human nature, and of human duty. What a beneficial effect had the resurrection of Christ upon the apostles in this respect!



When they comprehended the significance of that event, and saw in that the certainty of their own resurrection, how it broadened their hopes and thoughts and lives, and fired their zeal and doubled their efforts ! Let it have the same effect upon us. Now, before we leave this empty grave of Christ I want you to take another look therein, so as to be convinced and confirmed in the conviction that your acceptance with God is ensured. He has invited us to Himself in the most tender and endearing terms. "Come now, and let us reason together, saith the Lord : though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool." "Let the wicked forsake his way, and the unrighteous man his thoughts : and let him return unto the Lord, and He will have mercy upon him ; and to our God ; for He will abundantly pardon." The persuasive tenderness of the invitation and the largeness of the promise should dispel all doubt in respect to non-acceptance. Besides, we have such a revelation of God's character and disposition toward men that should allure us to Him, but nowhere does His willingness to forgive and receive us appear so conspicuously as it does in this empty grave. This vacant sepulchre shows us every barrier thrown down, every obstacle removed from the pathway of man's return unto God. "Come," then, ye trembling, fearing, and unbelieving, "see the place where the Lord lay," and if you have the least doubt that your acceptance by God is uncertain, look into this empty grave, and read your pardon there.

### AN EASTER SERMON.

BY A. T. PIERSON, D.D. [PRESBYTERIAN], PHILADELPHIA.

*But now is Christ risen from the dead, and become the firstfruits of them that slept.*—1 Cor. xv. 20.

THE doctrine and the fact of Christ's Resurrection stand pre-eminent in Holy

Scripture. Without it Christ's character and work lack their principal attestation and seal as Divine ; without it the keystone in the arch of our faith is gone ; our faith is vain and our redemption unaccomplished. Hence, first of all that Resurrection must be

I. An *established fact*. Whately declared that no fact of history is more absolutely accredited by competent and abundant witnesses. The first part of this chapter is occupied with the presentation of this testimony—Christ's various appearances after His resurrection, to Mary Magdalene, Cephas, the eleven, the five hundred brethren at once, James, again to the eleven, and last of all to Paul himself. Such variety of appearances, such variety of manifestation, His eating and drinking with them, His conversing with them, and all this extending through forty days, leaving no ground for reasonable doubt. No phantom-theory, no vision-theory, no optical illusion can account for these multiplied appearances ; nor can the theory of fraud explain a faith whose sincerity was attested by witnessing lives and martyr-deaths. The Resurrection of Christ was so thoroughly attested that it was never disputed until centuries afterward, when all the witnesses and their immediate disciples had passed away.

II. Christ's Resurrection was the *first-fruits from the dead*. True, there had been dead men raised before—the Shunammite's son, the man whose body was touched by that of Elisha, Lazarus, etc.—but these were *resuscitations*, not *resurrections*. The marked peculiarity of resurrection is that He who is thus raised "dieth no more ; death hath no more dominion over Him." In this sense Christ was the *first* ever raised from the dead.

(1) "Firstfruits" are the first ingatherings of harvest ; (2) the promise and prophecy of harvest ; (3) the specimen of the harvest ; and so Christ was (1) the first of the dead that ever had a true resurrection ; (2) He is the perpetual prophecy and promise of the resurrec-

tion of all believers ; (8) His resurrection is the type and ensample of theirs. We may infer what our bodies will be from what His was. There are unmistakable signs, to our mind, that His body, after He rose, was subject to new conditions. He seemed to go and come at will, through closed doors ; to vanish and appear instantaneously, to defy all ordinary laws of space and time and gravitation, to be in heaven and on earth as though equally at home in both. May not all this be not only the assurance of our resurrection, but the indication of the conditions of the resurrection body ?

III. Christ's Resurrection has taken from *death its sting*, and from the *grave its victory*. Psalm xxiii. shadow implies sunshine, and is created by sunshine ; the intenser the light, the deeper the shadow. Before Christ entered the grave it was like a cave, dark and forbidding, with no light after its mouth was closed ; now the *cavern* is transformed into a *tunnel*, for light streams in from the earthward side where He entered, and from the heavenward side where He emerged !

### JESUS DRINKING THE APPOINTED CUP.

BY NORMAN MACDONALD [FREE CHURCH OF SCOTLAND], KINCRAIG, INVERNESS-SHIRE, SCOTLAND.

*Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which My Father hath given Me, shall I not drink it ?—John xviii. 11.*

I. THE occasion : The cup given Jesus to drink. The subject : "The cup which My Father," etc. Consider : In Scripture "cup" is used *metonymically* for what it contains (1 Cor. xi. 26), and *metaphorically* from a Hebrew word (כּוּפ), which denotes a certain lot, measure, or portion. It is used for a measure of *good* (Ps. xlii. 5), of *evil* (Ps. lxxv. 8). In this passage it denotes the lot or measure of suffering assigned to Jesus as the Sin-Bearer. Notice :

1. Its dreadful contents.

(1) Their great variety—*e.g.*, the guilt of sin, the curse of the law, the wrath of God, the assaults of Satan, the malice of men.

(2) Their overflowing measure—extending to His whole nature as man, His external condition, lifetime.

(3) Their singular bitterness—arising from *their* hateful character and *His* holy sensitiveness.

(4) Their distressing effects—manifesting themselves in profound sorrow, extreme pain, conscious desertion, physical death.

2. Its authoritative administration—"Which My Father has given Me to drink."

(1) In what capacity ? As the Representative of the godhead in the economy of Redemption.

(2) In what way ? By an eternal decree, by a federal transaction, by a sovereign permission and transference, by a righteous infliction. "It pleased Jehovah to bruise Him" (Isa. liii. 10).

II. The occasion : The drinking by Jesus of this cup. The subject : "Should I not drink it ?"

1. The import of this drinking. It implies bearing the penalty of the law as our substitute.

2. The necessity of this drinking ("Ought not Christ," etc.). To what results ? From what cause ?

3. The manner of this drinking. It was voluntary, unhesitating, seasonable, exhaustive.

4. The fruits of this drinking. These include :

(1) The salvation of the Church—*i.e.*, by fulfilling the condition of the covenant of grace.

(2) The destruction of sin—by His sufferings Jesus made an end of it. In whose case ? In what sense ?

(3) The rewarding of the sufferer—"Who for the joy set before Him endured the cross," etc.

(4) The manifestation of the Divine glory—the glory of the Divine perfections.

Learn 1. The evil desert of man's sin.

2. The costly nature of man's salvation.
3. The wonderful love of man's Redeemer.
4. The due employment of man's life.

### PASSION TEXTS.

BY PROFESSOR GEORGE H. SCHODDE,  
PH.D., COLUMBUS, O.

#### *The Prayer of the Crucified Lord for His Tormentors.*

Luke xxiii. 33-38.

#### I. NOBLY Intended (v. 34):

- (a) Because it proceeds from His own promptings;
- (b) because it petitions for the forgiveness of grievous sins;
- (c) because it mitigates the great wrong that has been done;
- (d) because it is directed to the throne of grace.

#### II. Ungratefully Received:

- (a) Because it is received by the people with unfeeling hearts (v. 35);
- (b) because it calls forth the derision of the elders (v. 35);
- (c) because it calls forth the scorn of the soldiers (vs. 36, 37);
- (d) because there is added the mocking inscription on the cross (v. 38).

#### *The Wealth of Grace in the Last Supper.*

Matt. xxvi. 26-29.

#### I. It offers us all that we need.

- (a) What we need is:
  - (1) Forgiveness of sins;
  - (2) power of sanctification.
- (b) How this is assured us in the Supper.

#### II. Makes only such demands on us as can be complied with.

- (a) What impossible thing might be asked of us?
- (b) What small thing is really asked of us in the Supper?
  - (1) To do only what the Lord commands;
  - (2) only to remember Him to whom our hearts already belong.

#### III. It is denied to none who need its comfort and strength.

#### (a) Who are those in need of the Supper?

- (b) How all can find this comfort in the Supper.

#### *Two Kinds of Fortitude in Suffering.*

Mark xiv. 26-31.

#### I. The True Fortitude as exhibited by Christ.

- (a) He prepares Himself for the ordeal:

- (1) By a strengthening prayer (vs. 26, 35 sqq.);
- (2) with a clear consciousness of His fate (vs. 27, 28).

- (b) He wins in the contest; therefore a model for us.

#### II. The False Fortitude of Peter.

- (a) He boasts of his power;
  - (1) of his good intentions (v. 29);
  - (2) of his powerful will (v. 31).
- (b) In temptation he fell, therefore a warning for us.

#### *The Majesty of the Lord is His Sufferings.*

John xviii. 1-11.

#### I. In His Question (v. 4).

- (a) Not put because ignorant of the enemy's intentions;
- (b) but because prepared to suffer.

#### II. In His Confession (v. 5).

- (a) Without any hesitancy or uncertainty;
- (b) with astounding results.

#### III. In His Declaration (v. 8).

- (a) Not secured through promises or good works;
- (b) but secured in a mandatory manner for His own;

- (c) and respected by His enemies—not even Peter is touched (Matt. xxvi. 51).

#### IV. In His Reproof (v. 11).

- (a) Without any acknowledgment of good will;
- (b) for the earnest consideration of the error (Matt. xxvi. 52).

#### V. In His Determination (v. 11).

- (a) The cup is indeed bitter;
- (b) but it is offered by the Father's hand.

*The Lord's Interpretation of His Sufferings.*

John xviii. 11.

- I. It is divinely intended—Father.
- II. It is a bitter experience—cup.
- III. It is voluntarily assumed—I.
- IV. It is submissively endured —  
"Shall I not," etc.

*Peter's Fall and its Warning Lessons.*

Luke xxii. 54-62.

- I. Peter's troubles before he fell ;  
(a) His sufferings began because :  
(1) He was self-satisfied (Matt. xxvi. 33, 35 ; 1 Cor. x. 12) ;  
(2) was not diligent in prayer (Matt. xxvi. 41, James iv. 7, 8) ;  
(3) was thoughtless (Matt. xxvi. 51, Rom. x. 2).  
(b) The warning for us, Be on your guard against these weaknesses.
- II. Peter's troubles when he fell.  
(a) His natural weaknesses were stronger than ever ;  
(1) curiosity (v. 55, Matt. xxvi. 58, Ps. i. 1, Lev. iii. 27) ;  
(2) fear of men (vs. 57, 58, Matt. xxvi. 70, x. 28) ;  
(3) weakness of faith (vs. 57-60, Matt. xxvi. 31, 70-74).  
(b) The warning for us, Be on your guard against temptations.
- III. Peter's troubles after the Fall.  
(a) The final suffering was that of contrition ;  
(1) caused by the denial (v. 61) ;  
(2) awakened by the cock and by the look of Christ (v. 61, Matt. xxvi. 75) ;  
(3) exhibited by his departure and his leave (v. 62).  
(b) The warning for us, Be sorry for your sins (2 Cor. vii. 10).

*The Great Difference between the Sorrow of Peter and of Judas.*

Matt. xxvii. 1-8.

- I. Difference in their Origin :  
(a) Peter's comes at once (Luke xxii. 61) ;

- (b) Judas' comes late (v. 8).
- II. Difference in its Character.  
(a) Peter was sorry for his sin ;  
(b) Judas was sorry for the misery he had caused (v. 8).
- III. Difference in its Expression.  
(a) Peter wept bitterly (Luke xxii. 62) ;  
(b) Judas' was an outward act (vs. 8, 4).
- IV. Difference in the Outcome of their Sorrow.  
(a) Peter was therefore pardoned (John xxi. 15, 16) ;  
(b) Judas was nevertheless lost (v. 5).

*Pilate's Conflict of Conscience.*

Matt. xxvii. 15-26.

- I. The Occasion of the Conflict.  
(a) He desires to escape an open violation of his conscience ;  
(b) but yet he is not willing to act with perfect conscientiousness.
- II. The Course of the Conflict.  
(a) He seeks one way after the other to escape (John xix. 1-18) ;  
(b) but they all prove ineffectual (vs. 20-23).
- III. The Outcome of the Conflict.  
(a) He does violence to his conscience (v. 26) ;  
(b) yet conscience retains its hold on him ;  
(1) in spite of the washing of His hands (v. 24) ;  
(2) in spite of his refusal to be responsible (v. 25).

*Christ on the Cross exchanges Love for Love.*

John xix. 25-27.

- I. The Love which Looks up to the Cross (v. 25) :  
(a) A mother's love ;  
(b) a friend's love ;  
(c) a disciple's love.
- II. The Love which Looks Down from the Cross (vs. 26, 27) :  
(a) The glance of deep sympathy ;  
(b) the word of comforting assurance.

## STRIKING THOUGHTS FROM RECENT SERMONS.

If you need not defend yourself, still less need you defend the Truth. Poor Henry VIII. called himself, or allowed himself to be called, "Defender of the Faith," and many a better man than Henry VIII. has mounted the pulpit or the platform, as he supposed, to defend the truth. If we did not assume the position with such gravity and with such unconsciousness of wrong it would surely be very impertinent. Defend the Truth! "His truth is a shield and a buckler." Imagine a warrior defending his shield, and then we have some conception of the absurdity of a man attempting to defend the truth. Its use will prove its best defence; the truth is to defend us; it can bear all the blows, and the harder they are, the more do they prove its metal. Make it your shield and buckler and fight with it, and you will need no better defence.—*Speding Hall*. (John xvi. 28-33.)

We are the children of God who made man, and the children of God who became man, who knows the keenness of the cold blasts which pierce through the rage of the suffering poor, who knows the fierceness of the fire which burns up the life of the heartless prodigal, who has passed through the stages of infancy, boyhood, and manhood to fulfil them all with His own strength, and to leave behind him a sympathizing Church, which knows the wants of humanity and longs to relieve them. The cradle merges into the altar, the stable into the Church, the Holy Sacrament, as Jeremy Taylor reminds us, into the extension of the Incarnation, and we thank God for this, for a religion which penetrates with its sympathy every corner of our life, a religion which sanctifies home, a religion which sanctifies and purifies our every day life, a religion which took us up as children and strengthened us as young men, led us through life, and purified our joys, and elevated our sorrows, and waits for us as we pass through the valley of the shadow of death.—*Newbolt*. (Isa. xxxii. 1, 2.)

THE vision which he puts before us in this verse, we are told by a wonderful commentator of modern times, is a phenomenon not uncommon in the East; of a rock opposing itself to the sand-laden blast and desolating winds; of a bare rock showing itself above the weather-beaten surface of the plain, underneath whose shadow the water oozes; trickling under its healing touch causes to spring up through the scant surface of the sand green shoots of fertility. The rock above it arrests the desolating drift, and tempers the glare of the scorching sun, and with patience the desert begins to bloom, and a garden springs up in the shadow of the rock which has opposed itself to the whirl of the sand, and parried the onslaught of the winds, and kept away from the patch of ground underneath the sun which dries up the struggling life and kills it by unrelieved light. It is a rock like this which Isaiah sees thrusting up its head out of the wilderness of the world, a rampart against the pitiless blaze, a barrier against the drifting sand, a promise of fertility to all ages which reposed beneath its shade. There had been rocks like this in history before, oases of faith, constancy, patriotism, of noble life which had grown up under shadow of stronger life which had stemmed for them the storm, which arrested the drift and caught the heat of opposition on their own rugged sides, and made a richer and purer life possible under shelter of their own. But this is a rock more commanding than any which the world had seen as yet, with the promise of more than an oasis beneath it. Man a sheltering rock, some real remedy for those sterilizing storms which sweep across the world, whistling up their shrill despair, whirling up to the sky, the darkened sky, the barrenness of human effort, and the failure of human skill;

humanity made once more according to its pristine pattern. More than this, not made merely in the image of God, but united with God, is to be the sheltering rock under which a purer and a better world may escape the sand drift of sin, and the branding iron of scorching failure; humanity, in which a human will throbs pulse to pulse, beat to beat with God's will; humanity, in which the spirit is still linked with the Holy Spirit, and filled to its utmost capacity with the fulness of the Incomprehensible; humanity, in which the soul knows the power of passions which are passion without its heat, and emotions of inner life without taint of sin; humanity, whose imagination covers the walls of life with pictures radiant with joy, where memory links past with present, in which pity mourns not, and the purpose of life detects no wavering; humanity, in which the body moves without treachery amid the enemies which most oppresses it, and makes activity a source of discipline, a sacramental expression of inner life. Here is the true shelter of the world.—*Newbolt*. (Isa. xxxii. 1, 2.)

## THEMES AND TEXTS OF RECENT SERMONS.

1. A Cry for Quickened Life. "Wilt thou not receive us again; that Thy people may rejoice in Thee?"—Psalm lxxxv. 6. W. R. Taylor, D.D., Rochester, N. Y.
2. A Promise for the Time of Shadows. "It shall come to pass that at evening time it shall be light."—Zech. xiv. 7. Rev. E. L. Powell, Louisville, Ky.
3. The Relation of Moral Principle to Progress. "But the path of the just is as the shining light that shineth more and more unto the perfect day."—Prov. iv. 18. A. J. Lyman, D.D., Brooklyn, N. Y.
4. What Jesus Began to Do. "Concerning all that Jesus began both to do and to teach."—Acts i. 1. Newman Smyth, D.D., New Haven, Conn.
5. Christ and Criticism. "And seeing the multitudes, He went up into a mountain; and when He was set, His disciples came unto Him. And He opened His mouth and taught them, saying, Blessed are the poor in spirit, for theirs is the kingdom of heaven."—Matt. v. 1-3. Professor Thomas K. Cheyne, D.D., London, Eng.
6. Industrial Peace. "Blessed are the peacemakers, for they shall be called the children of God."—Matt. v. 9. Rev. H. Price Hughes, M.A., London, Eng.
7. The Approach of the Dawn. "Watchman, what of the night? The watchman said, The morning cometh."—Isa. xxi. 11, 12. Charles H. Parkhurst, D.D., New York City.
8. Housing the Homeless. "The stranger did not lodge in the street, but I opened my door to the traveller."—Job xxxi. 32. John A. B. Wilson, D.D., New York City.
9. Concerning Bible Study. "The Lord hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth."—Deut. xiv. 2. Lyman Abbott, D.D., Brooklyn, N. Y.
10. The True Basis of Civil Liberty and its Relation to the Public School Question. "While they promise them liberty they themselves are the servants of corruption,

for of whom a man is overcome, of the same is he brought in bondage."—2 Pet. ii. 19. M. Rhodes, D.D., St. Louis, Mo.

11. The Elements of Parish Strength. "Because thou sayest I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire," etc.—Rev. iii. 17, 18. Rev. T. J. Lacey, San Francisco, Cal.
12. The Duty of Fault-finding. "Brother, let me pull out the mote out of thine eye."—Matt. vii. 4. D. J. Burrell, D.D., New York City.

### **Suggestive Themes for Pulpit Treatment.**

1. The Ground of Religious Appeal. ("I beseech you, therefore, by the mercies of God."—Rom. xii. 1.)
2. How to be Useful in Reaching the Masses. ("He first findeth his own brother Simon, and he brought him to Jesus."—Matt. i. 41, 42.)
3. The Need and Source of Enthusiasm in Christian Service. ("He shall baptize you with the Holy Ghost and with fire."—Matt. iii. 11.)
4. Passing Opportunity. ("And they told him that Jesus of Nazareth passeth by."—Luke xviii. 37.)
5. The Vitalizing Breath. ("Then said he unto me, Prophecy unto the wind; prophecy, son of man, and say to the wind. Thus saith the Lord God; come from the four winds, O breath, and breathe upon these slain that they may live."—Ezek. xxxvii. 9.)
6. Conditions of Spiritual Life. ("Can the rush grow without mire? Can the flag grow without water?"—Job viii. 11.)
7. Faith in Jesus Christ the Antidote of Trouble. ("Let not your heart be troubled; ye believe in God, believe also in Me."—John xiv. 1.)
8. The Divine Estimate of Sorrow. ("Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty."—Job v. 17.)
9. The Weakness and the Strength of Government. ("It is an abomination to kings to commit wickedness; for the throne is established by righteousness."—Prov. xvi. 12.)
10. The Insignificance to God of Impassable Barriers and Invincible Foes. ("He rebuked the Red Sea also, and it was dried up; so He led them through the depths as through the wilderness. And He saved them from the hand of him that hated them, and redeemed them from the hand of the enemy."—Psalm cvi. 9, 10.)
11. Unheeded Judgments of God. ("I have smitten you with blasting and mildew; when your gardens and your vineyards, and your fig trees, and your olive trees increased, the palmer worm devoured them; yet have ye not returned unto me, saith the Lord. I have sent among you pestilence after the manner of Egypt; your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils; yet have ye not returned unto me, saith the Lord," etc.—Amos iv. 9-11.)
12. Encouragement as a Means of Development in Christian Grace. ("Ye have well done that ye did communicate with my affliction."—Phil. iv. 14.)

## **LIGHT ON SCRIPTURAL TRUTHS FROM RECENT SCIENCE AND HISTORY.**

BY REV. GEORGE V. REICHEL, A.M., BROCKPORT, N. Y., MEMBER OF THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

**TRUE LIVING: A LESSON FROM THE BEES.**—The Christian religion teaches us that the true sweetness of life comes forth of its highest and most perfect forms. That, indeed, we do not know the worth of living at all until we have been attracted to and have learned the utility of its "best" things. This may be illustrated by the fact that all nectar-gathering insects, such as the common honey-bee, indicate a decided preference for the finest flowers. The more perfect the flower in form, color, and sweetness of odor, the more powerfully is the bee attracted to it, because

he knows that from such only may be drawn the amplest and richest supply of honey. George B. Sudworth, of the Forestry Division of the Department of Agriculture, at Washington, has made numerous experiments with the honey-bee to prove this.

**THE TRUE NATURE OF DOCTRINAL ERROR.**—Professor Henry Truman Safford, an eminent educator and mathematician, in treating of certain mathematical fallacies, asserts concerning all error wherever found, that it is governed by a certain law, which he defines

thus : "The law of error is best considered as resulting from the combination of elementary, very minute errors, each of small amount and each as likely to be positive as negative."

Thus to the thinker about God and religion, as taught by the schools, so-called great errors of doctrine are, after all, made up of "elementary, very minute errors," not any one of which is very weighty or capable of existence long alone. It is but necessary, therefore, to remember that since all great errors are thus the accumulation of many little errors, that there need be nothing alarming about them. Sooner or later sharp discrimination and keen analysis will show their inharmonious and heterogeneous structure; hence, reducing them to their original, minute, unimportant, harmless elements.

**THE BEST IS ALWAYS THE NEAREST.**—M. J. Fleury, an eminent scientist, points out the fact that the most abundant of all the metals—aluminum—is the nearest to us, being literally under our feet in the very clay of our streets.

So the most abundant and the best of life's blessings are those nearest, immediately surrounding us. If only we would remember this oftener, there would be less striving after the more remote, less satisfying things of life; hence, a greater and truer contentment with our daily lot.

**SOME RECENTLY ADMITTED AGREEMENTS OF SCIENCE WITH RELIGION CONCERNING MAN'S CREATION.**—Professor D. G. Brinton, one of the most learned scientists of the day, recently admitted that science accepts the belief, as taught in Genesis, that man originated at some one point on the globe, and that the human race has descended from "one, first pair." He further endeavors to point out the vicinity, if not the locality itself, which witnessed the creation of the first human being. He reasons that the original man could not have been first placed upon any small island, where he might have perished, nor, in any cold region, nor, indeed, any-

where, "where the remains of the highest animals below him were absent." Thus Professor Brinton rules out Australia, America, both North and South, South Africa, South India, Northern Europe, and Northern Asia, leaving only that portion of the earth's surface which lies between the Himalayas on the east and Portugal on the west, embracing north and south—Southern Europe and Northern Africa only.

It is alone in this section, let it be observed, that the very earliest remains of primitive man have as yet been discovered, most of which prove him to have been possessed of capabilities similar to ours.

**ACTIVITY DURING STORM, REST DURING CALM.**—The stormy petrel never rests upon the wave of ocean during time of storm, but keeps upon the wing, hour after hour, with apparently little fatigue. When the storm subsides and calm ensues, the bird ceases its patient flight, and sinks to rest upon the gently undulating water. So should it be true of the Christian, that the greatest activity characterizes him in time of spiritual trouble and storm, he unweariably the while keeping up upon the pinions of faith and prayer. When "calm" is restored let him rest in its welcome peace.

**A HINT OF IMMORTALITY.**—The naturalist who noted the fact related above, concerning the stormy petrel, tells of another familiar incident of the sea. Persons who have crossed the ocean have noticed that long after a passing steamer has disappeared amid ocean's mists the sound of its machinery may be still distinctly heard.

So long after a busy, useful passing life has disappeared amid the mists of the unknown, in the mystery of death, the sound of its active existence floats back upon us. As saith the Scripture, "—being dead, yet speaketh."

**THE SOUL IN GLOOM.**—It is assumed by every one that any photograph of an object can be made only by the agency of sufficient light in conjunction

with the usual camera apparatus. Now, to suggest anything contrary to this appears incredible. It seems, however, that a method has just been invented which in some cases, at least, removes the necessity of using either light or camera altogether! All that is required of the customary process in this new method of photography is the familiar film or sensitive-plate for securing the impression. This new method is known as the "Inductoscript" method, and the Rev. F. J. Smith, of England, is the inventor. In photographing among other things a coin by this method, Mr. Smith states that he secured a successful impression by "first placing an ordinary photographic plate, film upward, on a metal plate. The coin, serving as a metallic conductor, was then laid on the film, and a discharge of electricity passed from the coin to the metal plate. On developing the plate the design of the coin appears upon it."

**THE FULNESS OF LIFE.**—The naturalist Maury asserts that the vast number of living organisms in the sea increases with the water's depth, until the forms of ocean life become as entirely new as they are diversified.

So the more deeply we enter into existence with the flight of years, the more numerous and diversified and new become its forms. Thus the fulness of life becomes more constantly widely revealed as life deepens.

**TRUTH FOUND AMONG DEPTHS OF SIN.**—It has often been asserted that in the great depths of the sea its waters are absolutely without motion. This has been fully disproven by recent experiments made by Mr. Littlehales, of the United States Hydrographic Office. He shows, for example, that while the waters of the South Atlantic in its great depths appear to be without motion, yet there does exist motion, though exceedingly slow. This is caused by a bottom current flowing from the Antarctic Sea through the South Atlantic to the equator. It is probable that the same

kind of sub-aquatic current can be traced throughout the depths of every known sea.

Amid the great depths of sin, in the very abysses of lowest moral existence, it would appear that all was incapable of movement, of renewing; that life was there forever stagnated, dead. But not so. Now and then, though exceeding faint and slow, truth's renewing influence is felt and observed setting in through many an unknown current.

**THE ERADICATION OF EVIL.**—Among all the methods for the preservation of crops, which recent investigation and discussion have brought to the attention of the farmer, none more simple, effective, and inexpensive than the method suggested for the eradication of "bunt," or the smut of wheat and oats, a malady which heretofore has destroyed about 10 per cent annually of the oat and wheat crop of our country. Professor Jensen, of Denmark, brings forward this valuable method, with the following directions for its application: "Before planting, soak the seeds of oats and wheat in water at a temperature of 185° to 140° Fahr. for five minutes, and all the germs of this disease will be killed, and the crop gathered of seeds treated thus will be healthy, vigorous, and entirely free of 'smut.'"

It is at the beginning of life, at its very *point of commencement*, that the prevention of evil should be affected, for so alone will life's harvest grow healthfully and vigorously with freedom from evil.

**WHAT THE CHURCH CLAIMS.**—Those who sneer at the Church, pointing out with evident satisfaction the inconsistency of its members, have little ground for honest ridicule, since the Church has never claimed the achievement of perfect living, and never will claim it. She simply presents in her history the record of man's spiritual *endeavor*, and never of boasted attainment. In this sense the history of the Church corresponds with the history of the fine arts—a struggle and always a struggle



from crude, rudimentary beginning to higher form. J. W. Powell, speaking recently upon the "evolution of music," said: "Fetich carved the germ of statuary, tattooing the germ of painting, mythology the germ of the drama, and dancing the germ of music."

The Church, then, is only an *aid to never an end of* man's endeavor in the spiritual life. Beyond this aid furnished no claim for practical utility is made. That a church-member fails, therefore, to always come up to highest standards of spiritual things should no more be a subject for astonishment and ridicule, than that also occasionally, if, indeed, not infrequently, men fall of highest standards in all other departments of human endeavor.

**THE AIM OF SCIENCE AND RELIGION ONE.**—Many persons pretending to understand the relative position of science and religion one to the other have so repeatedly declared the one to be absolutely separate and distinct from the other in end and aim, that it is refreshing to recall the attitude upon this matter of Professor Sir W. Turner, of the British Association for the Advancement of Science. At a recent meeting of that body, speaking of "heredity and evolution," he declared that "the mere physical aspect of heredity by no means covers the whole ground of man's nature, for in him is recognized the presence of an element beyond and above his physical nature; he is also endowed with a spiritual nature. The kind of evolution to be hoped for and striven for in man is the perfection of this spiritual nature, so that the standard of the whole human race may be elevated and brought into more harmonious relations with that which is holy and Divine."

**THE DETERIORATION OF HAPPINESS.**—It has often been noticed that many water-color paintings will after a certain period greatly deteriorate in the brightness of their various colorings. No satisfactory explanation for this has been given until recently. It is now discovered that the acids used in the

manufacture of the drawing paper, upon which water-color paintings are usually projected, will destroy many of the colors so used. Also that the atmosphere of a neighborhood where much coal is burned will seriously affect the colors in any painting exposed in it, coal-gases being especially destructive to ultramarine and red.

The causes of this deterioration have, as may be now seen, been simple yet vital. So of many a bright, beautiful life, glowing with the strong and vivid coloring of blended hope and promise, may it be often true, how inexplicably and with startling suddenness its beauty and brightness vanish. The causes of this lamentable fact, though as difficult of immediate discovery, perhaps, as were the real causes affecting water-color paintings, are, nevertheless, as capable of being ultimately sought out and prevented. As the acid in the drawing paper operates destruction from within and the coal-gases destroy the painting from without so the causes destructive of much of life's brightness and beauty are to be always found in both the inner nature and the outer environment. Undoubtedly all the causes deteriorating life's charm are in either one's own heart, or in daily circumstances, or in both. The remedy is not always immediately possible, but certainly it is self-evident.

**WHEN LIFE'S TRIALS ARE OVER.**—The joy with which relief from life's trials is greeted is vividly illustrated in the recent experiences of an African exploration party, a brief account of which we extract from the leader's diary.

"Our sufferings had reduced us and our men to skeletons. Out of three hundred and eighty-nine men we now numbered one hundred and seventy-four, and several of them had no hopes of life left. The suffering had been so awful, the calamities so numerous, the forests so endless, that they refused to believe that by and by we should see plains and cattle and the Nyanza and the white man Emin Pasha. 'Beyond

these hardships,' said the leader, 'lies a land untouched, whose food is abundant and where you will forget your miseries; so, cheer up, boys; be men; press on a little faster.'

"In a few days the promised land was reached, and with it came food, rest, and renewed life. The joy of the men seemed for a time so great that we feared it would almost cause their death then and there."

At yet another, later time an experience similar to the above was undergone by the same explorers.

They were travelling in the country of that powerful chief Mazamboni, through which they were continually forced into fighting with the natives. Added to this was the distress of hunger, extreme fatigue, and illness. They hoped to reach the Lake Nyanza, but some of the party despaired of being able to do so. At last one morning the leader exultingly exclaimed:

"Prepare for sight of Nyanza!" The men murmured and doubted, and said: "Why does the master talk so? Nyanza, indeed! Is not this a plain, and can we not see the mountains at least four days' march ahead of us!"

"But," continues the narrative, "fifteen minutes later the Nyanza—the Albert Nyanza—was below them! All came to kiss the hands of their chief in recognition of his prophecies."

#### GOD'S MARVELLOUS DELIVERANCES.

—The chief of an Arctic exploration company relates the following thrilling experience, which we extract from a long account of other similar hair-breadth escapes and deliverances. The story well illustrates the timely intervention of an ever-watchful Providence.

"That you may get an idea of what risks one runs in Arctic ice currents, I will tell you of our experiences of one day and night only. One morning we observed that we were being rapidly carried by a strong current toward the open ocean, where a heavy sea was coming from the east down upon us; it was in vain to try to drag our boats over the floe ice against this current; it

was inevitable that we must come into the dangerous breakers at the margin of the ice, where it was impossible to stick to the ice. The ice floes were smashed to pieces all around us. Our own floe was broken into several pieces. We had nothing to do but select the strongest ice floe we could find in the neighborhood, and to prepare with our utmost determination for a hard struggle for life. We got a strong floe, brought all our things into our two boats, which were standing on the ice floe; only our tent and two sleeping-bags were still left for use on the ice.

"At night all the men were ordered to sleep except one, who should keep watch and call us when it would no longer be possible for us to maintain our position. While Captain Sverdrup took the first turn we crept into our sleeping-bags, even the Lapps among us feeling that we had seen the sun setting to-night for the last time.

"After several hours I was awakened by hearing the breakers roar just outside the tent. I expected to hear Sverdrup call or to see the tent swept away, but Sverdrup did not call, and the tent stood. I heard the thunders of the breakers for some time, but I soon fell asleep again, and did not awake until next morning, when I was most astonished to discover that we had again approached land and were far distant from the open sea. Sverdrup told me now that our position had been fearful for some hours in the night; we had had a large mass of ice on one side which threatened to crush our floe every moment, *only the spot where our tent was standing* being spared by the breakers! Once he came to the tent-door to call us. He unfastened one hook, but then thought he would still look at the next breaker coming. This was worse than the former one. He returned to the tent and unfastened another hook, but again waited to observe the effect of the next wave. He did not unfasten any more hooks. Just at *the decisive moment* the current turned, and we were again carried toward land, away from the dangerous breakers."

## HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

**Marginal Commentary : Notes on Genesis.**

GEN. iii. 1, "*Now the serpent was more subtle than any beast,*" etc. The genesis of temptation and transgression. The parties : the serpent, the woman, the man. The appeal : "Lust of the flesh," appetite ; the "lust of the eyes," ambition after knowledge forbidden ; and "pride of life," a new dignity—"ye shall be as gods."

The serpent was the disguise of Satan, the arch adversary, hence called the "old serpent." Some think that before the temptation of man the serpent was winged and beautiful, seraphic (comp. Num. xxi. 6 literally, the serpents, the seraphim). If so, the curse, degrading the serpent henceforth into a crawling reptile, becomes much more intelligible (verse 14).

Satan the adversary first fell himself and then became a tempter. His first approach to man, a *question*, and a *half-truth* ; an interrogation and an insinuation, well represented by two signs, ? ~, both of which remind us of the form and sinuous motions of the serpent. A question, insinuating doubt ; a half-truth, serving to commend and conceal a half-lie—these methods prove his subtlety. To dare an open counsel of rebellion, or present an obvious and unmixed error, would repel. It is master strategy to pursue the other course.

The first approach was to the *woman* (1 Tim. ii. 14, 2 Cor. xi. 3), perhaps because he thought her the easier prey. Paul says *she* was "*deceived,*" as though to imply that Adam was *not*, but followed her persuasion (comp. verses 12, 17).

4. *Ye shall not surely die.* From a question Satan now proceeds to a direct denial ; and even yet there is in his words a half-truth ; for physical death did not at once come to them, and their eyes were opened in an awful sense.

6. *And when the woman saw that the*

*tree was good for food, pleasant to the eyes, to be desired to make one wise.* Note the triple appeal—to the eye, the appetite, the aspiration after knowledge (comp. Christ's temptation in the desert [Matt. iv.], which seems to be along these identical lines). As soon as the woman fell, she, like the devil, became a tempter. Sin makes us not only sinners, but seducers of others.

7. *And the eyes of them both were opened.* The fall was instantaneous, and its first sign was *conscious guilt and shame*, and next *aversion and avoidance of God*. It would seem that their nakedness consisted in a stripping off from them of some previous garment. Had they been clothed with light as with a garment ? with some glory of innocence making other raiment needless and which was now lost ?

8. *The Lord God walking in the garden.* What an expression is "walk with God" to express fellowship and communion ! It implies agreement as to starting-point and goal—one direction and progress in one direction ; converse, touch of contact, and ultimate association in the same home. Sin forfeited all these blessings instantly.

*Adam and his wife hid themselves from the presence of the Lord God.* The first instance of the mutual repulsion between holiness and unholliness (comp. Luke v. 8, "Depart from me ; for I am a sinful man, O Lord"). Here is a key to future destiny. God cannot look on iniquity, neither can iniquity look on God. If He did not say, "Depart," the sinner would. Daniel's comeliness was turned into corruption at sight of the Holy One (Dan. x. 8). It would be an interesting and profitable study to trace, from this point on, the experience of sinners and even of saints, when in contact with a holy God. Uzziah needed not to be thrust out when he perceived himself smitten with leprosy, but himself hastened to go out (2 Chron. xxvi. 20) ;

the brothers of Joseph in their self-accusation in Gen. xlii. 21; Isaiah's shrinking before the Holy One (Isa. vi.); even John's falling as dead at His feet (Rev. i. 17)—what examples of the need of a pure heart in order to bear sight of God!

9. *Where art thou?* Observe God's four representative questions—they are typical: "Where art thou?" "Hast thou eaten of the tree?" "Where is thy brother?" "What hast thou done?" (iv. 9, 10).

14-19. The fourfold curse entailed by sin. First, on the *serpent*, degraded to a reptile, loathsome and hated. Second, on the woman, who is degraded, and in a sense under the heel of man. Third, on the man himself, doomed to till the soil, not as a means of wholesome employment and recreation, but as a means of subsistence—*labor vs. work*. Fourth, on the ground, cursed for man's sake, fruitful in noxious growths (comp. Rom. viii. 19-23), which makes certain that there is a literal curse on creation, which is to be removed when the Lord comes again to complete the salvation of His people and redeem even the earth.

15. *It (the woman's seed) shall bruise thy head, and thou shalt bruise his heel.* This is the first redemptive promise and Messianic prophecy—the germ of the plant of renown—and deserves a most careful study. It presents a vivid prediction in a pictorial form. The Messianic seed stands with foot crushing the head of the serpent tempter, the serpent meanwhile biting and wounding the heel that crushes him. See how much is contained germinally in this initial prophecy:

1. The woman (nothing said about Messiah being the *man's* seed; it is distinctively "*HER* SEED," an unusual expression) is to bear a Messianic seed peculiarly her own, not born of ordinary generation.

2. There is to be a final conflict between the seed of the woman and the serpent tempter, in which the Messiah is to be victorious.

3. While He crushes the head—the main vital part of the serpent, the serpent is to inflict injury on His heel or lower part; and it is in the act of crushing Satan that the lower nature of Christ is to be injured or bruised.

Out of this simple germ of prophecy all subsequent prophecies of the Messiah may be developed, and, so long as this prediction stands, the whole of prophecy becomes inexplicable without the supernatural element. Thus early in the Bible God set His seal both upon His Word as divinely inspired and upon His Son as Divine.

21. *The Lord God made coats of skins.* Supposed generally to indicate the Divine institution of bloody sacrifices. As the flesh of animals was not yet used for food, it is hard otherwise to account for a clothing of animal skins. If these were the skins of animals offered as sin offerings, what an impressive early picture of vicarious substitution! Blood shed for remission of sins, and the skin of the sin offering clothing the guilty, suggesting an *investment* with vicarious merit or righteousness.

22. Some render "Behold, what the man is become (who was as one of us), knowing good and evil."

24. *So He drove out the man.* Expulsion from Eden. "And He caused to tabernacle at the east . . . cherubim," etc. Were these cherubic guards to *prevent* man's approach to the Tree of Life; or, as others think, like the cherubic figures over the mercy seat, to surround and guard, as keepers of sacred mysteries, the earliest symbols of worship? It is a fine conception that makes this not a *warning off* of man, but a *drawing off* of him toward God. The typical shekinah flame, here first manifesting God with the winged cherubim and altar, not a repelling and consuming flame, but a first form of Divine tabernacle; assuring sinful man that there was a way of acceptable approach—a *mercy seat*! not preventing but providing a way of access.

Chapter IV. Cain and Abel stand as representatives of two opposite princi-

pies—the world and God, or self-righteousness and self-renunciation—the pride of unbelief and the humility of faith. Cain is the typical sinner, rejecting an imputed righteousness and an atoning Saviour, sin begetting sin and entailing penalty. Abel represents penitence and faith, accepting expiation by blood and submitting to God as the only Justifier.

Here is the *first sacrifice* of history, and it seems to imply Divine teaching. In Leviticus, first three chapters, we have five offerings—three voluntary and two obligatory. Sin and trespass-offerings were to come *first*, as preparing the way for the others as “sweet savor” offerings. Offences against God and man must first be atoned for in order to open the way of acceptable approach. As to sins against God, there must be *sacrifice before there could be reparation*. As to offences against man, there must be *reparation before sacrifice* (Matt. v. 23, 24).

Cain's offering was one of the *sweet savor* sort, and must be preceded by a sin offering; and it would seem that the germs of the doctrine, afterward fully expanded in Leviticus, must have been taught our first parents. Cain's peace offering was in place only after a bloody victim. He might have joined Abel in offering a lamb, and then Abel might have joined him in offering a peace offering. The details are of little consequence if we understand this law of offerings, thus early exhibited and illustrated.

1. *She . . . bare Cain and said, I have gotten the man from Jehovah.* Cain means acquisition; did Eve think this the promised Messianic seed? (comp. verse 25.)

2. *Abel means vanity.* And thus early the two great occupations of man appear—agricultural and pastoral labor.

3. *In process of time.* At the end of days, marking septenary division, probably a seventh-day act of worship, perhaps in front of those cherubic figures (iii. 24). Mark, it is not said that Cain's

offering was even “*firstfruits*,” but Abel's was a *firstling* of his flock.

4. *The Lord had respect unto Abel and to his offering*, probably manifested by fire descending from above to consume it (comp. Ps. xx. 3 literally, “*turn to ashes thy burnt sacrifice*”; comp. Judges vi. 21, xiii. 20, 1 Kings xviii. 24, 1 Chron. xxi. 26, 2 Chron. vii. 1, Lev. xvi. 12).

7. Very difficult verse. If the middle section be put into parenthesis the meaning is clearer: “If thou doest well, shalt thou not be accepted? (and if thou doest not well, a sin offering croucheth at the door): and unto thee shall be his desire,” etc.—i.e., if thou doest well, thou shalt be accepted of the Lord, and maintain the elder brother's right of supremacy and preference (comp. the expression “unto thee his desire” with iii. 16).

10. “The voice of thy brother's blood” crying for vengeance on the murderer (comp. Heb. xii. 24, the voice of Christ's blood crying, “Father, forgive them”).

13. *My punishment is greater than I can bear*, or my sin is greater than can be forgiven. Another difficult verse. In any case it seems to be a lesson on the law of *natural penalty*, as well as of Divine retribution. Murder made Cain an exile. Sin hid God's face, and made him apprehensive that every man he met would seek to slay him. Life was a living death (comp. Judas).

16. Here begins the development of *Cainite civilization*. He starts out by turning his back on God; he went out from the presence of the Lord—i.e., from the tabernacle at the east of Eden (?) (comp. 2 Chron. xxvi. 20).

Cain stands for material enterprise, building cities and developing society on worldly principles, centralization and consolidation, and not diffusion, the law; and selfish aggrandizement, the object.

The development of this civilization is typical and suggestive—architecture, ambition, mechanic arts, fine arts, polygamy, retaliation for injury, etc. (see verses 17–26), pride of family and artis-

tocracy and caste (verse 17), polygamous marriage and deification of sensual desire (19). Adah means *decorated* (?); Zillah, *musician* (?); music and æsthetic culture begin (31), work in metals (23), reciprocity and retaliation are formulated into law (28), and the poetic verse of Lamech seems a skeptical parody of Enoch's prophecy as given (Jude 14).

28. Translate I have slain a man *in return for* my wounding, etc.

26. Then men began to *call upon themselves* the name of Jehovah (?)—i.e., to be known as Jehovah men, as Christians were called such at Antioch.

Before passing from Cain's crime and penalty, let us note : a confession without contrition or remorse ; also the *law of natural penalty* (comp. Gen. xlii. 21).

1. *Imagination*, inanimate things become vocal-voice of Abel's blood, as in the myths of the ancients (comp. Heb. xii. 24, James v. 4). The very earth in not yielding returns to Cain would be interpreted by him as a judicial barrenness.

2. *Conscience making him a fugitive, sagabond*, etc., a restless exile everywhere. Poetic justice—the fratricide would find *in no man a brother*. Conscience accuses, separates from God, and constitutes a full court of judgment in the soul itself—a judge (reason), witnesses

(memory), jury (ready to give verdict), a sheriff (remorse).

3. *Spiritual alienation*. Hid from God's face. Conscious of no sympathy, but of hostility, and by his own hatred of God reading even God's love as hatred (Luke v. 8). Sin makes a man a demon, and his own heart, hell. "Myself am hell."—*Milton*.

4. *Memory* makes impossible to forget, and the effort to forget impresses. There is no Lethe ; memory is to the sinner a graveyard of ghosts.

5. *Reason* justifies penalty as deserved. Immortality is a curse to sinners, it is not permitted to die, and life is not always a boon.

We have rapidly glanced at four chapters of this first book of the Bible, and it is safe to say that, in those four chapters, there is more instruction for the human race than in all the literature of ages : lessons on God and the universe ; on man, woman, marriage, family life ; on sin, sacrifice, salvation, judgment, and penalty, etc. And here in germ we may find all that the remaining chapters of the Word of God are to unfold. What majestic brevity ! what superb authority and finality of teaching ! what irresistible wisdom and sublimity ! Here ends the first division of the Book of Genesis, evidently designed as an introduction, a brief compendium of the *origins* as preparatory to the subsequent history.

## THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

MARCH 4-10.—WHAT SHALL LEFT ME ?—Matt. xi. 19.

This is a quotation by our Lord from the gibes of the street about Himself. It was thus men spoke of Him derisively—a friend of publicans and sinners. But frequently a gibe is the exact truth. Precisely that our Lord was—a friend of publicans and sinners ; and that He was, meant to them immensities of moral value—means this also to ourselves.

First. Think of the sort of *Friend* our Lord Jesus is.

(a) He is the Friend *supremely worthy*. Robert Browning in a letter published since his death tells how Charles Lamb was questioning among some of his friends as to how he and they would feel if the greatest of the dead were to appear suddenly among them. On the final suggestion, "And if Christ entered this room ?" he changed his man-

ner at once, and stuttered out, as his wont was when moved, "You see, if Shakespeare entered, we should all rise; if He appeared, we must kneel."

Gather a few testimonies of this empire of the moral character of Christ over the hearts of men.

"A pattern of all righteousness" (Lord Bacon). "In every other existence but that of Christ, how many imperfections! Where is the character which has not yielded, vanquished by obstacles? Where is the individual who has never been governed by circumstances or places, who has never succumbed to the influences of the times, who has never compounded with any customs or passions? From the first day to the last Christ is the same, always the same—majestic and simple, infinitely firm and infinitely gentle" (Napoleon). "Through the fair gloss of His manhood we perceive the rich bloom of His Divinity. If He is not now without an assailant, at least He is without a rival. If He be not the Sun of Righteousness, the Friend that gives His life for His friends and that sticketh closer than a brother, the unfailing Consoler, the constant Guide, the everlasting Priest and King, at least as all must confess, there is no other to come into His room" (Gladstone). "I bow before Christ as the Divine manifestation of the highest principle of morality" (Goethe). "Nor even now would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, than to endeavor so to live that Christ would approve our life" (John Stuart Mill). "Whatever may be the surprises of the future, Jesus will never be surpassed" (Renan).

(b) Christ is the Friend who *precisely mates Himself unto you.*

Think how various is human nature—the Oriental silent, passive, contemplative; the Occidental talkative, eager, practical. Think of the differences of men in the groups of men you meet. You specify them according to their temperaments—sanguine, choleric, mel-

ancholic, phlegmatic, nervous, etc., and these various temperaments correspond to and express a certain general state or disposition of mind. And now ask yourself, Did you ever know a man, of what sort soever, who did not find his shyest mood exactly met in Jesus Christ?

(c) He is a Friend *who yields Himself for you in sacrifice, to the last limit.* For your weal He held Himself back from nothing.

(d) He is a Friend who brings out the *best in one.* Study the transforming and eliciting influence of Jesus upon John, Peter, Thomas, etc.

(e) He is a Friend whom it is *not difficult to get acquainted with.* His heart is the open and easy sanctuary for any one.

(f) He is the Friend *whose death cannot divide you from Him.* For your sake He dies, indeed, but for your sake also He triumphs over death in the resurrection; and reappearing on the other side of death, declares, "Lo, I am with you alway."

Second. Come back now to our Scripture—Friend of publicans and sinners. You may not be sinners in their sort and sense, but you are a sinner in some sort and sense. How much you need uplifting! Enter into personal friendship, then, with this Jesus Christ.

(a) Do not be satisfied with a mere biographical knowledge of Him.

(b) Do not think it enough simply to be orthodox in creed about Him.

(c) Do not think that all you need is a mere submission to external ordinances.

Him that cometh to Me, said Christ. Enter, then, into the closest personal relation with Him. Friendship with Jesus Christ shall lift you.

"I would converse with Thee from day to-day,  
With heart intent on what Thou hast to say,  
And, through my pilgrim-walk, whate'er befall,  
Consult with Thee, O Lord, about it all.  
Since Thou art willing thus to condescend  
To be my intimate, familiar Friend,  
Oh! let me to the great occasion rise,  
And count Thy Friendship life's most glorious prize."

MARCH 11-17.—A RIGHT DEFIANCE.  
—Ps. xl. 1.

James the Sixth of Scotland and First of England was on the throne. In opposition to the laws of the land and the wishes of the people he was determined to force prelacy upon Scotland. Among many other leaders of the people godly John Welsh stood out against him. He and others were seized and thrown into Blackness Castle on the Firth of Forth. When they were summoned from thence to undergo their trial before the court at Linlithgow, as they walked in the darkness of the night and under guard, they sang together this eleventh Psalm, and in the old Scotch version :

"I trust in God, how dare ye then  
Say thus my soul untill ;  
Flee hence as fast as any fowle,  
And hide you in your hill ?

"Behold, the wicked bend their bowes  
And make their arrows preest,  
To shoot in secret, and to hurt  
The sound and harmless breast.

"But He that in His temple is  
Most holy and most hie,  
And in the heavens hath His seat  
Of royal majestic,

"The poor and simple man's estate  
Considereth in His mind ;  
And searcheth out full narrowly  
The manners of mankind."

And so sturdy John Welsh and his brave companions heartened themselves as they stood for liberty and the right to worship God as they thought God's Word and their own consciences had taught them. And out of protests such as this has come the inestimable boon of religious liberty.

And thus it is that, as the centuries have gone on, even as the tides incoming fit into and fill all the curvings and windings of the shore, the songs of God's inspired singers in the Psalms have matched themselves to the necessities of God's saints and yielded them heart and hope. And this is a peculiarity of these Psalms, that though they are so old they are yet as new as the most modern life, and furnish, as the

generations pass, nurture and nutriment for righteousness. The note struck by this eleventh Psalm is that of a right defiance.

First. Think of the *circumstances* of this right defiance. Study the state of affairs. (1 Sam. xviii. 12-16, xix. 1.) Saul wanted them to slay David secretly. Then faint-hearted friends come to David advising him. They tell him to flee. They say, "For the foundations—the very substructions of the government—are destroyed ; what hath the righteous wrought ?" That is, what is the use of standing sturdily to duty and attempting anything amid plotting assassinations ? Therefore flee.

But David makes answer, "Nay, I may not flee ; not yet, at any event, has the time for flight arrived ; I am in a position of trust ; the thing for me to do is steadily to keep at my duty ; and though all else fails, though the jealousy of the king maddens at me, and his emissaries plot against me, and in secret ways javelins are menacing me, I will be faithful and steady still." And so David strikes the brave note of a right defiance, "In the Lord tpu I my trust : how say ye to my soul, Flee as a bird to your mountain ?"

Well, are David's circumstances and his need of a right defiance altogether so unlike the circumstances and need of men in our own day ?

(a) Sometimes duty demands a course of conduct against the advice and wishes of one's most valued friends—*e.g.*, Mr. Lincoln's a-house-divided-against-itself-cannot-stand speech.

(b) Frequently God's way leads through dangers — *e.g.*, Daniel ; the three Hebrews ; Paul at Lystra. Dangers breed scares, and scares counsel—Flee as a bird to your mountain.

(c) Sometimes what looks like necessity says, Flee from the right—*e.g.*, I knew a man, with family dependent, who was without work and means, who could any moment get a lucrative position in the liquor business. Constantly his necessity urged, Flee from your notions of the right and take this position



tempting. Thank God, he did not ; and in time another position opened.

(d) Sometimes despondency says, "Flee."

(e) Sometimes the weariness resulting from a struggle for high excellence says, "Give up ;" "flee."

Ah, many a time the only safety for a man and the only right thing for a man is just such high and right defiance as this of David's, which bravely sounds in this eleventh Psalm, "In the Lord put I my trust : how say ye to my soul, Flee as a bird to your mountain ?"

Second. Think of some of the *reasons* for such defiance which this brave Psalm sings of.

(a) We should have such right defiance because the Lord *controls* (v. 4). See what we have here—the Lord personal ; the Lord holy ; the Lord on His throne ; and throne means control.

(b) Also, according to the teaching of this brave Psalm, we ought to have such right defiance because the Lord *knows* (v. 4). "His eyes behold." Our standing for the right is not unnoticed by the Lord.

(c) We should have such right defiance because the Lord *discriminates* (v. 4). "His eyelids try the children of men." "The eyelids are contracted when we wish to examine an object closely." God distinguishes.

(d) We should have such right defiance because the Lord *approves* the righteous (v. 5). The Lord *triesth* the righteous—that is, proves and *approves* him.

(e) We should have such right defiance because the Lord *disapproves* the wicked (v. 5). "But the wicked and him that loveth violence His soul hateth."

Third. *Some practical suggestions.*

(a) Therefore *trust*. Do you remember Christian and Hopeful in Despair Castle. "Now a little before it was day, good Christian, as one half amazed, broke out in this passionate speech, 'What a fool,' quoth he, 'am I thus to lie in a stinking dungeon, when I may as well walk at liberty. I have a key

in my bosom called *Promise*, that will, I am persuaded, open any lock in Doubting Castle.' Then said Hopeful, 'That's good news, good brother, pluck it out of thy bosom and try.' Then Christian pulled it out of his bosom and began to try at the dungeon door, whose bolt gave back, and the door flew open with ease, and Christian and Hopeful both came out."

(b) Therefore *keep right*. Thus did David. He was scrupulous as to his relations Godward, manward.

(c) Therefore *keep at duty*. Thus also David did.

(d) And so *be sure* all will come right at the end ; and meantime the discipline will be invaluable. Thus also was it with David.

A right defiance against a mean and tempting wrong is always the wisest and the safest course.

---

MARCH 18-24. — WHO IS THIS?—Matt. xxi. 10.

Between two and three million people crowding the city and overflowing it ; booths on all the hill-sides for temporary shelter ; the great and central service of the Jewish ritual approaching celebration ; a wide and deep excitement ; a kind of heaving expectation of some unusual event.

Yonder, down the slopes of Olivet, a vast procession nearing the city gates ; forth to meet it a great tide of people flowing from the city gates ; shoutings, songs of praises, jubilations ; garments stripped from willing shoulders and flung down for royal pathway ; branches of trees torn off and laid along the way to add the tribute of their greenness ; joyful waving of palms—symbols of victory.

He who is the cause and focus of it all, a young man, riding meekly upon an ass's colt ; no sword, no crown, no regalia, no shining retinue of courtiers, no phalanxes of soldiers ; no worldly pomp whatever. Increasing—the multitude ; increasing—the various and glad acclaim ; increasing—the Hosannas.

Mingled with the multitude some Pharisees, with scowling brow, with curved and scornful lip, with alarmed hearts.

What mean these Messianic outcries? What mean these kingly titles? Is it true that this strange Teacher, whom the Pharisees have occupied themselves with denouncing for the last three years, is about to seize a throne and lead on some sweeping popular movement which shall leave them stranded, as the freshest flings the broken bits of wood upon the shore? Surely, this Teacher should not allow such unrestrained applause. "Master," say the Pharisees, "rebuke Thy disciples." "If these should hold their peace, the stones would immediately cry out," is His reply.

So the throngs gather and about and rejoice and sweep onward to the city gates. The gates are reached at last. The immense and acclaiming throng surge through and deluge all the spaces of the city. Calmly He, who is the centre of it all, rides on. A vast excitement spreads everywhere. There is but one question on everybody's lip. Leaning out the lattices, looking down from the house-roofs, waiting in the bazaars and streets and market-places to let the procession pass, with the meek rider at the heart of it. This is the question every one must ask of every one as the whole city is thus moved, "*Who is This?*"

I think that triumphal entry of Jesus into Jerusalem on that first Palm Sunday a kind of symbol and illustration of the entrance of Jesus into human history. He could not enter Jerusalem without exciting the question, "Who is this?" And through all the centuries from then till now, this same Jesus has been, for men, a perpetual problem.

(A) He is the one who possesses the most *separate* and *unique* character of history.

Think of the manifest empire of heredity over the Jewish race—in form, in cast of countenance, in bent of disposition, in mood of mind. How separate

and specialized to themselves are these Jews; but out of this distinct and unmingled race emerges Jesus, "the Surprise of history." He is Hebrew, and yet He is not Hebrew—nor is He Greek, nor Roman, nor Celt, nor Briton. He is human. He is so human that in Him all these may find that which shall exactly mate their own moral and spiritual susceptibilities; that which shall capture their hearts; that which shall link Him with them into the profoundest brotherhood. And yet He is not like them in their peculiarities of race—how unlike them in His magnificent universality!

(B) He is the One who presents the *greatest possible contrast between His poverty and early death and the vastness of His achievement*. These two—utter poverty, and death in, at longest, the later afternoon of youthhood—are, as nature goes, enough to prevent lasting and wide achievement. And yet the most permanent, controlling, revolutionizing, reforming, conserving force in history has been the Christianity which sprung from Him. Those nailed young hands have, as Jean Paul Richter says, "lifted empires off their hinges, and turned the stream of centuries out of their channel, and still govern the ages."

(C) He is the One also who alone *speaks with a certainty which is tremorless*. In Him there are no guesses, no difficult and labored reasonings, no surmisings, no doubtful balancings of probabilities. He speaks, as the sun shines, with the positiveness and authority of self-announcing light.

(D) He is the *sinless* One.

His challenge is, "Which of you convinceth Me of sin?" and His dying self-assurance of an inviolable rectitude is, "Father, I have glorified Thee on the earth, I have finished the work which Thou gavest me to do." And the marvel is that this assumption of sinlessness is an assumption which His life sustains.

And now, may we not confidently answer the question, "*Who is This?*"

(a) He is God in humanity.

(b) He is the Truth.

(c) He is the Saviour.

(d) He is the King.

And since He is this, what temerity to follow the ancient Pharisees, and rejecting Him, to refuse Him the deepest hosannas of the heart and life.

MARCH 25-31.—THE PLACE WHERE THE LORD LAY.—Matt. xxviii. 6.

I was looking at a picture of a usual Oriental tomb. The picture was a kind of double one, representing the tomb sealed and the tomb unsealed. Let me try to describe the picture of the tomb sealed.

The tomb itself was a kind of cave gouged out of the limestone rock. There was a door opening into it. Within the tomb, had the representation of that been given, could have been seen various shelves of rock, lining the inner sides, on which the swathed corpses could have lain. Just in front of the door was a great groove cut in the limestone rock. Within the groove was set, and upon its edge, a vast round stone, like an old-fashioned mill-stone, only larger. To roll the stone along the groove would require the united strength of several men. And this picture of the tomb sealed represented the stone rolled along the groove and completely blocking the tomb's door; and then a thread or string was stretched across the great stone and sealed at both ends with wax, and so the tomb was protected from violation.

Into a tomb like that the dead body of our Lord was carried on that fateful Friday afternoon; with embalming spices within the folds of the enswathing linen it had been reverently wrapped; then the great round stone had been rolled along its groove until it shut the tomb's entrance; then the thread had been stretched across the stone and fastened and sealed with wax. Thus the body of our Lord was buried.

There are certain peculiarities of this sealed tomb it were well we marked heedfully.

(a) It was a *new* tomb.

(b) It was a tomb in which *never before* had a dead body lain.

(c) It was a tomb *identified*. Of course there were multitudes of tombs about Jerusalem, but this tomb was separated from all the rest by peculiar identifications. Friends marked it; enemies also; the Roman Government as well; It was the seal of the Roman Government, which none might tamper with but at the hazard of his life, which was pressed into the wax holding the protecting cord across the great stone blocking the entrance; and Roman sentinels, too, identified this tomb as they paced their beats before it.

This picture I was looking at represented also the tomb unsealed; the thread broken and cast aside; the stone rolled back; the tomb empty.

It was thus they found this identified tomb of our Lord and Saviour Jesus Christ on the morning of the resurrection (Matt. xxviii. 1-5).

Let us heed the injunction of the angels and behold the tomb unsealed, the place where our Lord lay; and as we gaze let us gather a few of the great and inspiring truths this place where our Lord lay is eloquent of.

First. Come, see the place where our Lord lay, and behold the *veracity* of our Lord.

Dr. Kane tells us that when the awful and steady darkness of the six months Arctic night, in which he and his men had been held in the far north regions, had at last begun to pass, and for a little time, and for a longer time each day the sun began to look above the horizon, to stand in his light, and to let it fall so graciously upon him was like bathing in perfumed waters. And the moral night were Arctic for us all, with never more than star-beams to illuminate it, had not the Sun of Righteousness, our Lord and Saviour Jesus Christ, risen on our world with healing in His beams. To the deepest of our questions He makes, and He only makes, satisfying answer. Questions like these: Is there another life? Are

there other realms of being? Can I know God and become conscious of Him? Does God have any particular care and thought for me? Has prayer any power? Is there retribution? Can I be forgiven for my sin? Have the trials of my life any real meaning? etc. But for the veracity of our Lord's answers to such great and crying questions I need proof and reason; and among many other proofs and reasons He furnishes me with the supreme one of the resurrection. He staked the whole meaning and authority of His ministry upon the test that He would rise again. He met the test, He did rise. His tomb is empty. The place where the Lord lay is whelming proof of the veracity of our Lord.

Second. Come, see the place where the Lord lay, and behold the *mastership* of our Lord. He triumphs utterly in the resurrection. Do you think enough of the fact that He did not rise a broken invalid notwithstanding all His weariness, scourging, agony of bloody sweat, wounds and cross and passion, and that all these were so little separated from His resurrection? No. He rose in celestial health and vigor, complete Master of everything which had as-

sailed. Ah, He is worth trusting, so masterful a Christ.

Third. Come, see the place where our Lord lay, and behold the *completing* of our Lord. To completion He carried the atonement; upon the atonement He set the *completing seal* of the resurrection. He has left no shred unfinished. I may *completely* trust Him therefore, and may rejoice in the serene assurance that He will completely restore God's image even in my broken nature.

Fourth. Come, see the place where the Lord lay, and behold the *givings* of our Lord. Those women, hastening in the early dawn of the first day of the week, asked but to be given a chance to finish His hurried sepulture as love would wish to finish it. Our Lord denied them that; but He gave them instead *Himself risen*. That is but a specimen of His givings. He denies but that He may give exceeding abundantly, above all that we can ask or think.

Fifth. Come, see the place where the Lord lay, and behold the *prophecy* of our Lord. His resurrection is but proof and prophecy of our own. Not always shall death sway sceptre over us, any more than it did over Him. *Surreum corda*—lift up your hearts.

## EXEGETICAL AND EXPOSITORY SECTION.

### One Way to Study the Gospels.

By REV. GEORGE FRANCIS GREENE,  
CRANFORD, N. J.

EVERY preacher ought to know at least the following things about the four Gospels: I. *The principal time points in the life of Jesus, and where to look for them.* The principal data for determining the date of Christ's birth and the date of the opening of His ministry, for example, are given in the following texts: Luke i. 5, ii. 1, iii. 1, iii. 23. The division of Christ's public ministry into years is determined by the various annual passovers, referred to in John's Gospel (e.g., John ii. 13, v. 1,

xiii. 1). II. *The place in each or several of the Gospels where any important event of Christ's life is recorded.* Thus, where shall I look for the parable of the *Good Samaritan*? The account of the *raising of Lazarus*? The *healing of Bartimeus*? etc. I ought to be able instantly to put my finger upon the place. III. *The exact period of Christ's life to which each leading event is to be referred, and the local or geographical reference of such event.* For example, did the *feeding of the five thousand* occur near the beginning of the three years' ministry; or, if not, when? Was it in Judea or Galilee? (And so with other events.) IV. *The peculiar purpose and province of each*

evangelist. These authors view our Lord from distinct points of observation; and their descriptions vary as in the case of four equally trustworthy observers who describe, say, the valley of Chamouni as it appears from four separate points on the overlooking mountains.

Of course in order to reach these results the four Gospels must be studied as sections of one work. The task is for the learner to *construct for himself* an outline of the earthly life of our Lord; or, in other words, to prepare a harmony of the Gospels. He is to go over the ground alone, as if Robinson, Andrews, or Wieseler had never been heard of. Finally, of course, after he has gone as far as he can go unaided, he may test his results by referring to such an authority as Andrews's "Life of our Lord on the Earth." It may be well to mention, by the way, that a new and enlarged edition of this work, revised by the author, has recently been issued by the Scribners.

Now as to method. Bear in mind that the feasts of John divide our Lord's ministry. Bear in mind also that Mark's Gospel is to be taken as the thread of narrative upon which the materials of the other evangelists are to be hung. Get two English revised Testaments and a good-sized blank book. The first step is to get all the events of the early years of Jesus arranged approximately in their proper order. Mark and John are silent as to this period; so, for the present, we must find our material in Matthew and Luke—principally in the latter. Now with a pair of scissors cut carefully out of the Testaments, in separate pieces, the accounts of the various events relating to the birth and infancy of Jesus (e.g., the annunciation to Zacharias, the birth of John, the birth of Jesus, the annunciation to the shepherds, etc.). Having arranged for four columns in the blank book, try, in the columns headed "Mt." and "Lu." to attach the clippings in such a way as to show at a glance the proper order of all the events of this preliminary period

of which there is a record. After this part of the work is completed as satisfactorily as possible, proceed similarly with the next stage—i.e., the period between the infancy of Jesus and His manhood. Then proceed likewise with the first year of His ministry, and the second, and the third.

Our own scheme of the life of Christ divides it into the following sections: I. Elizabeth; Mary; the infancy of Jesus. II. The boyhood of Jesus. III. Preliminary to the public ministry. IV. The Judean ministry (from the Passover, John ii. 18, to the Passover, John v. 1. Time, one year, mostly in Judea). V. The Galilean ministry (from the Passover, year of Rome 781, to the departure from Galilee, autumn of 783. Time, about eighteen months). VI. The last journey from Galilee. VII. The last week. VIII. Jesus risen.

An important question affecting the length and division of Jesus' ministry is whether the "feast" of John v. 1 is a Passover. It will be well to assume that it is, leaving the investigation of the subject to a later stage. Difficulties of various sorts will soon suggest themselves to an alert student. We will mention one as an example of others. Did the *magi* come to adore the infant Jesus *before* He was presented in the Temple, or *after*? Our task is necessarily tentative throughout, and the thoughtful student will continue to change his mind on many points as he goes deeper into the subject. The main thing is to make an earnest beginning to this particular study, and to do the work for one's self, and not "by deputy." One who has not delved into this mine could hardly spend an hour a day for six months upon any other line of elementary biblical study with the hope of more fruitful and abiding results.

To adopt and build upon such an outline as the foregoing means study. In ordinary *reading* the mind is passive; in *study* it is active. Study involves an outgiving of force—a battle for truth. Says Bacon: "Read not to contradict

and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider." Such reading is essentially study; and the advice should be considered by those whose task assuredly is also to "search the Scriptures," if it be to expound them to others.

### The Disciples of Christ not Ignorant Men.

By TRYON EDWARDS, D.D.

*Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and took knowledge of them, that they had been with Jesus.—Acts iv. 13.*

PETER and John, as we are told in the context, had healed the impotent man at the door of the temple, and then, to the thousands of wondering witnesses, they had boldly preached Christ, crucified and risen, declaring that in His name and by His power the miracle had been wrought. For this assertion and the unwelcome doctrine they so openly proclaimed, they were arrested and imprisoned; and the next day were brought before the rulers, elders, scribes, and the high priest, and authoritatively asked by what power and in whose name they had done these things.

In reply to this demand, Peter, filled with the Holy Ghost, boldly declared that it was in the name and by the power of Christ, whom they had crucified, that the miracle had been wrought, and that in and through Him only could men be saved; and the council, surprised and impressed, not merely with their boldness in the sense of courage, but as the word *parresia* signifies, with the freedom and force and fitness of their address, and perceiving "that they were unlearned and ignorant men, marvelled," etc.

In both the common and the new version the same expressions are used, and in both Peter and John are spoken of as *unlearned* and *ignorant* men. And from

these words the impression has been given by commentators (see, for example, Matthew Henry, *ad loc.*), and is probably prevalent with most readers, that not only these two, but that the early and immediate disciples of Christ were, in our modern sense of the word, *ignorant* men. That this, however, was far from being the case, is clearly evident, both from the Greek word here translated "ignorant," and also from the known facts of history, from both of which the true meaning of the passage is plain.

The word "unlearned" had, among the Jews, particular reference to the Old Testament Scriptures and the accepted comments and explanations of their teachings as given by the scribes—that is, to the scholastic and rabbinical learning of the Jewish teachers; and the disciples not being familiar with all this knowledge were spoken of as "unlearned." And the word here translated "*ignorant*" is *idiotai*, from which comes our English word *idiot*, which originally, and even in early English literature, had a very different meaning, signifying laymen, or persons in private station, not holding official place or rank. Homer uses the word in contrast to kings; Herodotus, as distinguished from rulers; Xenophon, as not being military officers; and Jeremy Taylor, in one of his sermons, says: "Humility is the duty of great ones"—that is, of those high in office; "as well as of *idiots*"—that is, of those in private life, having no official rank or position. So that the plain meaning of the verse is, "When they perceived that Peter and John were not familiar with Rabbinical learning, and that they were of no recognized or public and official rank, they marvelled—wondered—and unable otherwise to account for what they saw and heard, took knowledge of them, or recognized the fact that they had been with Jesus, and had been taught by Him, of whose wonderful works they had heard and known so much.

To the ordinary English reader this

old sense of the word *idiotus*, *ignorant*, may seem new; but we must often look to the changing and changed meaning of words if we would know the true sense of a writer. In one of the early English poets Christ is called the *silly* babe of Bethlehem, for *silly* then meant *innocent*. Paul in an early version of the New Testament is called a *knave* of Christ, for *knave* at that time meant *servant*. Barrow says: "We ought to cherish the strongest *resentment* toward God;" for *sentiment* then meant *love*, and as God cherishes the strongest sentiment or love to us, we ought to cherish the strongest *re-sentiment* (resentment) or return of love to Him. The *seven* baskets full, left after the miracle of feeding the multitude at one time, were far more than the *twelve* baskets full left at another, for the *twelve* were *kophanoi*, or *hand-baskets*, while the *seven* were *spuridoi*, or large *hampers* or crates, like that in which Paul was let down from the wall in Damascus. Eighteen times in the New Testament the word *conversation* is used in a sense entirely different from what we now understand by that word. And to mention but one more of many similar cases, "Punch and Judy," now the amusement of children, are said to be the relics of an old mystery play, intended to show the great wickedness of Pontius Pilate, now become Punch, and Judas Iscariot, now become Judy!

As showing from history, as well as from etymology, that the early disciples were not "ignorant" men, it may be mentioned that James and John were both of noble birth; and James the less, and so Judas, his brother, both were of the priesthood and of the royal family of David. Luke was educated in the metropolis of Syria, and was familiar with the learning of Egypt and Greece. Timothy was highly educated. Titus was of the royal blood of Crete. Dionysius was one of the judges of the Areopagus (Acts xvii. 34), and Clement (Phil. iv. 3), the son of Faustus, was near of kin to the Roman Emperor, while "the saints in Cæsar's household"

(Phil. iv. 22) can hardly be supposed to have been ignorant. Paul was every way eminent in learning and talent. Matthew was a Roman officer, and though his office as tax-gatherer was disliked by the Jews, yet among the Romans it was of high repute, and ordinarily conferred only on Roman knights—the father of Vespasian being a publican. And as to any of the authors of the Gospels, their writings plainly show that they were anything but "ignorant."

### An Exposition of Luke xvi. 1-13.

BY D. C. ABBOTT, D.D., MONAGHAN, IRELAND.

THE Rev. S. W. Whitney has given an exposition of this very difficult parable in the December number of THE HOMILETIC REVIEW, which has the merit of originality.

The crux of the parable, no doubt, is the eighth verse: "And the Lord commended the unjust steward because he had done wisely" or "prudently." Mr. Whitney seems to think the prudence for which he was commended consisted in a prompt cooking of his accounts, so cunningly arranged as to deceive his master, who is therefore supposed to have retained him in his office. Let us try how this will fit in with the application. Mr. Whitney very properly says: "The rich man in the parable may . . . be said to represent God; and the steward one . . . to whom the care and management of worldly property is committed." I have always considered this to be the great fundamental lesson of the parable; and I take it that all the rest is subservient to this great central truth. It was hard enough to understand that Christ should seem to commend injustice, but surely it is not made easier if we are to understand that duplicity is added to injustice. According to Mr. Whitney's exposition, our Lord would seem to commend hypocrisy, which elsewhere meets only with His most scathing denunciation.

It seems to me that however we are to regard the conduct of the steward in remitting a portion of the debts, there was nothing secret about his action in this matter. "He called every one of his lord's debtors, and said unto the first, How much. . . . Then said he to another, And how much owest thou?" There is no token of disguise here, and that the Lord knew what He had done seems clear on the face of the story, and is clearly implied on our Lord's application; for what had the steward done but to use the means intrusted to him to make friends for himself, and this is exactly what our Lord bids us do. "I say unto you, Make to yourselves friends by means of the mammon of unrighteousness." In other words, so use wealth as to commend your character for kindness and liberality. As *e.g.*, was done by Zaccheus, when he said, "Behold, Lord, the half of my goods I give to the poor, and if I have wronged any man I restore him fourfold."

May I, therefore, venture on a very simple explanation of the eighth verse, which, like Mr. Whitney's, is, as far as I know, original. It is this: to take our Lord's words as they stand without

qualification, and consider that He represents the steward as reducing the debts with the full concurrence and approval of his master. That such liberal dealing may be even assumed as part of the original instructions of this rich man to his steward. No doubt such instructions beforehand would be unusual, but apart from such instructions express or implied the commendation afterward is still harder to comprehend; but when we come to read into the earthly story its heavenly meaning the difficulty vanishes. We are but stewards of our wealth—stewards for God! It is His will that we should use it kindly, charitably. We waste His goods when we spend them on our own self-indulgence or hoard them for our own pride and avarice. In God's sight we are unjust stewards, not because we are too liberal, but because we are too selfish.

He will soon call us to account when death summons us before Him. If time be given to make our wills, if we have not done so before, He may permit us even then to make some restitution of unjust gains, and give "alms of such things as we may have, that all things may be clean to us" and to our heirs.

## SOCIOLOGY AND COMPARATIVE RELIGION.

### The Relation of the Church to Socialism.

By REV. EDEAR GRIM MILLER, A.M.,  
EASTON, PA.

THE first requisite in the discussion of this subject is a clear understanding of what constitutes socialism. According to the popular idea, socialism and anarchy are practically one. Socialism is thought to mean revolution and lawlessness, and an entire doing away with private property and inheritance.

On the contrary, the two are almost diametrically opposed. Anarchy has been defined as "individualism gone mad." Socialism tends to minimize the individual. Anarchy is absence of

law. Socialism is the absolute supremacy of law. Anarchy is revolution. Socialism is to be by evolution. Anarchy is chaos. Socialism is perfect organization. Anarchy recognizes no private property. Socialism would permit no private *productive* property, but would practically leave all else untouched, a reserve from which to draw at will, and which, according to most systems, might be left as inheritance.

In one word, the essence of socialism is *collectivism and co-operation*. It calls for the collective ownership by the people as a whole of everything that is productive—all the industries, all the land, all the sources of wealth



except labor itself, and that it would control.

"The true socialist," according to Dawson, "seeks to realize the principle of co-operation in labor, and community in the instruments and produce of labor. Association is to take the place of competition. . . . Indeed, no more singular inconsistency exists than that of the subjects of a civilized state declaring against the communistic and socialistic principle. . . . Some of our most highly esteemed institutions are based upon it. The State, post, telegraph, railway, and bank, the free school, the poor-law system, the factory, sanitary legislation" (and, one might add, especially insurance of all kinds)—"these are all institutions to be unconditionally condemned if communism and socialism are wrong in theory. The fact is, that it is all a question of degree; it is not a matter of rejecting a principle, but of determining how far it shall be carried."

The socialistic principle, though unrecognized as such by the majority of men, has found place in almost every part of our life. Besides the things already mentioned, the gas, the electric, the heat, and the water companies that supply the communities from central plants, every stock company that exists, the bakeries, laundries, and other institutions of the same kind are manifestations and adaptations of the principle. Beyond this quiet leaven socialism in its avowed form is everywhere demanding the attention and consideration of the world.

In the German Empire to-day the socialistic vote numbers 1,800,000, or 500,000 more than any other party. Nor is it confined to Germany, though best and longest organized there. Socialism finds adherents everywhere: and in every class of society, gaining strength daily among the leaders of thought.

The aim of the socialistic movement is the elevation of the race, the doing away with the great inequalities and injustices that exist. Its spirit is "love"—one might almost say "the spirit of Christ." Many of the socialistic leaders build up schemes each step of which might take Christ's own

words as their basis; and yet, with few exceptions, they stand as avowed enemies if not of Christ, yet of the Church.

Laveleye, in his "Socialism of To-day," asks the question,

"Is it not remarkable that the Christian countries are precisely the ones which have evolved socialism? What is the reason of that? According to Herr Todt, it is because socialism has its root in Christianity; only it has gone astray from it. It is the fruit of the Gospel, but it has become corrupt. . . . Moreover, according to Herr Todt, every Christian who is in earnest with his faith has a socialistic vein in him, and every socialist, however bitter his hatred of religion may be, has an unconscious Christianity in his heart." He further quotes Herr Todt in saying that, in the study of the social question, "political economy plays the part of anatomy; it makes known the construction of the social body. Socialism is the pathology which describes the malady, and the Gospel is the therapeutics which apply the remedy."

There are three things, then, that are evident: 1. That socialism *per se* has nothing in common with anarchism; 2. That the evils against which socialism contends and the injustices which it claims exist in the present constitution of society are purely those against which the Church has fought through all the centuries, and which would be impossible if men loved God with their whole heart and their neighbors as themselves, if they had the spirit of Christ—*i.e.*, the spirit of love; and 3. That socialism is not necessarily antagonistic to Christianity or the Church, but, on the contrary, is largely a development of Christian teaching.

Some time ago I read an anecdote of a man, walking along the streets of London in a fog, being startled by what seemed to be a terrible monster bearing down on him. As it drew nearer it seemed only a man of tremendous proportions, and when he met it face to face it proved to be his own brother.

So socialism, viewed from a distance, distorted by a fog of prejudice, seems a veritable monster, but face to face it proves a near relation, fearfully gone

wrong perhaps, in danger of doing great harm, not only alienated, but resenting any offer of fellowship, yet having that that makes the kinship undeniable.

The Church and socialism are related. So far as temporal things are concerned, they seek the same ends, and condemn the same vices and abuses, and they seek to plant the same love of humanity in every heart.

There should, then, be *mutual recognition*. The Church cannot afford to pass by this great movement unnoticed, or condemn it unheard. It dare not be frightened by a name or a red flag; and, on the other hand, the socialist cannot afford to reject so powerful an ally as the Gospel of Christ, with its doctrines of brotherhood and brotherly obligation.

There is no denying the fact that this is another crisis in the history of the Church. A new liberty is being preached. The Gospel of manhood is declared. The whole social organism is being stirred. The old hold of authority and fear that the Church once had over men is broken. As in the days of Luther, men are daring to think for themselves, to assert their independence, to question authority, to look for effectiveness, and to point out the weaknesses and the evils that they see in the most sacred institutions.

The result has been not so much a reformation as a revolution in the whole thinking of millions. It is a crisis, and, quoting Professor Ely, "A crisis means an opportunity, and the present social crisis is the Church's unprecedented, unparalleled opportunity. The Church cannot stand athwart the path of progress and prevent the onward movement of the mighty social forces which are sweeping over us. Any attempt to stop these forces is reckless madness. The Church may, however, direct these forces into such fruitful channels that they may become powerful for the good of man and the glory of God."

The first thing that is necessary on the part of the Church is a recognition

of the sincerity of those who call themselves socialists. Where a movement includes literally millions, there will be among them demagogues, church-haters, and fanatics; and they are the ones who, particularly at first, will force themselves to the front; but the great mass of the people will be moved by calm, sincere, earnest conviction.

Sincerity may be misdirected, but it must be respected. The only possible way to win over a sincere opponent is to treat him as sincere. Mere denunciation may have frightened men into submission, but it never won a soul.

Thousands of men have left the Church because they have felt that the Church was not answering their need; and they have left it reluctantly, not from any antipathy to it. They have felt that the Church failed in what they considered essential.

Believing in their sincerity, the Church must soberly and carefully consider the accusations that these men make. A friend may seek to cover up and apologize for our shortcomings. A spiteful enemy may magnify and distort them beyond recognition; but an opponent who is such from conviction may be the best teacher we can have. What if, after all, the fault that the socialist finds with the Church has some basis in fact? The Church should look to it and see.

These unchurched multitudes, whether avowedly socialistic or not, say that the Church to-day preaches a one-sided Gospel, developing the first of Christ's two commandments and neglecting the second; that in its zeal for "souls" and eternity the present life and present needs are neglected; that in proclaiming the message of the individual gospel the social gospel is passed by.

Again, quoting Professor Ely:

"The Gospel of Christ is both individual and social. It proclaims both individual and social regeneration. Yet to such an extent has half of the Gospel been neglected, that the very phrase 'social Christianity' strikes some as strange."

In another place he says :

"I take this as my thesis, Christianity is primarily concerned with this world, and it is the mission of Christianity to bring to pass here a kingdom of righteousness and to rescue from the evil one and redeem all our social relations."

It is impossible to deny these propositions, and these men say that in this respect Christianity has been a failure. It has not been a "failure," but has it done what it might?

In an address made before the Chautauqua Assembly during the summer it was asserted by a socialistic leader\* that the clergy have no sympathy with the working classes; that they do not assist them in their efforts to better their condition; that they are careless, indifferent, and self-seeking in these matters.

Another accusation is that there is a wide divergence between profession and practice; that the Church does not work any change in a man's dealings with his fellow-men. The rich church-member, they say, recognizes no special duty toward his poorer brother, but treats his labor as something to be bought and sold as profitably as possible in the markets of the world, without regard to his needs and sufferings. They say that he passes by all passages like Matt. xxv. 31-46, Luke vi. 27-35, Gal. vi. 2, Rom. xiv. 13, 1 John iii. 17, and iv. 21 as obsolete, having no bearing on his life or holding only a figurative meaning.

In short, the accusation of socialism is that Christianity as practised in the Church is *selfish*; that it courts wealth and power; that it lends its sympathy and influence to a corrupt system, and has lost its altruistic character.

Christianity as Christ gave it [to the world is a religion of love, a religion of humility, a religion for the poor as well as the rich, for the sinner as well as the saint, a religion of self-sacrifice and brotherhood. "In lowliness of mind

each is to esteem other better than themselves."

Are we losing the Christ ideal? Are we forgetting the cross, refusing to follow the Master into the byways and hedges, refusing to go with Him to Calvary? In our preaching the doctrine of justification by faith, are we forgetting to lay due stress on the fact that "faith without works is dead"?

There is no doubt that thousands honestly believe that we are, and we of the Church cannot fail to see that there is some basis in fact for almost every accusation that is made, some guilt, some shortcoming, some falling away from the Saviour's teaching and example. Socialism is accomplishing a grand work if only in forcing the Church's attention to these things.

There is socialiam and socialism. The Church can have no relations with that which denies God and preaches the communism of free love and immorality, but it must take notice of the protests and accusations of the thousands who declare themselves driven from her bosom.

What is true and what is good in socialism it must acknowledge, and then seek to direct it in line with Christian teaching. Christianity holds the principles and powers of the true social as well as individual welfare of men, and the Church must seek to give these principles their rightful ascendancy, and so lead the social regeneration.

But socialism is a political movement in the sense of aiming for a reconstructed government. The Church, as such, has a different sphere. It cannot devise any form of government, and then set its seal on it as God ordained. It furnishes the ethics, the rule of right, on which government is to be based. It settles the duty of man to man, but it dare not interfere with the details of government. It dare not usurp the office of the State. It leaves its province when it pronounces on questions that are purely economic. With the economic and political elements of socialism, except as they bear on ques-

\* Mr. Thomas J. Morgan, Chicago.

tions of morality, the Church has no more concern than it has with the silver problem or the riddle of the tariff. They are things that must stand or fall on their merits. There is room for the individual judgment. It is nothing to the Church whether land is owned by the State or by individuals; whether the great sources of production are the property of the community or of private capital; but it is something to the Church that her membership, as employer or employé, as business rivals, as members of the community, as it now exists or as it may exist, make Christian principle the rule of all their transactions and intercourse. And it is decidedly the concern of the Church that a real and practical brotherhood and acknowledgment of mutual duty and dependence exist; that the spirit of love and self-sacrifice prevail.

The social reformer, call him socialist or what you will, has a right to expect sympathy from the Church with his aims if not always with his methods. He has a right to expect those who are leaders in the Church, both of the clergy and the laity, to be interested in the "labor problem," and in the elevation of that lowest stratum of society which General Booth calls the "submerged tenth;" and to be active in doing what they can toward a practical solution of the problem. He has a right to expect every Christian to acknowledge every other man as his brother, and to treat him as he would wish to be treated under like circumstances.

He has a right to expect to hear the voice of the Church raised against the great iniquities of which capital is guilty—against the "sweating system," against starvation wages and legal robbery, against the oppression and the suppression of the employé, against grinding monopolies and trusts, against corners in breadstuffs and other necessities, against the greed and selfishness of the rich that drives the poor to crime and prostitution.

When the Church is silent concerning

these things it becomes a party to them. When the poor man looks to it for help and sympathy and is simply told to "bear," or is pushed aside, what wonder that he turns away!

The Church must preach Christ's teachings as a whole; not a part of them; not what pleases its hearers. The Church must proclaim "brotherhood" and the duty of man to man as well as the duty of man to God. "This commandment have we from Him, That he who loveth God love his brother also." And James wrote, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful for the body; what doth it profit?"

The Church must insist on a practical Christianity that will show its faith by its works. It must take Christ at His word, and not be afraid to preach His truth.

Professor J. H. W. Stuckenberg, D.D., of Berlin, Germany, said to the writer a year ago, "Socialism is a living issue. It is fast forcing itself on the attention of the world. The Church must take it up and study it. The coming men in the Church of ten years hence are the men who will undertake that study."

The social problem, if it is ever solved, must be solved by the Church. It holds the only true solution. If "socialism is the pathology which describes the malady of the social body, the Gospel is the therapeutics which apply the remedy." Read the New Testament, apply it literally. Picture the community which would result. If that be socialism, make the most of it.

---

My experience of life makes me sure of one truth, which I do not try to explain, that the sweetest happiness we ever know comes not from love, but from sacrifice—from the effort to make others happy.—*J. B. O'Reilly.*

## MISCELLANEOUS SECTION.

**The Present Aspect of the Church of England.**

By W. G. SCOON, M.S.A., ROCK FERRY,  
ENG.

To the unobserving, and to those far removed from the scene of action, I may very possibly appear to be making an unfounded and sweeping assertion when I state that, judging from present symptoms, the Church of England—racked and rent as she is by an endless series of internal dissensions—seems very much nearer disruption than we are prone to think. It is a melancholy thought that a Church, venerable with antiquity—whose chronicle of birth is dimmed by the lapse of ages, whose glorious work for Christ stands peerless on the page of history, cleansed and purified by the fiery trials of the Reformation period, honored, revered, beloved, and supported by an overwhelming portion of the inhabitants of this land—should be drifting to so inglorious a goal. But such is undoubtedly the fact as indicated by unerring signs in all directions, clear enough and convincing enough to those who have ears to hear and eyes to see.

There are none so deaf as those who will not hear, and none so blind as those who will not see, and this is often characteristic of the great mass of my countrymen when great questions—religious or political—loom up for solution; not so much on account of inability to grasp the dangerous bearings of a situation as that apathetic indifference and innate habit of postponement of the evil day, coupled with that extreme reluctance of action that apparently denotes little faith in the well-worn adage that prevention is better than cure. Not in all the religious denominations of the world combined are there to be found such widely diverse views and such extreme differences of opinion as in the Church of England in regard to the practice of the multifarious grades

of ritual that find acceptance within her pale.

Having made these statements with regard to the present condition of the national Church, I will now briefly endeavor—at the risk of traversing some ground that is old—to point out the causes thereof. Nor are these far to seek. Ever since the famous Tractarian movement of sixty years ago, initiated and sustained by men of the stamp and intellect, vigor and influence of Newman, Manning, Pusey and others, there has been a steady and stealthy growth of the rank weeds of sacerdotalism, masked idolatry, and other corrupt forms of worship that threaten to stifle, if not extinguish, the pure "Protestant reformed religion established by law," purchased by the blood of our martyrs three hundred years ago. With consistent honesty the first two of the above-named seceded from the Church of England and joined that of Rome: but Pusey, though deeply imbued with the same views as Newman and Manning, never left the Anglican communion, preferring, so to speak, to ring the Pope's bell, but never enter his church. For the next quarter century the insidious and mischievous innovations practised by men professing allegiance to and belief in this degraded school of theological thought spread in a sufficiently wide degree as to warrant in 1859 the formation of an influential body, calling itself by the misleading and high-sounding title of "The English Church Union," whose tenets, however, are so far removed from the principles of the Reformation as to stigmatize Protestantism as "*a cold, miserable, unloving, un-Christlike, godless system*," and numerous other diatribes of a like nature, and whose subtle teachings point to no other end than union with the corrupt Church of Rome. So lawless and scandalous did their practices become, that in 1865 a determined and zealous band of evangelical church-

men united in calling into existence the "Church Association," for the purpose of resisting, by every means in their power—and if necessary in the law courts—the pernicious, dangerous, and unscriptural doctrines propounded by adherents of the English Church Union. The result of the formation of the Church Association, "not for defence, but defence," very soon proved what pressing necessity existed for the application of its powers of appealing to the civil courts of the country, on account of the numerous cases of open violation of the law practised by the extreme section of the Ritualistic party, for in every case judgment was delivered in favor of the Church Association. These long-continued series of successes, obtained in defence and vindication of the purely Protestant character of the Church, though based upon sound interpretation of the law of the land, nevertheless aroused a very great amount of unfavorable criticism, calculated on all sides to make it appear to the thoughtless and undiscerning that the English Church Union were being persecuted by their opponents, instead of in reality being the aggressors and breakers of the law, whereas the Church Association merely assumed the defensive whenever the honor and purity of the Church was jeopardized. In pointing out the cause of all this disturbance and trouble, evangelical churchmen must not be mistaken either for despots or bigots, who would dare to interfere with the liberty and free will of our fellow-men; they heartily and willingly concede to every one to worship as he or she may think fit, without any hindrance whatsoever, but (and here is the crux of the whole matter) they positively and unhesitatingly and fearlessly declare that they will not tolerate *within the pale of the Church of England* any semblance of popery, with its attendant train of forms, ceremonies, postures, prostrations, the use of incense, auricular confession, priestly absolution, the sacrifice of the mass and other abominations, the warrant for

which is not to be found in the whole range of holy Scripture.

Such then, briefly, is the present position of matters in the Church of England, the danger of which does not yet appear to be fully realized by the people. Rome's watchword, "The end justifies the means," should be an eye-opener to all true Protestants, to whatever denomination they may belong, and they should resist to the uttermost her unwelcome intrusion. Let it not be forgotten—and the truth is a sad one—that Rome's mightiest and most influential medium in this country, for the propagation of her pernicious doctrines, is, alas, the Church of England herself, and until this fact is recognized and unmasked in all its hideous nakedness, the terrible work will go on unchecked until swift and justifiable destruction overtakes her when too late to discover the folly of her acts. Some of our leading evangelical clergy have at last their eyes open to the crisis that is upon us. Listen to the weighty, forceful, striking words of Dr. Farrar, Archdeacon of Westminster: would that they could sink deep down with abiding influence into the very fibre of England's manhood! words worthy, not only of a listening England, but a listening world! Speaking in London on May 9th last, he said:

"In spite of the Prayer-Book, in spite of rubrics, in spite of the homilies, in spite of the great utterances of all our greatest divines for centuries, the extreme Ritualistic party are now doing their best to Romanize our worship, our doctrine, our clergy, and our whole institutions. I can understand and I respect the intellectual position of a Romanist, but I cannot so easily understand or so easily respect the position of an English minister who, being a minister of the Reformed Church, under the shadow of that Church, and in the pay of that Church, is yet, to all intents and purposes, a Roman. The crisis has come. We are in the very *midst of the crisis now*; and when you consider the extraordinary rapid development of what we know as Ritualism—I may say when we consider what has taken place within the last ten years, if the evangelical party is timid, if they

are supine and spiritless, *if they are afraid, either of loss of popularity or of loss of promotion or preferment*, or from love of peace, to take their part openly and strongly in this struggle, they will have none but themselves to thank if, ten years hence, they find themselves members of a Church which has largely alienated the great heart of the English people, and which is to all intents and purposes Romish in everything but name."

And again, in the same speech, he said :

"In regard to Disestablishment, it seems to me, perhaps, the nearest, but by no means the most dangerous thing which the spread of Ritualism will bring about. If Disestablishment comes there will be a death-struggle between Romanism and Crypto-Romanism on the one side and Protestantism on the other, and if Romanism or Crypto-Romanism prevail, the great body of the evangelical laity would refuse to contribute to diocesan funds, for they would not know how those funds were to be used. Men would lose the allegiance that they felt to their Mother Church, and very likely a large number would go over to Dissent. When I think of all the dangers before us, when I think of the crisis on which we have now entered, I say, may God avert the consequences of our follies."

The appointment of bishops in England lies in the hands of the Prime Minister of the day, and, unfortunately for the country during the last dozen years, the leaders of both political parties are pronounced Ritualists. When it is considered that out of sixteen appointments made by Mr. Gladstone only two are of evangelical persuasion, and out of fourteen appointments made by Lord Salisbury only three are evangelical bishops, there is no cause for wonder at the rapid strides being made by Romanism in our midst, especially so when it is further considered what a large amount of patronage is placed in the hands of these bishops, involving the selection of thousands of clergymen for duty in various parishes where vacancies are constantly occurring, and the appointments are naturally given to those most likely to reflect the opinions of the patron himself. When they are outnumbered in an average proportion

of eight to one, it is therefore very plain what serious disadvantages the Low Church party are laboring against ; but the race is not always to the swift nor the battle to the strong ; for behind them and above them and around them (even as the hills are round about Jerusalem) stand in strong, unbroken lines the sternly disciplined, serried ranks of the noble band of Nonconformists, who, differing only in mode of government, share the same faith and the same hope and who fight the same battle. They have therefore abundant cause for perseverance and courage, and though apparently far outnumbered *inside* the Church of England, they rejoice in the knowledge that *the country at large is with them* ; and when all, together combined, gather up their strength and stand in their unconquerable might in the grand cause of Protestantism, it will be found that the fires of Smithfield have not raged in vain, and that Bishop Latimer's dying prediction that "*we shall this day light such a candle, by God's grace, in England as I trust shall never be put out*," has indeed been abundantly verified and blest.

### Changing Pastorates.

BY PROFESSOR ALFRED WILLIAMS ANTHONY, COBB DIVINITY SCHOOL, LEWISTON, ME.

#### II.

It is true there are diversities of gifts to be recognized in the ministry. Some are to be esteemed as evangelists, some as teachers, some as pastors, some as leaders. Happy is the man, and blessed is the church that finds all these qualities combined in one person ! The easiest is to be an evangelist ; and, as water runs down hill, most ministers try to be evangelists. They magnify the importance of this function. They forget all else. There has been a mad craze after evangelists and the evangelizing spirit. Ministers have sought pastorates for the sole purpose of being exhorting evangelists in them ; other ministers have left pastorates for the sole purpose

of becoming evangelists throughout the churches up and down the country. Churches have been evangelized, and evangelized, and evangelized until their backs are sore, their feelings are callous, their ears dull. One kind of preaching has produced a one-sided, sentimental religion that finds vent only in an occasional prayer-meeting or under the unction of a special service. It is the result of the evangelizing tendency among the ministers. When the Master says, "Feed My lambs," "Feed My sheep," they turn around and throw to the flock food fit only for the devil's goats. They preach only to sinners, preach only for immediate results, and never speak "unto men to edification, and exhortation, and comfort." There is crying need of *edifying* preachers.

Now no one should assume that evangelists are not needed. They most emphatically are needed; but it is not necessary for all preachers to be evangelists. Indeed but a small part, instead of a large part, should be of the evangelizing cast. The Church needs to be built up. The saints must be perfected. The flock requires feeding and care. It is not enough to simply win converts; the converts must be cherished and nourished and reared.

Many a pastor leaves a church because he is not willing to adapt himself to the harder, more needed work of edifying the people. He can preach and pray for their conversion, but will do nothing more. Under the writer's eye is a letter dated January 9th, 1890, from a pastor who is contemplating leaving his charge. He says, "As yet I don't know what to do. My people seem to think that I ought not to go from here. My congregations are larger than at any time since I came here. Our Sabbath-school is increasing in numbers and interest, and they think these things ought to induce me to stay; but if I can't see the salvation of souls I can't be content to stay and throw away my time and work."

Those are the words of a man who, though conscientious, is yet ruining his

usefulness by belittling himself into an itinerant evangelist. Throw away his time and work indeed! Two years have elapsed since he expressed himself thus. What are the results? He left that pastorate; and he has left one other since. And how about the church he left? For fifteen months after he went it had no preaching whatever; then another strolling "evangelist" came along, with his one strain of repentance, found them all sinners needing repentance (instead of saints needing no repentance, as they would have been, had they been having proper pastoral care), exhorted them earnestly and for two months had "glorious results" of so many "reclaimed" (when none ought to have been lost); and then he went off for new conquests, leaving the church to backslide again.

Oh, the sad, tragic comedies enacted in our churches!

And yet there *are* diversities of gifts. Let him who is an evangelist rejoice in his gift; let him who can be that and more be all that he can be.

### The Second Service.

BY FRANCIS E. MARSTEN, D.D., COLUMBUS, O.

THE second service has been the object of discussion all over the Church. How to make it profitable and attractive, and to draw out the people, have been difficult problems. Different plans have been tried, some good, some bad, and some indifferent. The song service has proved successful in some localities. A series of evening lectures on practical and applied Christianity, mixing religion with a large dose of literature, has been tried with varying success.

One thing appears to be certain; there is a desire, more or less definitely expressed on the part of the non-liturgical churches, for an increasing participation of the laity in the service of the sanctuary. This undefined yearning has been in part gratified by the intro-



duction of the Creed, of the Lord's Prayer, of responsive readings, and simple music, adapted to awaken enthusiasm through congregational singing.

It may be of service to many to know of a plan which I have adopted, and have found both interesting and profitable for evening worship. I have called it a Question Box Service. The people were invited to contribute written questions on any subject connected with practical or applied Christianity. A box was provided to receive the questions.

At first, as this was only an experiment, I had the box brought to the pulpit and opened it before the audience, taking out the questions one by one, and answering them as best I could. I soon found that this was looked upon in the light of an exhibition in intellectual gymnastics. Then I requested that the questions be placed in the box long enough before the service to allow the pastor an opportunity to look over, classify, and study them. I found that this in no sense diminished the interest of the congregation in the plan, but rather served to increase it. The majority of the questions may be classified as follows: Questions in biblical interpretation; the religious side of our social and industrial movement; questions on practical morality, and the right and wrong involved in certain popular amusements of the day.

There seems to be a great desire on the part of the laity to understand more clearly the meaning of Scriptures. Many questions express the desire that this or that passage of Scripture be explained. Without attempting to give a classified arrangement of the questions, let me call attention to some of those which came to my hand at my last service, the first Sabbath in June: "In what sense are we to understand the passage, 'Lo, I am with you always'?" "Please explain John x. 9." "How can a Christian best keep alive the devout feelings of the communion service?" "How would you answer

young business men who say they have not time to do all the Christian Church requires?" "Is it wrong for a working-man to go to base-ball on Sunday?" "Is it wrong to play cards, if not playing for prizes?" "Cannot one be a Christian without joining the Church?" "What position should the Christian take on the amusement question?" "If Christians should obey the Golden Rule perfectly, would it not soon bring about the millennium?" "Can a consistent Christian be a member of a club which takes out a saloon license, and supports itself largely by the sale of liquor?" "Is socialism consistent with Christianity?" "Why is it that the Church does so much less for its members when trouble and distress overtake them than the various societies, orders, lodges, etc.?" "How far has a church a right, as in God's sight, to indulge itself in luxuries, fine buildings, expensive choirs, etc., while so many souls the wide world over are starving for the lack of the bread which perisheth not?" "Will you explain to the people the difference in these two lines I have heard in different churches: 'We believe in the Holy Catholic Church; we believe in the Holy Christian Church'?" "Does not he who professes Christ, and daily lives the life of a hypocrite, have less favor in God's sight than he who does not profess Him?"

Sometimes the box would contain only fifteen or twenty questions; and then in a single evening the number of questions would amount to between fifty and sixty. The samples given from the service on a late Sabbath will give an idea of both the simplicity and the depth of thinking manifested by their authors.

These services have proved both an intellectual and spiritual tonic. A large audience is always present when the question box is opened, and many have expressed not only their interest in the service, but also the genuine profit derived from it; and I have felt from personal experience that here was a solution of how to make the evening service

a success for at least one evening during the month. To have such a service oftener might make it too common to sustain its interest, but at such intervals it has proven very satisfactory. It brings the pulpit in direct touch with the pew. It enables the preacher to come down from the sermonic style, and to talk to the people in a familiar way. As a teacher he can explain, enforce, illustrate, and enlighten the minds of those whom he feels have come to him, alive with interest in the subject. He is not announcing a text or theme previously unthought of, on the part of the audience, having first

to awaken interest in the truth whose principles he seeks to apply to the heart and the life. Thus, in this service, if care and study are put into it, he has a vantage ground which he does not often possess in ordinary preaching; and, though the form of presentation may lie outside the homiletic rut, he is no less obeying the command to preach the Gospel.

While not assuming to recommend the plan to my brethren, I take pleasure in stating my personal conviction of its successful adaptation to pulpit ministrations.

### PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussions, but Experiences and Suggestions.

#### A Few Specimens of Faulty English Examined.

##### II.

THIS article is a continuation of the one from my pen in the January number of THE HOMILETIC REVIEW.

5. "*Each one*" and "*every one*" in a plural sense. For example, "*Each one naturally thinks their own way is the best,*" "*Every one can have their choice.*" It is true that "*each*" and "*every*" are used in speaking of more objects than one; but they do not, like the word "*all*," present them to the mind—to use legal phrases—"jointly," but "*separately*." Hence, they cannot, properly, be used before either plural nouns or plural verbs. We must not say, for example, "*each men,*" "*each women,*" "*every men,*" "*every women,*" "*each one are of that opinion,*" "*every one were delighted with Mr. Brown's speech on Prohibition.*" Take that oft-quoted saying, "*All men think all men mortal but themselves.*" That is correct English. Now, if instead of "*all*" we use "*each*" or "*every*," we must say, "*each man*" (or *every man*)

"*thinks all men*" (or *each man, or every man*) "*mortal but himself.*" In Scripture we have, "*Doth not each one of you on the Sabbath loose his ox*" (not *their ox*) "*or his ass*" (not *their ass*) "*from the stall?*" "*Every man under his vine, and under his fig-tree*" (not *their vine and their fig-tree*). True, we have "*surely every man walketh in a vain show; surely they are disquieted in vain; he heapeth up riches, and knoweth not who shall gather them.*" In the second sentence we have "*they are,*" where we would naturally expect to find "*he is.*" But this is a piece of Hebrew poetry. We have now to do only with certain English expressions. Abruptly passing from the singular to the plural often occurs in Hebrew poetry. What may be quite correct, yea, elegant, in one language may be the very opposite in another.

6. "*Above*" in the sense of already stated or quoted. For example, "*The above facts I have from a most reliable source.*" "*In the above passage the writer shows a bad spirit.*" Instead of "*above*" in such passages, "*foregoing*" or a kindred word should be used. It

is very singular that no one ever makes a like use of the opposite words. No one ever says, for example, "The below" (under or beneath) "facts prove most clearly what I have just said." "The below" (under or beneath) "extract from the poem gives one a very good idea of the whole." But why should not the latter words be used in the same manner as the former one? If "the following sentence" is the proper expression in speaking of a sentence to be quoted, of course "the foregoing sentence" is the proper one in speaking of a sentence already quoted.

7. "Man proposes, God disposes." The meaning is that man lays plans, but whether he shall carry them out or not, is as God wills. The Apostle James says: "Ye ought to say, If the Lord will, we shall live, and do this or that." It should, therefore, be "purposes" instead of "proposes" in the proverb above quoted. Paul "purposed to return through Macedonia"—that is, he resolved to do so. To propose is to lay before one a certain request or suggestion, with which he may comply or not, just as he pleases. For example, "I propose that we now adjourn." "I propose three cheers for our visitors." The following shows the difference between the two words. Mr. A proposes marriage to Miss B. Her answer is favorable. Accordingly—to use the language of the banns "in such cases made and provided"—"there is a purpose of marriage between them." No doubt, the reason why "proposes" is all but invariably used in the proverb under consideration is this: the syllables flow more smoothly and majestically than they do when "purposes" is used. The accent both in "proposes" and "disposes" is on the second syllable. In "purposes" it is on the first. The smooth flow of the syllables is thus interrupted. Let the reader utter the proverb, using first the one word, then the other, and he will see the truth of what I have just said.

8. "Healthy" and "unhealthy," in the senses of favorable to health and

unfavorable to it. For example, "This is a most healthy climate," "He has moved into a very unhealthy house." The proper words are "wholesome" and "unwholesome." A person can have good health or bad health. A climate or a house can act favorably or otherwise on his health; but neither the one nor the other can have good health or bad health as he can. The double uses of the words above-mentioned are as ridiculous as the double use of the word "walking" in a syllogism in Whateley's "Elements of Logic": "Walking is healthy. This man is walking. Therefore this man is healthy."

9. "Back again" when speaking of a first return. For example, A for the first time visits B, who is so much pleased with his company, that when A is leaving, he says to him, perhaps in the words of the Scotch song, "Wull ye no come back again?" As A has never come back before he cannot, of course, come back again. We cannot properly be said to do again what we do for the first time. B should, therefore, say merely: "Come back," or "Come again," but not use both words. If A comes back more than once, he can, of course, be properly said to come back again.

10. "Communion and fellowship." How often we hear ministers, when they are pronouncing the blessing, say: "The communion and fellowship of the Holy Ghost." Both words mean the very same thing. The one is Latin, the other Saxon. Either may be used, but not both. One may as well say: "Adam and the first man" as use both.

Here I pause for the present. In my next I shall bring these criticisms to a close.

T. FENWICK.

WOODBIDGE, ONTARIO, CANADA.

### The Church and the Working Classes.

MANY of our pastors are greatly perplexed that so many of the working classes are absenting themselves from church and cease to take any interest

in religious services. They instinctively feel that something is wrong when so many of the class who heard Jesus gladly shun those who stand forth as His followers and ambassadors. That many in a similar social circle would be as much opposed to the Master at the present time as they are to the pastors of many of our churches may be freely admitted. Yet with others we believe it would be different. We are not in such close touch with the requirements of our fellow-men as He was. In too many cases we are not sufficiently acquainted with their mental processes and the methods by which their conclusions are reached; even their language is in a good measure different from ours. Then labor problems and questions that lie at the basis of our social system are engrossing their attention to a degree that never has been equalled or approached before. Their intellectual life is being fed at other tables, and the spiritual side of their being is being crushed out of sight in a great many instances. If we are to help them to a higher plane of life and thought we must come nearer their every-day life, and know their ideals and aspirations. Personal contact is essential. Our ordinary family visitation will not do for this. As the household is a mixed one, our ministries and conversation must be general in their character. We must meet them on equal terms in those gatherings where they are at home, and discuss together the problems in which they are interested. There must be a touch of friendship and helpfulness in our intercourse, something to make *them* feel that they are esteemed as our brethren. In this way we are most likely to increase the interest in our own work and find fresh listeners to the Gospel message.

That this can be done is evidenced by the fact that it is being done. A number of the Protestant ministers of Montreal are at the present time meeting with delegates from the workmen's unions to discuss the problems in which they are most deeply interested. To

our brethren who are similarly situated we say, "Go and do thou likewise."

J. M.

### Ministerial Busybodies.

IN this department of HOMILETIC REVIEW, in January number, there appeared, under the headline "Pastoral Busybodies," some exceedingly timely and sensible comments. "The subject of this sketch" was justly and soundly scored.

I only wish that C. H. W. had gone a little further and warned us all to beware of the minister who "seems to have a feverish itch for meddling" with the church affairs of other *ministers* of his own denomination. Disagreeable and silly as is the pastor who meddles with affairs of the congregation quite out of his own province, I think he is far less in fault, and far less obnoxious than the fellow who wants to know all about the little unpleasantnesses in the ministerial life of his brethren of the same association, diocese, presbytery, or conference. There are such men. They make it their business to become acquainted with the details of all the church squabbles within their ecclesiastical body. It seems to be a matter of pride with them. It can hardly be denied that such habits are characteristic of men of small calibre. A minister of any parts would rather be ignorant of all such unpleasant information regarding his fellows. The shallow man, though, enjoys it. If you do not want to be annoyed, beware of him.

PAUL.

WE can never so well see the true color of Christ's love as in the night of weeping. Christ in the dungeon, Christ on the bed of sickness, Christ in poverty, is Christ indeed to a sanctified man. No vision of Christ Jesus is so truly a revelation as that which is seen in the Patmos of suffering. This He proves to His beloved, not by mere words of promise, but by actual deeds of affection. As our sufferings abound, so He makes our consolations to abound.

—*Spurgeon.*

## EDITORIAL SECTION.

## LIVING ISSUES FOR PULPIT TREATMENT.

**The Secularization of the Sunday.**

THERE is a movement, both widespread and persistent, in the direction of the secularization of the Sunday.

Whatever view we take of Sunday observance, whether on the strict lines of the Old Testament institution or on the broad humanitarian platform of making it a day of rest for the people, or from the distinctively Christian standpoint that "the Lord's Day" is a day of worship, the necessity for withstanding the rapid inroads upon the religious observance of the day is most evident.

It is a pulpit question. It is essentially a Church question, for it may be safely said, "No Sunday, no Church." Whatever the world may say or think to the contrary, no really thoughtful minister of God can fail to see that the Sunday concert, the Sunday secular lecture, and the Sunday theatre are all combining to empty our churches on Sunday evenings and to divert the minds of people from religion.

It was only the other day that an eminent minister in one of our large cities declared his intention of starting a number of secular concerts and lectures in order to attract the masses from other places of public resort. Such efforts, however commendable they may at first appear, are singularly unchristian. The New Testament and the early history of the Church prove that the first day of the week was *religiously* observed, and it is the secularization of this day which first marks the decadence of spiritual piety of the Church in the history of Christianity.

Whatever may be the exact connection of the Christian Lord's Day with the Jewish Sabbath, the history of the early Church proves that the first day of the week was observed *religiously*. The Sunday was duly sanctified and

observed in the days of Justin Martyr, who flourished as early as A.D. 140, who says that "on the day called Sunday there was an assembly for the purposes of Divine worship of all who lived in the cities and the rural districts," and that the people walked and travelled long distances in order to be present at Divine worship. This condition of things is confirmed by the great and learned enthusiast Tertullian, who lived a little later. He speaks of the Sunday as "a solemnity."

The "continental Sunday" has been the outcome of Romanism. The quiet, restful Sunday of Old England, as well as the American Sabbath of New England, was the outcome of Puritanism; and although there may be ministers who find it impossible to endorse the strictly Puritan view of Sabbath observance, it will be well for the clergy of every school of thought to regard the widespread secularization of the Sunday with alarm.

For the matter becomes one of great importance when we remember that a very large number of our cities are populated by foreigners. Germans, Frenchmen, and Italians have brought over with them a continental conception of Sunday observance.

Many pastors are giving their attention to the great question how to attract the masses, while the spirit of evil is alluring the baptized members of their churches to so-called "sacred concerts" and secular lectures. We must first educate our own people to regard the Sunday as that which is clearly established for sacred uses, and not give the impression to the world at large that we are endeavoring to empty the Sunday theatre or the concert hall by presenting some "counter attraction." The only real basis for worship and church-going is the positive religious duty. Any motive lower than this

will defeat itself. The Church cannot compete either with the lecture hall or the theatre.

The Rev. Dr. Locke, of Chicago, used to give a monthly musical service in order to attract the masses, those outside the influences of the Church; but he discontinued these truly "sacred concerts," for he found he merely emptied other churches, and made no impression upon the class of people he sought to reach.

While we in America are broadening out as regards Sunday observance, it is remarkable that in France, and especially in the city of Paris, there is a movement entirely in an opposite direction. In Paris efforts are being made to close places of business, and to take other steps for ensuring a better observance of the Sunday.

Pastors of churches must seriously consider whether the interests of Christianity and of spiritual religion are not best served by being "rather strict," if not somewhat exacting, regarding a due observance of the Sunday.

It is not very long ago since the proprietor of the New York *Herald* used his enormous influence and wealth to introduce his Sunday paper into London. Ministers of religion, led by Archbishop Benson, of Canterbury,

withstood the attempt, and Mr. Bennett's Sunday paper failed *financially*. It would seem to be too late to "kill" the Sunday secular paper in America, but a combined effort on the part of the Christian ministry may prevent the secularization of the Sunday by ranging the whole forces of Christianity against it. A house divided against itself must surely fall; and if baptized Christians are allowed to have their interests divided between the church and the concert room, the sanctuary and the theatre, the sermon and the secular lecture, it is not difficult to prophesy the result in the course of a few years. The heaven will certainly work.

To enter into the arena of the world by offering attractions in order to gather people together once a week for religious or semi-religious instruction is, to say the least, a very shortsighted policy on the part of the ministry. It must in the end defeat its own object; for in exact proportion as people begin to regard the Sunday as a secular day of rest and entertainment as well as of social intercourse, so will they begin to regard attendance at church as altogether a secondary matter in their religious life. Attractions to Christ must be by spiritual methods

---

## EDITORIAL NOTES.

### Preachers and Preaching.

It is remarkable that some of the greatest preachers have been most sparing in their use of illustration. The sermons of John Henry Newman, which have so large a sale even in the present day, are devoid of anecdote and illustration. So are those of Robertson, of Brighton. And the same may be said of the sermons of John Foster, which are found upon the shelves of many a clergyman's library, and which have supplied material for preachers for the last thirty or forty years.

And yet some of the most popular and attractive preachers have usually charmed their listeners and kept their audiences spellbound with anecdote and illustration. This was singularly the case with Dr. Guthrie, the great preacher of the Scotch Free Church, and with Hugh Stowell Brown, the Baptist minister of Liverpool. Even the great intellectual preacher, Canon Liddon, sometimes introduced an illustration into some of his most thoughtful sermons.

With Dr. Guthrie, as with the great John Chrysostom of the fourth century,

profuse illustration often weakened the power of the sermon ; and yet the great Master Teacher Himself spoke with the illustration of parables. Our Lord's method of teaching was a recognition of the fact that with the majority of persons the perceptive faculties are stronger than the reflective. With most listeners incidents have a much more powerful effect than argument.

The very large number of books of illustration, and the ready sale of such books, as well as of sermons which are full of illustrations prove how acceptable such a method of instruction is found to be ; but it is very necessary that anecdote and illustration should be used sparingly. They may be derived from books, but they should come from the speaker's lips as though they were the result either of personal experience or of actual reading and study. We are familiar with the story of the congregation which sent a deputation to wait upon their pastor with the request that he would purchase a new book of anecdotes. Incidents taken from the actual ministerial life of the preacher are always the most telling, and listeners are quick to discern whether the story told is derived from personal experience, or whether it is merely worked up for the occasion. " Papa," said the little girl, " was that a true story, or only preaching ?"

It is on record that Daniel Webster said that the most eloquent sermon he ever heard was from an aged minister, who began his discourse with the very telling words, " A man can only die once." Of course the sermon was an "eloquent" one for three reasons. Firstly, the statement was an aphorism. Secondly, the aged minister was clearly within sight of the goal of death himself. Thirdly, the subject of death was always an interesting one to the great American orator, of whom it is recorded that he studied the circumstances of his own death and watched its approach with intense interest. These three conditions combined would serve to make *any* sermon "eloquent,"

for they are the favorable conditions of the sower, the seed, and the ground which make preaching effective. This is clearly demonstrated in " the parable of the four kinds of ground," as spoken by our Lord ; and it is notable that while most people find fault with the pulpit, our Lord found fault with the congregation. The fault was neither with the sower nor with the seed, but with the ground.

The best book of illustrations which a clergyman can possess is what is called " a commonplace book," collected, tabulated, and indexed, and of such incidents as can be gathered in the daily experiences of life and in the reading of the study. When the great Bishop Wilberforce died, it was found that his library contained hundreds of such volumes. He had commenced even before his ordination to collect, tabulate, and index incidents, facts, anecdotes, and illustrations in uniform volumes. The fragments were gathered, so that nothing was lost. The Rev. Hugh Stowell Brown also left " commonplace books" from which extracts have been printed.

After looking over a large number of sermons in which illustrations abound, including those of old Thomas Guthrie, it would seem necessary to caution ministers, especially young ministers, against depending too much upon illustrations for giving effect to a sermon.

Anecdotes and illustrations should at all times be well and carefully chosen, for if they are not appropriate they will do more harm than good. A funny story, for example, is always remembered for better or for worse, usually for the worse.

The following incident illustrates the perverse possibilities of an ill-chosen illustration : A Sunday-school teacher in England was instructing his class in a room which overlooked a river, and a boat belonging to his brother was swiftly gliding down the stream. The Sunday-school lesson was on faith. " Now," said the teacher, " I know there is a mutton pie in that boat. If I tell you

that I know there is a mutton pie in that boat, will you believe me?" "Yes, teacher," was the reply of the whole class. "Well, *that* is faith. You believe what I told you, although you cannot see it." The next Sunday the teacher thought he would examine his class upon the lesson of the preceding Sunday, and asked, "What is faith?" The whole class replied, "A mutton pie in a boat."

This absurd anecdote shows what is very often the case with a sermon when an illustration is badly chosen. The anecdote is remembered, but not its lesson.

### The Editor's Letter-Box.

*Questions of general interest to clergymen will be printed in this department. The questions sent to us should be put in as brief forms as possible. Answers from our readers are requested. They must be (1) brief; (2) preceded by the number of the question to which they reply; (3) the name and address of the writer must accompany each answer. The name of a writer will not be published if we are requested to withhold it.*

H. H. K., Yale.—What is the nature of a work on the future state by a Mr. Jukes, and is he the author of the works on the Types and Offerings?

A. The work you refer to is "The Second Death and the Restitution of all Things," by Andrew Jukes. It is probably the most able and scholarly work of the kind, and has passed through several editions. He was also the author of "Catholic Eschatology Examined" and of "The New Man and the Eternal Life." Both these works bear upon the same subject as the first. Mr. Jukes was educated at Harrow and at Trinity College, Cambridge, and is the author of the well-known books on the Types and Offerings.

CLERICUS, Brooklyn.—What is the meaning of the name Allah as applied to God by the Moslems?

A. Allah is supposed to be derived from the Arabic word *Ilah*, a deity or god, with the addition of the definite article *al*; thus, *Al Ilah*, "the God," or according to some it is from the Arabic *Lah*, "the secret or unknown one." It would seem probable that it

is the Arabic form of the Hebrew "El."

PRESBYTER, Rochester, N. Y.—What is the origin and meaning of Lent, and the history of its observance?

A. It is a word derived from the Anglo-Saxon *Lencten*, spring. The titles of this season in languages of Latin derivation are different forms of the Latin *Quadragesima*. The origin, of course, is to be found in our Lord's fast of forty days. There are traces of its observance found in the works of Irenæus, who in writing to Victor, Bishop of Rome, refers to certain disputes, not only as to the time of keeping Easter, but also as to the length of the preliminary fast. "For," he says, "some think they ought to fast for one day, others for two days, and others for several, while others reckon forty hours both of day and night to their day." Socrates, in his ecclesiastical history, speaks of those in Rome who fasted for three weeks before Easter, except on Saturdays and Sundays. Gregory the Great speaks of a thirty-six days' fast. Gregory has been credited with the establishment of Ash Wednesday as the beginning of Lent, but it is not quite clear when it was instituted, although there are no traces of its existence before that period.

CONGREGATIONALIST.—I am told that the pastor of an Episcopal church has absolute control of his choir. Is this correct?

A. The direction of the music used in the church is committed to the rector by Canon XXII., which further states that it shall "be the duty of every minister of the Church, with such assistance as he may see fit to employ from persons skilled in music, to give orders concerning tunes," etc. And Humphrey on Church Law holds that this canon places the control of the choir, together with the appointment of organist and choristers, entirely in the hands of the rector, and that the duty of the vestry is confined to supplying the money for the salaries.



## BLUE MONDAY.

**Self-Abnegation Enforced.**

A young minister who had been recently ordained arranged to preach his first sermon in a country church in an outlying district in Lancashire, England, where he was an entire stranger. With the full flush of youthful energy, and with the confidence inspired by the fact that he was entirely unknown in those regions, he determined to preach his first sermon extempore, and as far as possible disguise from his audience the fact that he was but a fledgling in the ministry. Being a clergyman of the Church of England, he read the prayers attired in a surplice, and during the singing of a hymn proceeded to the vestry to assume the black gown. The Sunday-school of which he had been a vigorous and efficient superintendent had presented him with a magnificent black corded silk robe with wide flowing Geneva sleeves, and one of the ladies of the parish had given him a pair of snowy white bands, such as were worn in those days, worked with her own fingers. After the old woman who had charge of the robes of the vestry placed upon the shoulders of the young divine the beautiful silken robe, and had adjusted the white bands, she watched him emerging from the vestry door, and then she timidly pulled him by the skirt of his gown and whispered, "You have forgotten your sermon, sir;" to which the young cleric haughtily replied, "Oh, I am an extempore preacher." Confident in his self-conceit, the young parson mounted the pulpit stairs, as his black silk gown rustled to the charm of his rustic congregation. Opening his Bible, he gave out the text, and proceeded to preach entirely without the assistance of notes or manuscript; but his presence of mind forsook him. The galleries of the church seemed to whirl round with velocity, and the upraised countenances of the congregation who had come to hear "the strange minister" were but a confused mass. The young man found the

saliva of his mouth dried up, and his poor brain lapsed into complete vacuity. He had neither the power to think nor the ability to speak. Dropping upon his knees, he muttered the benediction, and then stepped down the pulpit stairs a crestfallen and humiliated man. When he had reached the vestry the old woman, as she assisted him in taking off the Geneva gown, exclaimed: "Ah, sir, if you had but gone up as you came down, you might have come down as you went up."

---

**Dormi Secure.**

A RECENT contributor to the London *Vegetarian* says that sleepiness frequently steals over a congregation, which must be a sort of hypnotism, arising probably from the voice of the preacher. It reminds one of a collection of old sermons, entitled "Dormi Secure," "Sleep at Ease," which were intended to convey such peace of mind to the reader as to secure a Sabbath night's rest. It also brings to our recollection a story related by Hugh Latimer. The good bishop tells us of a gentlewoman in London city whose neighbor met her in the street. "Mistress, whither go ye?" "Marry," she replied, "I am going to the Church of St. Thomas of Acres, to hear the sermon. I could not sleep at all last night, and now I am going thither, for I never fail of getting a nap there."

---

**Death, and Hell Following Behind.**

THE celebrated Scotch preacher of the Grayfriars was returning from church one Sunday afternoon when he met Hugo Arnot, the Scotch infidel, who was a man of so emaciated appearance that he was often compared to a walking skeleton, riding on a white horse. "Doctor," said the infidel, "I wonder that a man of your sense should preach to a parcel of old wives Sunday after Sunday. What was your text this afternoon?" "The text," replied Dr. Erskine, looking askance at the emaciated infidel, "was in the sixth chapter of Revelation, 'And I looked, and behold a pale horse: and his name that sat on him was Death; and hell followed with him.' Arnot quickly gave rein to his horse, and galloped off without answering a word.

# TO OUR PATRONS.

**A Great Help.—Many Biblical Difficulties Overcome.**—Thousands of Preachers Need This.—“A flood of light” is often shed upon difficult texts and subjects by “comparing scripture with Scripture.” A *strictly literal* and *idiomatic* rendering of the original Hebrew and Greek texts is certainly of vast significance as a reliable aid to a critical study of Scripture. There is but one book extant that gives a literal and idiomatic translation of the Bible, viz., that by the late Robert Young, LL.D., author of Young’s Analytical Concordance to the Bible, and of various works in Hebrew, Greek, and Syriac. Being a firm believer in the plenary inspiration of the original Scriptures, he was impressed with the sacred duty of rendering them with the utmost literality. The following extract from the preface contains his argument, in part, for undertaking the great translation, which, after spending twenty years of his life actively engaged in the work, he finally and fully accomplished :

“... There are two modes of translation which may be adopted in rendering into our own language the writings of an ancient writer. The one is, to bring him before us in such a manner that we may regard him as our own; the other, to transport ourselves, on the contrary, over to him, adopting his situation, modes of speaking, thinking, acting, peculiarities of race, air, gesture, voice, etc. Each of these plans has its advantages. . . .

“All attempts to make Moses or Paul act, or speak, or reason as if they were Englishmen of the nineteenth century, must inevitably tend to change the translator into a paraphrast or a commentator—characters which, however useful, stand altogether apart from that of him who, with a work before him in one language, seeks only to transfer it into another.

“The work in its present form is not to be considered as intended to come into competition with the ordinary use of the commonly received English version of the Holy Scriptures, but simply as a strictly literal and idiomatic rendering of the original Hebrew and Greek Texts.”

The following, from the *Anti-Infallible*, of London, will be found suggestive: “English readers of the Word of God are indeed under a great obligation to Dr. Young for thus furnishing them with a weapon by which, in consequence of this translation being according to the letter and idiom of the original language, they are enabled effectually to refute many of the most subtle infidel objections, which would really have no existence were it not for the fact that in our authorized version the rendering is not only sometimes vague, but also positively misleading. We, therefore, most heartily commend this work to the notice of evangelists, Christian evidence lecturers, city missionaries, and laymen generally, as by its possession they will have placed in their hands a golden key to open that which to them (in consequence of a non-acquaintance with Hebrew and Greek) had, to a certain extent, been a sealed book. This being essentially a critical age, we consider this version meets a felt need, and we regard it as providential that in these last times the Lord should have raised up one who, by giving to the English reader this translation, together with the Analytical Concordance, has placed him, so far as the study of the Bible is concerned, on a level with those who have been favored with the advantage of University training.”

The text (which is set in minion type) is without marginal comment. The prefatory pages comprise masterly articles by the translator, as follows: “Preface to Revised Edition;” “Preface to the First Edition;” “Style of the Sacred Writers and of this Translation;” “The Battle of the Hebrew Tenses;” “View of the Hebrew Tenses as Seen in the New Translation;” “Analysis of the Verbs in Genesis ix., 12-15;” “‘Waw Conversive’ a Fiction—Not a Fact;” “The ‘Waw Conversive’—Imperfect;” “Hebrew Tenses Illustrated by those of Other Languages;” “Summary of the New View of the Hebrew Verb;” “Confused Renderings of the King James’ Revisers,” etc.

The price of the volume, cloth, is \$4.00, carriage free.

**Congratulations.**—“... Please be so kind as to convey to Dr. Funk personally my hearty congratulations on the success which has sprung from the little seed which he planted and which budded and burst with the appearance of the ‘Metropolitan Pulpit,’ October, 1876, and which he has so watered and nursed until it has grown to be the ‘Homiletic Review;’ the indispensable magazine of every wide-awake, progressive preacher the world over.

“I am very glad to have had some part, through *The Chester Valley Union*, of contributing to the success which has attended him during these eighteen years, by making known to the readers of the paper, what Dr. Funk and his associates were doing for the benefit of literary and theological people. . . . James Roberts, Colwyn, Pa., January 17, 1894.

**A Day in Capernaum, A. D. 28.**—On the authority of Robinson and Clark, *The National Baptist*, Philadelphia, names March, A. D. 28, as the probable year and month in which occurred the day whole doings are charmingly depicted by Prof. Franz Delitzsch in his valuable book, “A Day in Capernaum.”

Before entering on his main task the author gives a comprehensive sketch of “The Place.” From this admirable preliminary chapter he proceeds with the history of the memorable day, and, as says *The Central Christian Advocate*, “every page is marked by grace and beauty,” and the history of the day is verified by descriptions and by proof of the most convincing character. Says *Public Opinion*: “Readers who have been charmed by descriptions of persons and holy places in ‘Ben Hur’ will find in this book something vastly more entertaining and certainly more instructive.” It gives within the space of a day a vivid picture of the Galilean activity of the Savior, the historical data being taken from the Gospels, but consists not only of what is there narrated, but embraces also many features that have hitherto been but little noticed. The book is translated from the third German edition by Rev. Geo. H. Schodde, Ph.D., and is nicely bound in cloth, 12mo, 186 pages. It will be forwarded, post-paid, for 75 cents.

**Serious Charge Against the Protestant Clergy.**—Thomas Addis Emmet, M.D., LL.D., the celebrated gynecologist, makes this statement in a prefatory note to Dr. H. S. Pomeroy's "*Ethics of Marriage*:"

"I have gone over your manuscript from beginning to end, and particularly the chapters designated by you.

"You have stated the case in as strong terms as could be done in a work written chiefly for the public. I sincerely hope it may bring forth good fruit, but I have my doubts. Those who take means to prevent conception, or who seek the aid of the abortionist, are not, as a rule, ignorant, but they are indifferent as to all religious obligation. I have been in practice over thirty-six years, and for twenty-six years it has been devoted entirely to the treatment of the diseases peculiar to women. As a result of this experience, I can in all truth state the fact that these sins are not committed by the Jews or Catholics. I can not recall a single instance of either practice where the individual lived up to her belief; so long as she was what the Catholics term 'practical' in practice they were pure. Every Jew and every Catholic is taught the duties of married life. Each child born is accepted as an additional evidence of God's special favor. The Catholic is taught to regard marriage as one of the sacraments, and the slightest deviation from all pertaining to such a belief is a mortal sin. . . .

"I honestly wish you success in your crusade against these sins of the people, but nothing can be accomplished unless you have the aid of the Protestant clergymen. They must take the next generation in hand and sow the seed deeper, for only through the love of God can these sins be removed, or, rather, it will be the only safeguard against the practice; with the present generation I fear nothing can be done.

This "crying evil of our age and nation" has been characterized as the "American sin," and was hinted at by Wm. E. Gladstone, in a contribution to *The North American Review*, in 1890:

"I incline to think that the future of America is of greater importance to Christendom at large than that of any other country; that that future, in its highest features, vitally depends upon the incidents of marriage; and that no country has ever been so directly challenged as America now is to choose its course definitely with reference to one, if not more than one, of the very greatest of these incidents."

J. T. Duryea, D.D., of Boston, in his Introduction to "*The Ethics of Marriage*," says:

"All profound moralists affirm that it is not only the privilege but the duty of a man who knows what others do not know, to teach them; who sees the wrong they do not see, and yet commit, to correct them; who perceives the peril they do not discern, yet rush upon, to warn them; who anticipates the ruin they do not forecast, yet surely go to meet, to save them. Woe to him if he shuns the duty! In the end the sting of a just conscience, the condemnation of just men, and the judgment of a just God will find him."

Dr. S. Ellis Cohen, the distinguished physician of Philadelphia, writes:

"Dr. Pomeroy's '*Ethics of Marriage*' is a timely work upon a most important topic. The history of France should be a warning to Americans—but I am much afraid that the only remedy lies in the awakening of the true religious spirit in the American people.

"Merely intellectual considerations will never replace moral principles. The educated classes are the greatest sinners in frustration of marriage."

The earnest sincerity of the author in writing his book is seen in the following, from the Preface.

"The matters here treated have been on my heart for many years. Heart-sickening facts have come to my notice within the past few months, and I feel it my duty to send out this warning in regard to what I consider the first and greatest danger of our family and national life. I believe the prevention or destruction of unborn human life to be, par excellence, the American sin, and that, if not checked, it will sooner or later be our calamity. This sin has its roots in a low and false idea of marriage on the part of some, and in others it is fostered by false standards of modesty."

The charge of *The Chicago Journal* echoes the opinions and sentiments of the press:

"To the earnest man and woman everywhere, who has watched the reckless manner in which marriages are contracted, the wicked way in which the responsibilities are shifted and ignored, and the slow and sure defilement of society because the criminal classes are allowed to propagate their vile species, while Christian households and moral parents ignore their duty to this and to the next world, this book is almost like a voice from heaven."

"*The Ethics of Marriage*" (12mo, cloth, 197 pp.) has an important work to accomplish. We will send it, post-paid, for \$1.00.

**Is There Any Probation After Death?** — J. B. Remensnyder, D.D., in his book, "Doom Eternal: The Bible and Church Doctrine of Everlasting Punishment," has answered the question in the negative, and in a manner such as has received the approval of eminent readers. Rev. Chas. H. Spurgeon says: "For clear solid reasoning, we hardly know its equal on this tremendous theme."

Part I. has nine chapters applied under "The Writers of the Church." Part II., eleven chapters on "The Teaching of the Scriptures." Part III., nine chapters on "The Voice of Reason," and Part IV., nine chapters on "Fallacies and Evils of Restorationism or Universalism."

The Introduction is by C. P. Krauth, S.T.D., LL.D., late Norton Professor of Systematic Theology, and Vice-Provost of the University of Pennsylvania. A Critical Letter on *Airaios* is contributed by Theodore Dwight Woolsey, D.D., LL.D., ex-Fres. Yale College.

*The Congregationalist*, Boston, says:

"'Doom Eternal' is an orderly, logical, and, to our minds, conclusive summary of the teaching of the Scriptures, and the almost unanimous belief of the Christian Church upon the topic mentioned. It exposes some of Canon Farrer's misquotations and blunders with a completeness which utterly destroys any remaining confidence in that gentleman's accuracy as a scholar. The book is as brief as is consistent with thoroughness, and is of solid merit."

The book is bound in cloth, and will be sent, post-paid, on receipt of price, \$1.00.

**Exposition of the Book of Job.**—The 17th vol. of Dr. Parker's "People's Bible" consists of eloquent pastoral and sermonic comments and essays in detail of all the various features of the Book of Job, followed by 38 pages of hints and suggestions of great value to teachers. Makes a splendid sample volume. Send for a copy. "The book glows with poetic fire, flashes with prophetic light."—*Journal and Messenger*, Cincinnati. 8vo, cloth, 454 pp. Price, \$1.50, carriage free.

**KING CANUTE** made the silly attempt to drive back the ocean with his scepter. Modern infidels have as vain a task in stemming the resistless tide of Christianity, which is surging higher and higher against the shores of unbelief and sin. Probably no human agency is doing more to cut new channels for gospel rivers than The Ram's Horn, that bright and famous

*non-sectarian* weekly, which is said to be more widely quoted than any other paper in the world, and from whose columns the adjoining cartoon is taken. Though there is certainly no other paper like it on earth, The Ram's Horn does not pretend to be "peculiar." It is unique, not eccentric; witty, not funny; religious, not pious; not for sect but for souls. It has no church news, but *tells all about how to get to heaven*. The paper's wonderful success is the miracle of modern journalism. Last year's volumes are already worth \$5.00, though the subscription price is but \$1.50. Don't miss a copy. *Send \$1 for 8 months' trial to* You will never discontinue. **THE RAM'S HORN,** F.L. Chapman & Co., Pub's. Woman's Temple, Chicago



—From The Ram's Horn.



## \* \* "SANITAS." \* \*

Unfermented, CONCENTRATED, and Pure

# JUICE OF THE GRAPE

### FOR THE COMMUNION-TABLE.

The *unfermented* juice of red grapes, known as the Zinfandel variety, is offered to churches generally as a fitting "wine" for the communion-table. It will be found in every respect purely a product of the grape, and answers exactly to our Saviour's expression: "Fruit of the vine." This product is the result of an entirely new process, involves no boiling, and preserves the freshness of the grape-juice almost as one tastes it in eating ripe grapes.

#### FOR THE CONSUMER.

The grape-cure has been found in many cases to rapidly reorganize and reconstruct the blood current, and to surprise the tissues and excite the nervous system into health. The beverage form of grape-juice is an agreeable and wholesome nutrient in a great variety of sicknesses. Its fruit-acids, its blood-salts, and its grape-sugar make it a valuable medicine. It affords a nourishing and easily managed food for dyspepsias of many kinds.

Its sub-acid taste, and easiness of assimilation give it a high value in fevers of every sort. Its concentration, keeping qualities and palatability, give it certain advantages over the beverage form. It is agreeably administered in aerated water, or hot or cold water.

Two varieties of our concentrated juice, suitable for redilution with any aerated, carbonated, or pure cold water, are bottled under our labels—4. c., Red, Zinfandel, White, Muscatel.

Sold only in pint bottles, the contents of which are equal to ONE-HALF GALLON OF FRESH GRAPE-JUICE. **Price, 65 cents per bottle.** For sale by leading druggists and grocers. Send for descriptive circular.

## THE CALIFORNIA GRAPE FOOD CO.

145 Broadway, New York.

NORMAN BARBOUR, Selling Agent,  
77 Warren St., New York.

Los Gatos, California.

J. S. TWOMBLY, Selling Agent,  
27 Commercial St., Boston.

# THE COLUMBIA \* \*

## DICTIONARY HOLDER

THE MOST PERFECT DEVICE FOR HOLDING

THE  
**STANDARD**  
**DICTIONARY**

OR  
any book which is too  
heavy to be easily  
handled.

### The Columbia Holder

combines the merits of the best makes and possesses the new feature of *self-adjustment*, by which the leaves will all lie flat, no matter where the book may be opened. This advantage is not found in any other book-holder. It is so constructed that when the volume is opened on either side of its center, the heavier side sinks automatically until the open pages are exactly on a level.

The device by which the book is kept open or closed as desired, is simple in the extreme, and this in turn adds the features of durability and freedom from derangement.

There are no levers to press, either in opening or closing The Columbia Holder.

The angle is so adjustable that it may be in proper position for a person sitting, or the book may lie quite flat and sufficiently high to be read by a person standing.

Fastened to the main rod of the holder is a receptacle or book-shelf which not only adds to the utility but also to the attractive appearance of the stand. The woodwork is of antique oak, and the iron portions are black-enameled.

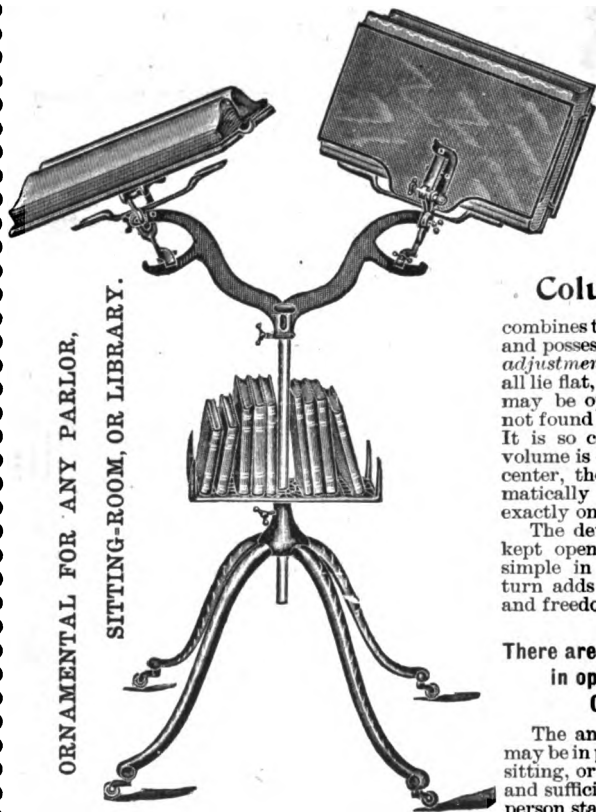
The Columbia is Manufactured Both as a Single-Volume and as a Two-Volume Holder at the Following Prices:

	SINGLE-VOL.	TWO-VOL.
Japanned, . . . . .	\$5.00	\$7.50
Antique Bronze, . . . . .	10.00	15.00
Nickel-Plated, . . . . .	10.00	15.00

Full directions for mounting THE COLUMBIA HOLDER are sent to each purchaser. You do not have to hammer or force anything. Each Holder is carefully adjusted before leaving the factory, and all the parts fit.

**ANSTICE & WARNER, Rochester, N. Y.**

ORNAMENTAL FOR ANY PARLOR,  
SITTING-ROOM, OR LIBRARY.



You can write a hundred letters just as readily  
as one, if you have a

# SIMPLEX PRINTER



**Simple, Cheap, and Effective.**

**Endorsed by Over 50,000 Users.**

From an original, on ordinary paper with any pen, 100 copies can be made. 50 copies of typewriter manuscript produced in fifteen minutes. Send for circulars and samples. **AGENTS WANTED.**

**LAWTON & CO.,**

22 Vesey Street, NEW YORK.

## CHURCH ARCHITECTURE

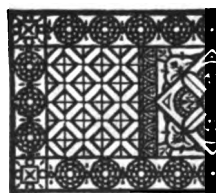


Pastors, Building Committees, and others who are interested in the erection of new churches or reconstruction of old ones, should procure Osgood's work on Church Architecture, as it contains 16 modern church designs, ranging in cost from \$1,800 to \$48,000. These designs are a selection from among the 54 Churches that I have designed and superintended during the past 12 years. Price, post-paid, \$1.00.

**SIDNEY J. OSGOOD, Architect,**  
Widdicombe Bldg. GRAND RAPIDS, MICH.

## MEMORIAL WINDOWS

.. IN ..



**Stained  
Glass  
SUBSTITUTE**

WE ARE NOW PREPARED TO MAKE TO ORDER  
**ECCLESIASTICAL  
DESIGNS AND EMBLEMS**  
OF ANY KIND, SHAPE, OR SIZE  
**At Remarkably Low Prices.**

The Substitute produces all the effects of Stained Glass at a fraction of its cost. It is easily applied to old or new glass, and by fourteen years' actual use has proven to be durable.

Send for Illustrated Catalogue and Prices.  
Samples by mail, 25 cents.

**W. C. YOUNG,** SOLE AGENT, 938 Arch Street,  
PHILADELPHIA, PA.

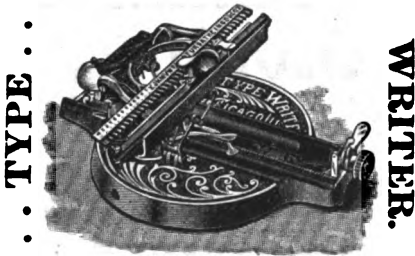
## Some Careless People

**\$** have made poor investments in the West. So have others in the East. There are good and poor in both regions. Our book contains some information which may help you. It is *free*.

**The Provident Trust Co.** 45 Milk Street, Boston, Mass.

Please mention The Homiletic Review.

## THE FAMOUS ODELL ONLY \$20.00.



The Latest Improved.

The only practical low-priced machine. The only one that has stood the test. Because of its simplicity and perfect work. It writes both capitals and small letters. It does all kinds of work of any typewriter. It can be learned in one hour's practice. It is built for business and for busy people. It is handsomely finished and nickel plated. We guarantee it and will let you be the judge.

### A SPECIAL OFFER.

In order to get the ODELL in every house, office, and library, on receipt of \$6 we will ship one of our \$20 machines. You can use it two months without paying another cent, then, if you accept it, pay us \$2 a month until paid for. This enables you to own one of these famous machines at less than 50 cents a week. Remit by registered letter, P. O. or money Order. Address

**ODELL TYPEWRITER CO.,**  
381 Dearborn St., Chicago, Ill.

THE NEW INTERPRETATION.

## THE WORLD LIGHTED

A Study of the Apocalypse.

BY CHARLES EDWARD SMITH, D.D.

12mo, cloth, 218 pp. Price, 75 cents. Postage free.

### STRONG ENDORSEMENTS.

"It is the clearest view of the Apocalypse I have ever seen."—*Howard Crosby, D.D.*

"I hope every scholar in the land will read it without prejudice."—*Pres. Abner Hovey, D.D., Newton Theological Seminary.*

"It is fresh in its conception, symmetric in its treatment, luminous in its expression, devout in its spirit, rich in its suggestiveness, uplifting in its tendency."—*George Dana Boardman, D.D., Philadelphia.*

"A discussion characterized by great common sense and striking insight. . . . Altogether it is the most rational interpretation that has yet appeared. In fact, it ought to be an epochal book in the study of the Apocalypse."—*William E. Harper, D.D.*

"It makes the visions mean something. . . . It presents a sublime conception of the advance of truth among men."—*The New York Examiner.*

"Your work seems to me to mark a most important advance in the interpretation of the mysterious symbolism of the book of Revelation, and to furnish, on the whole, the most reasonable solution I have met of its many problems. I shall commend it to my students as eminently worthy of their careful study."—*Prof. H. H. Hovey, D.D., Hamilton Theological Seminary.*

"Dr. Smith has done work of a very high order in this valuable little book."—*The Watchman, Boston.*

"It will virtually add one book to my Bible."—*A. E. Waite, D.D.*

Funk & Wagnalls Co., Pubs., 19-20 Astor Pl., N. Y.

## The Clerical Mutual Association

AFFORDS

### LIFE INSURANCE AT COST

to ministers of all denominations and to professors in colleges and theological seminaries. Organized in 1870. Nearly \$400,000 paid to families of deceased members. For catalogue of members and full information, apply to

**G. M. TROWBRIDGE, Sec'y,**

94 Washington St., CHICAGO, ILL.

### LANGUAGES SPOKEN

**AT HOME** German, French, or Spanish actually spoken and mastered in ten weeks without leaving your home, by

**IN TEN WEEKS** "ROSENTHAL'S PRACTICAL LINGUISTRY," latest and best work of Dr. R. S. Rosenthal, author of the Meisterschaft System. Pupils taught as if actually in presence of a teacher. All questions answered and exercises corrected free of charge. Part I., 50c.; books and membership in correspondence school, \$5.00 each language.

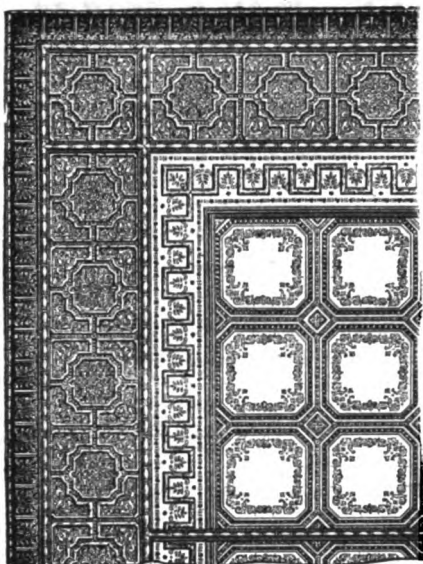
**MEISTERSCHAFT SUPERSEDED.**

The "Meisterschaft System," so extensively advertised by a Boston Company, was written by Dr. Rosenthal twenty years ago. His latest work, just published, "The Rosenthal Method of Practical Linguistry," supersedes it entirely.

**POLYGLOT BOOK CO., CHICAGO.**

# NORTHROP'S STEEL CEILINGS

DURABLE · DECORATIVE ·



Especially adapted for Church Ceilings. Easily put up without removing old plaster. Send diagram and particulars for an estimate.

**HENRY S. NORTHROP,**  
Catalogue free. 30 Rose Street, NEW YORK.

## Worn Out Faces Rejuvenated



20 years' practical experience removing wrinkles, filling out hollow cheeks, re-forming noses, ears and mouths. All skin blemishes and deformities and their treatment described and illustrated in a 150-page book sent sealed to any address for 10 cts.

**John H. Woodbury**

**Dermatological Institute,**

Established 1870. 125 W. 42d St., N.Y.

Woodbury's Facial Soap for the Skin, Scalp and Complexion. 3 cakes, \$1.00, at Druggists everywhere.



**\$25 to \$50** per week, to Agents, Ladies or Gentlemen, using or selling "Old Reliable Plater." Only practical way to replate rusty and worn knives, forks, spoons, etc.; quickly done by dipping in molten metal. No experience, polishing, or machinery. Thick plate at one operation; lasts 5 to 10 years; fine finish when taken from the plater. Every family has plating to do. Plater sells readily. Profit large. W. F. Harrison & Co. Columbus, O.

## PRINTING OUTFIT 15¢

COMPLETE. 4 alphabets rubber type, type holder, bottle indelible ink, Ink Pad and T-bar. Put up in neat box with directions for use. Satisfaction guaranteed. Worth 50c. Best Linen Marker, Card Printer, etc. Sets names in 1 minute, prints 500 cards an hour. Sent postpaid 15c; 2 for 25c, Cash free. R. M. INGERSOLL & BRO. 65 Cortlandt St., N.Y. City.

# MASSACHUSETTS Benefit Life Association

[FOUNDED 1878]

## A Triumph of Natural Premium Insurance.

REMARKABLE GROWTH.

## STATEMENT OF BUSINESS FOR 1893.

Insurance in force . . .	\$105,381,605.00
Policies written during the year, . . .	6,744
Insurance written during the year, . . .	\$16,656,600.00
Emergency or Surplus Fund, Amount carried to Surplus Fund during the year, . . .	1,027,796.08
Dividends paid to Policyholders during the year, . . .	\$236,362.59
Total Membership, . . .	\$174,533.72
Amount paid in Losses, . . .	\$5,064
Total amount paid in losses since organization, . . .	\$1,511,868.72
	\$8,464,272.57

Splendid Openings to Energetic Men to Act as Special, General, and State Agents.

**GEO. A. LITCHFIELD, Pres.,**

53 STATE ST., BOSTON.

# Sloan's Liniment



**CURES  
Rheumatism**

And all  
**Aches & Pains**

Money Refunded if not Satisfactory.

**Price 25 Cents.**

SOLD BY ALL DRUGGISTS & DEALERS.

Prepared by

**Dr. EARL S. SLOAN CO.**  
BOSTON, MASS., U. S. A.



# WHEN YOU SNEEZE



Cough, Choke, and Gasp  
for Breath,

## BEWARE!

It May be a Serious Symptom

"Last Spring, I was taken down with La Grippe. At times I was completely prostrated, and so difficult was my breathing that my breast seemed as if confined in an iron cage. I procured a bottle of Ayer's Cherry Pectoral, and no sooner had I began taking it than relief followed. I could not believe that the effect would be so rapid and the cure so complete. It is truly a wonderful medicine and marvelous in its results."—W. H. WILLIAMS, Crook City, S. D.

J. T. COOKE, Publisher, Waynesborough, Va., writes: "I have used Ayer's Cherry Pectoral for coughs and colds for years, and am never without a bottle in my house. It is superior to any other."

## Ayer's Cherry Pectoral

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.  
Prompt to Act, Sure to Cure

EVERY  
WATCH  
GUARANTEED  
NO  
KEY REQUIRED



NEW \$1.50

AMERICAN WATCH & CHAIN

The cut exactly represents our new 1894 American Lever Watch and Chain. It is not an imported watch, but entirely American produced in this country by the best skilled mechanics. Neither is it a clock, but a perfect watch of ordinary size, 2 1/8 inches in diameter, 1/4 larger than cut. It is perfect in mechanism and we furnish with each a **POSITIVE GUARANTEE** as an accurate time-keeper for one year. Our factory produced last year nearly 600,000 watches and we have proven beyond doubt, that America can make not only the **BEST** but the **CHEAPEST** watches. Do not be deceived by its low price or your past experience with other watches. Though cheap, it is good. The publisher of this paper will tell you that our guarantee may be relied on. **DESCRIPTION:** The movement is regular American Lever; Lantern pinion; 240 beats to minute; keyless (or stem) wind and set; 4 turns runs 24 hours; steel pinions; all parts of great durability and perfectly adjusted; patent escapement and regulator; dust proof case, handsomely finished in nickel or gilt; weight of watch 2 1/2-3 oz. diameter 2 1/8 in.; fully **GUARANTEED** one year—same as an Elgin or Waltham. **SAMPLE** post-paid with **HANDSOME CHAIN** & catalogue \$1.50; 3 for \$4.00; 12 for \$15.00 by Express. **AGENTS** and Storekeepers apply at once. Mention Paper. **R. H. INCERSOLL & BRO., 65 CORTLANDT ST., N. Y. CITY**

**\$12.00 to \$35.00** a week can be made working for us. Parties preferred who can furnish a horse and travel through the country; a team, though, is not necessary. A few vacancies in towns and cities. Men and women of good character will find this an exceptional opportunity for profitable employment. Spare hours may be used to good advantage. **B. F. JOHNSON & CO., 11th and Main Sts., Richmond, Va.**

### IF YOU CAN'T TALK, READ THIS.

He never had spoken till he read that invaluable book, "Before an Audience; or, the Use of the Will in Public Speaking," by Nathan Sheppard. Then he made a powerful speech, with great satisfaction. 12mo, cloth, 152 pp., 75 cents. Post-free. Funk & Wagnall Company, 18-20 Astor Place, New York.



The Highest Medal.  
World's Fair, '98.

Awarded to the

**Munson**  
**Typewriter,**

MUNSON No. 1.

The Highest Grade  
Standard Machine.

THE MOST  
ELASTIC AND  
EASY TOUCH.

**No. 1.**

**ABSOLUTE ALIGNMENT.**

Interchangeable Type-wheel. Writes Any  
Language.

**PERFECT WORK.** Impossible to tell  
you the whole  
story here. Send us your address for a cata-  
logue giving full description and particulars.

**THE MUNSON TYPEWRITER CO.,**  
162 La Salle Street, Chicago, Ill., U. S. A.

**French, German, Spanish, Italian.**

Part I., either language, sent free on receipt 2-cent stamp.  
**Weisterschaft Pub. Co., Boston, Mass.**

## Pastor and People

alike have sudden inspirations that they  
want to jot on paper—lapses of memory  
as to dates and facts—in short—need of

### OUR DAILY MEMORANDUM CALENDAR FOR 1894.

It's a handsome little volume, full of inter-  
esting things and space for jottings. Sent on  
receipt of 10c for postage and packing.

**FARRAND & VOTEY ORGAN CO., Detroit, Mich.**



**BUCKEYE BELL FOUNDRY**

STAR VALVE & TIFT CO., Best Ingot Copper  
Cincinnati, Ohio, U. S. A., and R. India Tin.  
**CHURCH BELLS, PEALS AND CHIMES.**  
Best Work & Satisfaction Guaranteed. Price, Terms, etc., Free.

Visitors to the World's Fair may remember the

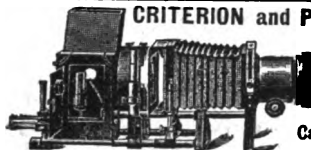
**CHIME OF TEN BELLS IN THE  
S. E. TOWER OF MACHINERY HALL.**

The finest set of bells at the Fair. They were purchased  
by the New Congregational Church, Nashua, N. H.

All our work is The Finest and Best Class only.

**METROPOLITAN**  
166 Bible House,  
NEW YORK, N. Y.

**INFORMATION CONCERN ANY QUESTION, 15 2-Cent**  
or Executes any Commission for  
Plan and References Free. **Stamps**



**CRITERION and PARABOLON**

**MAGIC LANTERNS**

and Stereopticons, Oil, Lime, or Electric Light, Views illustrating  
World's Fair, Roman and Medieval Art, Scripture, Temperance and  
hundreds of other subjects for profitable public lectures or private  
talks.

Catalogues  
free.

**J. B. COLT & CO.,**

16 Beekman St., New York.

189 La Salle St., Chicago, Ill.

## TYPEWRITERS.

Largest like establishment in the world. First-  
class Second-hand Instruments at half new prices.  
Unprejudiced advice given on all makes. Ma-  
chines sold on monthly payments. Any Instru-  
ment manufactured shipped, privilege to examine.  
**EXCHANGING A SPECIALTY.** Wholesale prices  
to dealers. Illustrated Catalogues Free.

**TYPEWRITER** { 45 Liberty St., New York.  
**HEADQUARTERS,** { 186 Monroe St., Chicago.

**CLINTON H. MENEELY**

.. **BELL COMPANY**

**TROY, N. Y.,**

and 177 Broadway, New York,  
Manufacture Superior

**CHURCH BELLS**

**FREE**

As a sample of our 1000 BARGAINS we will send FREE this  
Hard Rubber Fountain Pen, Warranted a perfect writer, & im-  
mense ill. Bargain Catalogue, for 10c. to cover postage.

**ROBT. H. INGERSOLL & BRO., 65 Cortlandt St., N. Y. City.**



**GEORGE D. SWAN**

Successor to Baxter C. Swan,

... MANUFACTURER OF ...

**CHURCH  
Hall, and Lodge Furniture**

IN GREAT VARIETY.

Pulpits, Pulpit Chairs, Com-  
munion and Altar Tables, S. S.  
Teachers' Desks, etc.

Write for information to

246 S. 2d St. Philad'a, Pa., U. S. A.

Special 10 per cent. discount to Clergymen.

**DEAFNESS & HEAD NOISES CURED**  
by my Invaluable Tubular Ear Cushions. Who-  
pers heard. Successful when all remedies fail.  
Sold only by F. Hincox, 853 Broad-  
way, Cor. 14th, New York. Write for book of proof. **FREE**

Correspondence Solicited.

# ANNOUNCEMENT.

THE FINAL VOLUMES, VII., VIII., and IX.  
(OLD TESTAMENT), OF

## THE BUTLER BIBLE WORK

WILL BE READY FOR SUBSCRIBERS

ABOUT AUGUST 1, 1894.

PRICE: When Issued, \$12.00; To Advance Subscribers, \$7.00.

**If You Have Not Yet Sent in Your Acceptance, at Once Sign and Return the Acceptance Blank, given on the Following Page, for the Three New Volumes, at Our Special-offer Price.**

THE BUTLER BIBLE WORK will be Completed with the Issue of the Three Forthcoming Volumes; Total, Eleven Volumes. Royal Octavo, Cloth, about 650 Double-column Pages in Each Volume; Beautifully Printed; Illustrated with Nearly 200 Engravings, Maps, Diagrams, Scenes in Bible Lands, and Character Sketches. Price, per Volume, \$4.00. Carriage Free.

### OLD TESTAMENT—To be Completed in Nine Volumes; Six Now Ready.

Vol. I.—*From Creation to Exodus*—Gen. I. to Ex. XI.

Vol. II.—*Exodus and Wanderings of Israel; The Legislation Codified*—Exodus XII. to End of Deuteronomy.

Vol. III.—*Joshua to End of Solomon's Reign*—Joshua; Judges; Ruth, I. and II.; Samuel; I. Kings, I. to XI.; I. Chronicles, I. to IX.

Vols. IV. and V.—The Book of Psalms.

Vol. VI.—Job, Proverbs, Ecclesiastes, and Song of Solomon.

### IN PRESS—READY ABOUT AUGUST 1, 1894.

Vol. VII.—*Historical—The Kingdom of Israel and the Kingdom of Judah, each by itself; the Exile, Captivity, and Return, with History and Literature of the Four Silent Centuries*.—I. Kings, XI. to End; II. Kings; II. Chronicles, X. to End; Ezra; Nehemiah; Esther.

Vol. VIII.—Books of Isaiah, Jeremiah, and Lamentations.

Vol. IX.—Books of Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

### NEW TESTAMENT—Complete in Two Volumes, Now Ready.

Vol. I.—The Fourfold Gospel—*The Four Narratives in One*.

Vol. II.—The Acts, Epistles, and Revelation.

# What is Said of the Work.

*Bishop Hurst* : "Adapted to all the purposes of careful study."

*Bishop Goodsell* : "Gives in the smallest space the best results of inquiry into text, topography, customs, and history."

*S. D. Alexander, D.D.* : "Great value will only be appreciated when it has reached the hands of thousands of Bible students."

*Churchman*, New York City : "A treasure for Bible-classes and Sunday-schools."

*Interior*, Chicago : "For the Sunday-school teacher not one equal to this."

*Christian at Work* : "Most comprehensive, most instructive, and all-inclusive work; simply incomparable."

*A. T. Pierson, D.D.* : "It is unique, suggestive, readable, refined, scholarly, and cosmopolitan."

*Pres. Francis E. Clark, D.D.* : "I know of no volumes which are more helpful, and none that I can recommend more heartily to all my friends."

*A. J. F. Behrends, D.D.* : "For an inspiring acquaintance with the text of Holy Scripture, and for the best help in Sunday-school instruction, I heartily commend these volumes."

*Bishop Huntington* : "Must bring help, illumination, and impulses to a nobler and holier life, as often as it is opened."

*Herrick Johnson, D.D.* : "The cream of Christian comment on the Scriptures."

*G. F. Pentecost, D.D.* : "The cream of all, well condensed."

*C. H. Parkhurst, D.D.* : "The best thoughts of the very best interpreters of God's Word."

*Prof. Austin Phelps, D.D.* : "Contains the best thinking of the best minds of the age."

*Prof. Willis J. Beecher, D.D.* : "For illustrating Bible truth it uses materials furnished, not by preachers and exegetical scholars only, but by men of all ranges of worthy thought; and in this it far surpasses all its rivals."

*The Sunday-School Times* : "Accurate and finely engraved maps accompany each volume."

*Pres. Wm. W. Patton* : "In all respects pertaining to the geography and topography of Palestine, it is much in advance of anything else before the public."

*R. D. Hitchcock, D.D.* : "I am delighted with the geographical sections; everything is put so vividly."

*Dr. David Brown*, Scotland : "The maps, profile sections, plates, etc., make the work singularly valuable."

*A. F. Schauffer, D.D.* : "The Fourfold Gospel is one of the most prized of the commentaries I use. It is thoroughly popular and equally good, and all Sunday-school teachers who desire a complete commentary on the life of Christ can not do better than secure this volume for themselves. I can heartily and honestly commend it."

Sign, Fill in, and Return to us the Following

## ADVANCE-OFFER ACCEPTANCE BLANK

For Last Three Vols. of "The Butler Bible Work."

FUNK & WAGNALLS COMPANY, 18 and 20 Astor Place, New York:

Please enter my order for the last three volumes of "The Butler Bible Work." to be issued in August. I will remit \$7.00 in payment for the three volumes as soon as notified that the same are ready for delivery. It is understood that the books will be forwarded carriage prepaid by you.

Name.....

P. O. ....

Date.....

State.....

FUNK & WAGNALLS COMPANY, 18 and 20 Astor Place, New York.

# ANNOUNCEMENT.

COMPLETION OF VOLUME I. OF THE TWO-VOLUME EDITION OF FUNK & WAGNALLS'

# STANDARD DICTIONARY

(Volume II., and the Single-Volume Edition will be Ready in June.)

## SOME OF ITS POINTS OF MERIT.

### GENERAL EXCELLENCE.

THE BOSTON DAILY TRAVELLER, Jan. 6, 1894:

"... In a dictionary which aims to combine the utmost scholarly precision with convenience for popular reference, there are eight heads under which its value may be considered. These are completeness, arrangement, definitions, spelling, pronunciation, etymology, typographical features, and appendices. In scarcely one of these divisions does the Standard Dictionary, prepared by a corps of several hundred specialists, fail to record a distinct advance. In point of completeness it is without a peer in our language."

THE CALL, Philadelphia, Pa., Dec. 23, 1893:

"... The editors and compilers have done not merely well, they have done all that is possible. The Standard Dictionary will contain several innovations, each such innovation is exacted by a logic which is inevitable. One of the important features of the Standard Dictionary is that it

**Will be a Dictionary for Everybody.** The casual searcher for the spelling or definition of a word can find what he wants without trouble. And the most pedantic or most enlightened philologist will find it a work after his own heart. . . .

**The Changes are so Excellent and Reasonable** that it is curious that some of them at least were not thought of before. The success of the Standard Dictionary is assured. It will recommend itself immediately to every one who desires the newest and the most accurate information about the English language."

THE CLEVELAND PLAINDEALER, Dec. 31, 1893:

"... Radical differences exist between the Standard Dictionary and its predecessors, and closer investigation makes it evident that **The Standard Covers a Field Hitherto but Partly Occupied.**

The principle on which it is based is peculiar to itself, and important features have been introduced that are found in combination in no other dictionary."

### THE VOCABULARY.

THE BOSTON DAILY HERALD, Dec. 31, 1893:

"... The growth of the language in its volume of words is almost beyond belief. When Dr. Johnson published his dictionary, he brought the language within 45,000 words; Stormonth raised the list to 50,000, Worcester to 105,000, Webster's (International) to 125,000, the Century to 225,000, and the Standard to nearly 300,000."

THE HARTFORD TIMES, Conn., Jan. 5, 1894:

"... It is indeed a splendid and an invaluable work. . . . The vocabulary is

**Extraordinarily Rich and Full,** notwithstanding the rigidly exacting rules for the exclusion of useless words and phrases, far exceeding in this respect the vocabulary of either Webster's or even the Century. It surpasses the latter in words under A, alone, by over 4,000."

THE CHICAGO HERALD, Dec. 30, 1893:

"... The rules of exclusion in dictionary-making are hardly less important than those of inclusion,

and on this point the scientist, the specialist, the searcher for technical terms, of out-of-the-way verbiage, is sure to be disappointed in any dictionary. With 4,000 new words relating to electricity, for instance, words which ten years ago had not been coined; with handicraft terms innumerable, with provincialisms, slang, dialect, foreign, and obsolete words given place, with no word to be found in a 'living book' omitted, as the prefator says, it may be conceived what an exhaustive lexicon this new work is. . . . The scope of the book appears, indeed, to be

**Unlimited and Inexhaustible."**

### THE DEFINITIONS.

THE BOSTON DAILY TRAVELLER, Jan. 6, 1894:

"... In the Standard Dictionary the commonest definition immediately follows the word itself, and the others succeed in the order of their frequency of occurrence. Nothing, moreover, is permitted to come between the word and its definition, excepting the pronunciation. The etymology is placed last, as it should be. . . .

"The chief value of a dictionary is undoubtedly in the accuracy and clearness of its definitions. In this regard the Standard Dictionary shows plainly its origin."

**"Its Definitions are More than Definitions."**

"They are in many cases condensed treatises, full of valuable information, and written by experts. . . ."

THE CHICAGO MAIL, Dec. 30, 1893:

"... The new work, which is entitled 'Funk & Wagnalls' Standard Dictionary,' is a compromise between the slovenliness of Webster and the hyper-scholasticism of the Century. . . .

**"The Definitions are Lucid and terse,** conveying, as is the function of a dictionary, the information which they contain at a glance."

### THE GROUPING OF DERIVED WORDS.

THE BOSTON DAILY HERALD, Dec. 31, 1893:

"... Another point of great importance is the grouping of derived words around their primitives. . . . Great many compound words that needed only the briefest definition have been brought under the chief word from which they were derived, and

**Defined by a Single Phrase** suited to each case. This plan saves space and time. . . . It is of immense service to the student to have the stem word and its compounds with other words grouped where they can be read immediately, and hundreds of times in the Standard long lists of scientific terms are brought together under the heading of the root which enters uniformly into all their compounds. In developing this new feature in the grouping of words the Standard has reached a higher degree of perfection than seemed to be possible, and it has often gone far beyond the Century in its grouping of phrases around the central word under definition. This is a new service which the dictionary lends to the language. It is not only a book of definitions, but explains and throws light upon phrases in common use, and shows what their authority is and what they mean."

## THE GROUPING OF RELATED TERMS.

THE CLEVELAND PLAINDEALER, Dec. 31, 1898:

"Another feature peculiar to the Standard Dictionary is the grouping of related terms. For instance, under 'architecture,' is a list of over 300 terms used specifically in architecture; and under 'blacksmith' are collected nearly eighty names of tools used in blacksmithing and farriery, and under 'blue' a list of more than 100 varieties of blue, with the source of each and the use to which put. All of these terms are also given and explained in their alphabetical order in the dictionary, but the convenience of the grouping under a general head can be readily understood. Under 'coin' is a table of more than 500 coins in use or obsolete, with full particulars concerning each, and an engraved plate of thirty-six samples of remarkable ancient coins. The volume has also full-page plates in colors, brilliantly executed, of birds, decorations of honor, flags and gems and precious stones. The woodcuts, full-page or scattered through the text, are well made and strictly explanatory."

## THE SYNONYMS AND ANTONYMS.

THE BROOKLYN TIMES, N. Y., Jan. 6, 1894:

"... A novelty, and one of great value, is found in the treatment of synonyms. In addition to a careful differentiation of the shades of meaning in words loosely called synonyms, this dictionary  
**Presents for the First Time the**  
**Antonyms**  
of the word, the opposites to it in meaning."

THE NEW YORK OBSERVER, Jan. 11, 1894:

"... An important part in defining has been the refusal to define by synonyms. Few words are exact synonyms of others; but as

**An Authority Upon Synonyms**  
the work is most valuable. These are abundant and chosen with care, and the same may be said of the antonyms."

## THE QUOTATIONS.

THE WATCHMAN, Boston, Jan. 11, 1894:

"... The Standard not only uses quotations to 'verify or illustrate' the meanings of words, but it indicates just where those quotations may be found. By very many this will be regarded as an important service, and will greatly enhance to them the usefulness of the dictionary. Indeed, the more that we consider this feature, the more we are convinced that its adoption was

**One of the Happiest Thoughts That**  
**Could Have Occurred to**  
**the Editors."**

THE IOWA STATE REGISTER, Dec. 29, 1898:

"... Stock dictionary quotations have been discarded, and new ones gleaned by a corps of 500 readers, who perused 100,000 volumes while this part of the book was in preparation."

## THE ILLUSTRATIONS.

THE NEW YORK OBSERVER, Jan. 11, 1894:

"... The wealth of pictorial illustrations makes the Standard Dictionary a treasure indeed. There are whole pages of colored pictures, and other pages of animals, coins, and other subjects of interest, not in color, but the work of experts in each particular line. The page of gems is

**Simply Superb."**

THE BROOKLYN TIMES, Jan. 6, 1894:

"... Among the

**Thousands of Illustrative Cuts**  
in the text of this first volume there is not to be found one which could be classed as a stock cut. They are all new and modern; they present pictorially the latest knowledge on the subjects they are designed to explain; thus, we find the bacilli of diphtheria and the cruiser 'Chicago'.

**Each Up to Date in its Respective**  
**Department.**

The full-page plates are remarkably fine pieces of color printing and are very handsome certificates of the merit of American lithography."

THE LUTHERAN OBSERVER, Phila., Jan. 11, 1894:

"... The pictorial illustrations are abundant, and serve their intended use as  
**Striking Object Lessons**  
of the words which they help to define."

THE RICHMOND DISPATCH, Va., Dec. 31, 1893:

"... The work is a great one.

**In Illustrations it Has No Equal.**  
Many of the pictures are in colors. There is a full-page covered with exquisitely colored pictures of precious stones; another of birds; another of designs of knighthood and other decorations, etc., another of flags of all nations, etc., etc.

## THE PHILOLOGY.

THE HARTFORD COURANT, Jan. 1, 1894:

"... The philological aspects of the work will be for scholars the  
**Most Praiseworthy and Progressive**  
thing about it."

## THE COMPOUNDING OF WORDS.

THE JOURNAL OF COMMERCE AND COMMERCIAL BULLETIN, New York, Jan. 5, 1894:

"The compounding of words has been dealt with upon a systematic basis and in accordance with  
**Definite Rules.**

"... This is a matter in which uniformity is the chief desideratum, and the rules here laid down and followed are well calculated to produce this result."

## SPELLING, PRONUNCIATION, ETC.

THE BROOKLYN DAILY EAGLE, Dec. 31, 1893:

"... Important questions of spelling and pronunciation have come before no less than fifty philologists of American, English, Canadian, Australian, and East Indian Universities, and prominent writers and speakers of English, and the spelling finally preferred has been placed first, and those of other dictionaries after. Geographical names are spelt according to the decisions of the United States board on that subject.

"Chemical and other scientific names have been simplified, and these and other professional terms defined by specialists in the science, art, handicraft, party, class, or denomination most familiar with them. There are many new devices of convenience also. ... These and many other new features added to the substantial conservatism and superb execution of the work make this great dictionary an object of lively interest to start with, as it will undoubtedly become also an authority in its specialties.

## ... PRICES ...

### SINGLE-VOL. EDITION—

Half Russia		\$12.00
Full Russia	Including Denison's Patent	14.00
Full Morocco	Reference Index.	18.00

### TWO-VOL. EDITION—

	PER VOL.	PER SET
Half Russia	\$7.50	\$15.00
Full Russia	Including Denison's Patent	8.50 17.00
Full Morocco	Reference Index.	11.00 22.00

Descriptive Circular Sent Free. Large Prospectus, 10 Cts.

**FUNK & WAGNALLS COMPANY, Publishers, 18 and 20 Astor Place, New York.**

OUR SPECIAL REDUCED PRICES—BOOKS FOR THE

# International Sunday-School Lessons for 1894

## THE PREACHERS' HOMILETIC COMMENTARY ON THE OLD TESTAMENT.

Vol. I., GENESIS. 747 pp. Vol. II., EXODUS. 616 pp.

"Worth its weight in gold."—*Messiah's Herald*, Boston.

Octavo, Cloth. Special Price, per Volume, \$2.35. Carriage Free.

## MEYER'S COMMENTARY ON THE NEW TESTAMENT.

By HENRICK A. W. MEYER. An American Edition, with Preface, Notes, and Introduction, by several eminent American Scholars. ST. MATTHEW, 591 pp.; edited by George R. Crooks, D.D. ST. MARK, ST. LUKE, 618 pp.; edited by M. B. Riddle, D.D. ST. JOHN, 588 pp.; edited by A. C. Kendrick, D.D.

"Meyer is the prince of exegeses."—*Talbot W. Chambers, D.D.* "Meyer is of immense value."—*Thomas Armitage, D.D.* "Meyer is scholarly, critical, comprehensive."—*Herriek Johnson, D.D.*

Octavo, Cloth. Special Price, per Volume, \$2.25. Carriage Free.

## PARKER'S PEOPLE'S BIBLE. By JOSEPH PARKER, D.D., of London.

Vol. I., GENESIS, 382 pp. Vol. II., EXODUS, 386 pp. Vol. XVIII., MATTHEW, I.-VII., 318 pp. Vol. XIX., MATTHEW, VII.-XXI., 384 pp. Vol. XX., MATTHEW, XXII.-XXVIII., 381 pp. Vol. XXI., MARK-LUKE, 464 pp. Vol. XXII., JOHN, 464 pp.

"Every passage starts a train of copious and picturesque suggestions."—*The Advance*, Chicago. "Hints are given and lights are flashed here which will be found nowhere else."—*Buffalo Christian Advocate*. "Will assist Sunday-school teachers in the preparation of their lessons . . . teachers will be enabled to see at a glance how . . ."—*New York Christian Advocate*.

Octavo, Cloth. Special Price, per Volume, \$1.25. Carriage Free.

The Blakeslee Graded Lessons for the Year, also The International Lessons, beginning July, 1894, will be on the Life of Christ. One of the Best Helps is

# TALKS TO BOYS AND GIRLS ABOUT JESUS

By Dean Stanley, Dr. McLeod, Dr. Corwin, Bishop Coxe, Rev. W. Crafts, Rev. W. W. Newton, Ruskin, Josiah Spiers, Dr. Codley, Dr. Wright, Rev. Mark Guy Pearse, T. B. Bishop, Rev. J. G. Merrill, Dr. Lyman Abbott, Dr. B. T. Vincent, Dr. A. F. Schaffner, Dr. D. D. Bevans, Dr. Richard Newton, Rev. E. P. Hammond, Dr. J. H. Vincent, Dr. John Todd, etc.

Consisting of Children's Sermons on The Life of Christ, Chronologically Arranged. Edited by REV. WILBUR J. CRAFTS.

*The Sunday-School Times*, Philadelphia, says:

"They furnish a good opportunity for the study of style, method, and matter, in preaching to children, and they will prove more helpful to those who are teaching the little folks."

12mo, 381 pp. Cloth, \$1.50; paper covers, 50 cents, post free.

FUNK & WAGNALLS COMPANY, Publishers, 18 and 20 Astor Place, New York.

# AMERICAN REFORMERS

A Biographical Series of Twelve Eminent Reformers. Edited by Carlos Martyn, D.D. In Uniform Size and Style, with Portraits. 12mo, Cloth, Neatly Bound in Twelve Volumes. Price per Volume, as Issued, \$1.50. Post-free.

## THE SERIES.

- |   |  |
|---|--|
| <p><b>I. WENDELL PHILLIPS: The Agitator.</b> By Carlos Martyn, D.D. 591 pp.</p> <p>"I do not know of any novel which has given me so much pleasure for many years. . . . I shall recommend all my friends to read the book."—<i>Hon. Abram S. Hewitt.</i></p> <p><b>II. HORACE GREELEY: The Editor.</b> By Francis Nicol Zabriskie, D.D. 898 pp.</p> <p>"This new biography of Greeley is worthy to stand beside the biographies of Henry Clay by Carl Schurz, and of Patrick Henry by Prof. Moses Coit Tylor."—<i>The New York Evangelist.</i></p> <p><b>III. WILLIAM E. DODGE: The Christian Merchant.</b> By Carlos Martyn, D.D. 849 pp.</p> <p>"Sparkling and inviting from beginning to end. . . . Reads like a romance."—<i>Mid-Continent.</i></p> <p><b>IV. FREDERICK DOUGLASS: The Colored Orator.</b> By Frederic May Holland. 423 pp.</p> <p>"A readable biography."—<i>N. Y. Herald.</i><br/>         "A charming volume."—<i>Post-Express, Rochester.</i></p> <p><b>V. ABRAHAM LINCOLN: The Emancipator.</b> By Prof. C. W. French. 398 pp.</p> <p>"A common-sense, calm estimate of the unique character and career of Lincoln."—<i>Interior, Chicago.</i></p> <p><b>VI. DR. S. G. HOWE: The Philanthropist.</b> By Hon. F. B. Sanborn. 370 pp.</p> <p>"A volume of interest, information, inspiration."—<i>Religious Telegraph, Hartford.</i></p> | <p><b>VII. WM. LLOYD GARRISON: The Abolitionist.</b> By A. H. Grimke. 405 pp.</p> <p>"Interesting, instructive, and inspiring reading for young or old."—<i>The Boston Times.</i></p> <p><b>VIII. CHARLES SUMNER: The Scholar in Politics.</b> By A. H. Grimke. 418 pp.</p> <p>"Well calculated to fire the spirit of patriotism in the youth of our land."—<i>Christian Advocate, Chicago.</i></p> <p><b>IX. JOHN G. WHITTIER: The Poet of Freedom.</b> By Sloane Kennedy. 330 pp.</p> <p>"This biography of the 'poet of freedom,' has the prime merit of interest, . . . though it goes fully into detail, it is never tiresome. It is a careful, praiseworthy piece of work."—<i>Current Literature, N. Y.</i></p> <p><b>X. HENRY WARD BEECHER: The Shakespeare of the Pulpit.</b> By John Henry Barrows, D.D. 557 pp.</p> <p>"Compact, succinct, and graphic."—<i>Francis E. Clark, D.D., Pres. Soc. Chr. Endeavor.</i></p> <p><b>XI. JOHN B. GOUGH: The Apostle of Cold Water.</b> By Carlos Martyn, D.D. 336 pp.</p> <p>"Dr. Martyn here does for Mr. Gough what he has done for Wendell Phillips—shows us the man."—<i>The Church Advocate, Harrisburgh, Pa.</i></p> <p><b>XII. JOHN BROWN AND HIS MEN.</b> By Colonel Hinton. [In Press.]</p> |
|---|--|

FUNK & WAGNALLS COMPANY, Publishers, 18 and 20 Astor Place, New York.



# THE REVIEW OF REVIEWS

... OFFERS ...

## A UNIQUE SERIES OF HISTORICAL PILGRIMAGES

Organized by REV. DR. LUNN, Editor of "The Review of the Churches," London,

WITH THE APPROVAL AND COOPERATION OF

The Lord Bishop of Worcester, The Lord Bishop of Petersburg, The Lord Bishop of Durham, Mr. Gladstone, Lady Henry Somerset, Mr. James Bryce, Professor Max Muller, Principal Fairbairn, Joseph Parker, Hugh Price Hughes, W. T. Stead, and others.

### I. Leave New York April 4.

A Pilgrimage to Rome, Florence, Milan, and Lucerne.

New York back to New York, first-class, \$250, or including English Pilgrimage, \$430.

### II. Leave New York May 9.

Charming Tour of England and Scotland

A five weeks' tour from New York and return, for \$830, or including the Pilgrimage to Rome and Florence, \$430.

### III. Leave New York May 23.

A Second Pilgrimage to Rome, Florence, Milan, and Lucerne.

Lectures by DR. RUSSELL FORBES.

### IV. Leave New York any Wednesday from June 20 to September 5.

The Grindelwald Chautauqua.

Round Trip from London, \$50. Round Trip from New York, \$220.

THE English party, leaving New York May 9th by the magnificent Steamship "New York," are promised an especially charming trip; indeed, it offers the chance of a life-time. They will go through England and Scotland on a special saloon train; will be entertained at the finest hotels in the kingdom, and will visit the most interesting spots, where such coadjutors as Rt. Hon. James Bryce, Archdeacon Farrar, Mr. George du Maurier, Mr. Walter Besant, Rev. Hugh Price Hughes, and Professor Max Muller will lecture. In London Lady Henry Somerset and Miss Frances E. Willard will give the Pilgrims a reception, and there are many additional features that a tourist could not hope to enjoy in any individually directed trip.

## OUR PREMIUM OFFERS.

.....

THE REVIEW OF REVIEWS will make it possible for an energetic person, who will appreciate the value of this rare chance, to become one of the party with no expenditure on his or her part. To the first two persons who book fifteen Pilgrims each we shall give **Free Tickets** covering exactly the advantages of those which are sold.

Another way to win this trip without any expense is to follow our suggestion in the December number of obtaining 250 new subscribers to the REVIEW OF REVIEWS at \$2.50 each, or we will pay all expenses of one of the Italian Pilgrimages for 200 new subscribers. This will entitle any of our readers to a free ticket from New York back to New York. And if any number of subscriptions less than the specified total should be obtained, we will allow one dollar on the cash price of the trip for each subscription forwarded to us and accept money payment for the balance due on the stated total cost of the Pilgrimage. This last offer should be of special interest to Sunday-schools, Churches Schools, and any organizations that may desire to give a never-to-be-forgotten trip to a pastor, teacher, or some prominent member.

Address "PILGRIMAGE BUREAU" Review of Reviews, 13 Aster Place, New York City.

# ANY CLERGYMAN

Who can command a small part of his time

**May Easily Add \$1,000 or \$2,000 Yearly to his Income**

## Read this Announcement Through.

Life Insurance has come to be recognized as an essential in the life of every man who takes thought for his family and their welfare. More persons are being insured than ever before. It is no longer a matter for question, but is an obligation resting upon every one to whom others look for support. Many procrastinate, but all expect at some time to take insurance.

The two great points which every man is looking for are

## ABSOLUTE SAFETY AND LOW COST.

—These are combined more perfectly in—

## The American Temperance Life Insurance Association

Of New York City

than in any other company. As its membership is composed entirely of abstainers from intoxicating liquors, there is the greatest possible security against a large mortuary list. The risks on the lives of temperance men and women are reduced to the minimum.

## IT WILL PAY YOU HANDSOMELY

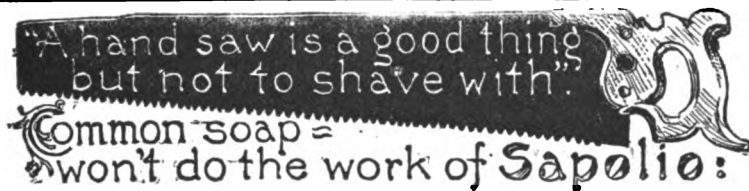
if you will present the claims and the merits of this Company to your friends who are total abstainers and secure them as members.

We desire the cooperation of alive, intelligent men and women who have standing and influence in their circles of acquaintance. A business-like presentation of such favorable policies as the AMERICAN TEMPERANCE LIFE INSURANCE ASSOCIATION can offer will result in large additions to the membership, and in profit to the person through whose effort they come.

**Earnest work for us will yield you much larger pay than the same effort will in almost any other direction.**

Write to us for general information, terms, etc., and do it to-day, addressing your inquiry to

**E. S. MARVIN, Supt. of Agencies, 730 Granite Building, Rochester, N. Y.**



What folly it would be to cut grass with a pair of scissors! Yet people do equally silly things every day. Modern progress has grown up from the hooked sickle to the swinging scythe and thence to the lawn mower. So don't use scissors!

But do you use SAPOLIO? If you don't you are as much behind the age as if you cut grass with a dinner knife. Once there were no soaps. Then one soap served all purposes. Now the sensible folks use one soap in the toilet, another in the tub, one soap in the stables, and SAPOLIO for all scouring and house-cleaning.




# COUGHS AND COLDS

are only the beginning. Lungs are weakened next, the body becomes emaciated, and then the dreaded Consumption Germ appears.

## Scott's Emulsion

the Cream of Cod-liver Oil and Hypophosphites, overcomes Coughs and Colds, strengthens the Lungs, and supplies vital energy. *Physicians, the world over, endorse it.*



## Babies and Children

and Weak Mothers respond readily to the nourishing powers of Scott's Emulsion. They like the taste of it, too.

Don't be Deceived by Substitutes!

Prepared by SCOTT & BOWNE, Chemists, New-York City. Druggists sell it.



# THE HOMILETIC REVIEW

An International Monthly Magazine  
of  
Religious Thought, Sermonic Literature  
and Discussion of Practical Issues.

EDITORS

I. K. FUNK D. D.

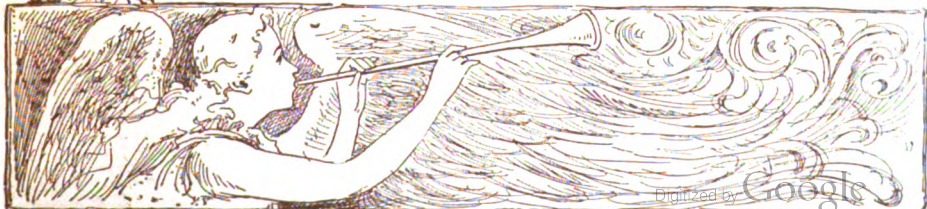
REV. NEWELL WOOLSEY WELLS

FUNK & WAGNALLS COMPANY

TORONTO, NEW YORK  
11 Richmond St. West. 18 & 20 Astor Place

LONDON,  
44 Fleet Street.

Copyright 1894 by Funk & Wagnalls Company.  
PRINTED IN THE UNITED STATES.



# THE HOMILETIC REVIEW

APRIL, 1894.

Editors: I. K. FUNK, D.D.; Rev. NEWELL WOOLSEY WELLS.

## CONTENTS:

### REVIEW SECTION.

- I. REALITY IN PULPIT SPEECH. By Prof. Arthur S. Hoyt, D.D., Auburn, N. Y. .... 291
- II. THE HOMILETIC VALUE OF HISTORICAL STUDY. By Arthur J. Brown, D.D., Portland, Ore. .... 297
- III. ISAAC WATTS, THE (Congregational) FOUNDER OF ENGLISH HYMNODY. By Rev. James H. Ross, East Somerville, Mass. .... 304
- IV. THE PERSON OF CHRIST. By Wayland Hoyt, D.D., Minneapolis, Minn. .... 313
- V. LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES. THE SERPENT IN BABYLONIAN MYTHOLOGY. By William Hayes Ward, D.D., New York City. .... 318

### SERMONIC SECTION.

- WHOSE IMAGE AND SUPERScription? By Alexander McLaren, D.D., Manchester, Eng. .... 320
- THE CHRISTIAN EVIDENCE OF TELEOLOGY. By Prof. Jacob Cooper, D.D., LL.D., New Brunswick, N. J. .... 324
- THE SOCIAL ILLS AND THEIR CURE. By Pastor George Vogel, Bernen, Hessen. .... 328
- THE EVIDENCES OF IMMORTALITY OUTSIDE OF THE BIBLE. By Charles E. Locke, D.D., Portland, Ore. .... 333
- PENTECOSTAL POWER. By Rev. F. P. Berry, Kansas City, Kan. .... 334
- WALKING WITH GOD. By David J. Burrell, D.D., New York City. .... 338
- THE BACKBONE OF CHARACTER. By Rev. George H. Hubbard, Norton, Mass. .... 342
- FREEDOM BY THE TRUTH. By Rev. Walter M. Roger, St. Catharines, Ontario, Can. .... 346
- THE BELIEVER SEPARATED FROM HIS SIN. By Rev. Norman Macdonald, Kinross, Invernesshire, Scotland. .... 348

- STRIKING THOUGHTS FROM RECENT SERMONS. .... 349
- THEMES AND TEXTS OF RECENT SERMONS. .... 350
- SUGGESTIVE THEMES FOR PULPIT TREATMENT. .... 350
- LIGHT ON SCRIPTURAL TRUTHS FROM RECENT SCIENCE AND HISTORY. By Rev. George V. Reibel, A.M., Brockport, N. Y. .... 351
- HELPS AND HINTS, TEXTUAL AND TOPICAL. By A. T. Pierson, D.D. .... 353
- THE PRAYER-MEETING SERVICE. By Wayland Hoyt, D.D. .... 358

### EXEGETICAL AND EXPOSITORY SECTION.

- NOTES ON EPH. II., 10. By Rev. James E. W. Cook, New London, Ohio. .... 363
- SOCIOLOGY AND COMPARATIVE RELIGION. MOHAMMEDANISM IN AFRICA. ITS MISSIONARY CHARACTER. By Anson P. Atterbury, D.D., New York City. .... 365

### MISCELLANEOUS SECTION.

- HOW TO CONDUCT A REVIVAL. By Rev. Henry M. Wharton. An Interview. .... 370
- THE HIGHLAND MINISTER. By Rev. D. Sutherland, Charlottetown, P. E. I. .... 372
- PREACHERS EXCHANGING VIEWS. .... 374

### EDITORIAL SECTION.

- LIVING ISSUES FOR PULPIT TREATMENT. .... 382
- EDITORIAL NOTES. .... 383
- BLUE MONDAY. .... 386

**TERMS:** Subscriptions, one year, \$3.00; to Clergymen, \$2.50 per year, if paid in advance. Single number, 30 cents. Bound volumes (6 numbers), \$2.00. Binding, 90 cents per volume, carriage paid one way. "The Homiletic Review" and "The Missionary Review of the World" together, one year, \$4.00. See Club Rates of Our Various Periodicals, on page 101, within.

## BE SURE TO EXAMINE THIS BULLETIN.

**THE EXPOSITOR.**—Third Series, Eleven Volumes, Complete. Importation price for a single set, \$30; Special price, \$12. See pages 124 and 125.

**THE LITERARY DIGEST.**—Improvements for 1894. See page 96.

**OUR NEW HYMNAL, For Use of all Christian Denominations.**—Returnable copies sent free for examination. See particulars on pages 113 and 114.

**OUR SPECIAL REMOVAL SALE.**—We have but a limited quantity left of the books offered at special reduced prices, previous to our removal to other quarters. See pages 102, 103, 104, and 105.

**OPINIONS OF VOL. I. OF THE STANDARD DICTIONARY.**—See opinions of the American press of Volume I., recently issued; also prices, etc., on advertising pages 106 and 107.

**THE BUTLER BIBLE WORK.**—The final volumes VII., VIII., and IX. (Old Testament), completing the entire work, will be ready for subscribers about August 1, 1894. For special prices to those who order in advance of publication, see page 110.

For Other Items of Especial Interest, see Advt. Pages 97 to 128.

**FUNK & WAGNALLS COMPANY, Publishers, 18 and 20 Astor Place, New York.**

# BOOKS OF AMERICAN HISTORY

BY JOHN FISKE.

## The Discovery of America.

With some account of Ancient America and the Spanish Conquest.

With a steel portrait of John Fiske, many maps, facsimiles, etc.

*Eleventh thousand.* 2 vols., crown 8vo, \$4.00.

"A very encyclopedia of information on all subjects connected with this main theme, written by a man whose grasp is comprehensive, and whose knowledge is commensurate with his grasp."—*London Times*.

## The Beginnings of New England.

*Eighth edition.* Crown 8vo, gilt top, \$2.00.

"It is, perhaps, not too much to say that John Fiske is the best equipped of all living writers for treating in a dispassionate and impartial manner the history of the genesis of the American commonwealth."—*Boston Beacon*.

"Mr. Fiske has not merely the literary art of the historian, but he is a philosopher with abundant learning for careful historical speculation."—*Political Science Monthly*.

## The American Revolution.

With plans of Battles, and a new steel portrait of Washington. *Eighth edition.* 2 vols., crown 8vo, gilt top, \$4.00.

"The reader may turn to these volumes with full assurance of faith for a fresh rehearsal of the old facts, which no time can scale, and for new views of those old facts, according to the larger framework of ideas in which they can now be set by the master of a captivating style and an expert in historical philosophy."—*New York Evening Post*.

## The Critical Period of American History, 1783-1789.

With a colored map. *Twelfth edition.* Crown 8vo, gilt top, \$2.00.

"If the reader misses in the present treatise the comprehensive generalizations which give such a fascination to the author's lectures on American Political Ideas, he will find his recompense in the solid facts of history pertaining to the formative period in our annals, and can here see those facts placed in a historical perspective which reveals at once their national grandeur and their 'world-historical' significance."—*The Nation*, New York.

## The War of Independence.

In *Riverside Library for Young People*. With maps.

*Fourteenth thousand.* 75 cents.

"The War of Independence is a miracle. I can never understand why, when a perfect literary work is issued, all the critics do not clap their hands! I think it must be because they never read the books. This story of the war is such a book, brilliant and effective beyond measure. It should be read by every voter in the United States. It is a statement that every child can comprehend, but that only a man of consummate genius could have written."—Mrs. CAROLINE H. DALL.

## Civil Government in the United States.

With some Reference to its Origins. *Fifty-ninth thousand.* \$1.00.

"Mr. Fiske writes from full knowledge and thorough research; and he has such mastery of his facts and so distinct a perception of their relations, that his works are marvels of clear statement, while his strong, simple style gives to them a very unusual attraction."

Sold by all Booksellers. Sent, postpaid, by

HOUGHTON, MIFFLIN & CO., BOSTON.

11 East 17th Street, New York.

WONDERFULLY IMPROVED FOR 1894.

# The Literary Digest

*A Weekly Review of the Thought and Life of the Entire World :*

THE RELIGIOUS WORLD, THE SCIENTIFIC WORLD,  
THE LITERARY WORLD, THE INDUSTRIAL WORLD,  
THE POLITICAL WORLD, THE COMMERCIAL WORLD,  
ART, MUSIC, THE DRAMA, ETC., ETC.

It is called "The Prince of Weeklies," and is found by its subscribers to be indispensable as enabling them to keep abreast of the times in all departments of knowledge. It is a necessity for all who have neither the time to read all the best periodicals in the world, nor the money to spare to purchase them.

IT IS LARGELY ILLUSTRATED.

IT SELECTS, CONDENSES, TRANSLATES,

each week, the best articles from the leading magazines, journals, and reviews of the world. Its cosmopolitan Chronicle of Current Events each week can be cut out and filed for ready reference any time.

The subscription price of "The Literary Digest" is

**\$3.00 Per Year; Single Copies, 10 Cents.**

Three annual subscriptions for "The Literary Digest" will be given for \$3.00, provided that not more than one of them be an old subscriber, and that all are paid for together.

"The Homiletic Review" and "The Literary Digest," one year, to any forthcoming subscriber, will be given for \$5.00, provided both periodicals are subscribed for at the same time."

**NEW FEATURES FOR 1894**—Largely Illustrated—Treatment of Subjects of Present Interest—European Affairs Treated Fully by an Expert—The Science Department Edited by a Scientist of Distinction—A Legal Column—A Financial Column—A Chess Column—A Humorous Column—Etc., Etc.—Besides the Usual Review of the World of Literature in Condensation from the Leading Magazines and Periodicals of the World, etc., etc., etc.

**Bishop Huntington** (Episcopal): "Extremely interesting and useful."

**Ex-Senator (U. S.) John G. Ingalls:** "Abolishes provincialism. . . . Enlarges Intelligence."

**Wendell Prime, D.D., New York:** "Extremely useful."

**Oliver Wendell Holmes:** "It supplies a want which is felt alike by professional scholars and common readers."

**The Christian Inquirer, New York:** "'The Literary Digest' takes a dozen pages of a 'ponderous review' and puts the pith and marrow in a coherent and comprehensive column. It is an admirable publication."

**Christian Leader, Boston, Mass.:** "If, on his lonely island, the solitary Seikirk could have had this weekly 'Digest,' and this alone, he would have been better informed in regard to current thought and events than are men who roam at will in vast reading rooms."

**The Chicago Herald:** "'The Literary Digest' covers a wide field, and deals with the political, sociological, educational, literary, artistic, religious, scientific, philosophical, and every other department of life. It is a comprehensive and dignified summing up of all the questions of the world."

**Rev. Dr. Babcock, Baltimore, Md.:** "Fuller realizes than ever before literary omniscience and omnipresence."

**U.S. Senator William F. Frye:** "'The Literary Digest' will afford immense assistance to the scholars of the country."

**Rev. J. L. Howard, Lakewood, N. J.:** "'The Literary Digest' is invaluable and unapproachable."

**Josiah Strong, D.D., Sec'y Evangelical Alliance:** "Indispensable to every student of the times."

**Otto Erickson, Attorney-at-Law, Buffalo, N. Y.:** "One year's subscription is a university education in itself."

**A. A. Clapp, D.D., Editor Congregationalist, Boston:** "I am amazed at the amount of valuable matter—religious, literary, scientific, political, social, and no end of other sorts—compressed into its pages."

**The Houston (Texas) Daily Post:** "'The Literary Digest' has recently made many improvements, and is filling an enviable position as the busy man's best friend. Its selections and condensations cover all the leading issues of the day, and put the longest magazine articles into such shape that they can be read and mastered in a few moments."

**FUNK & WAGNALLS COMPANY, Publishers, 18 and 20 Astor Place, New York.**

# Missionary Review of the World

Editor-in-Chief, ARTHUR T. PIERSON, D.D.

Associate Editors: J. T. GRACEY, D.D., President of the "International Missionary Union," Rochester, N. Y.; A. J. GORDON, D.D., Boston, Mass.;  
REV. D. L. LEONARD, Oberlin, Ohio.

Managing Editor, D. L. PIERSON, Princeton, N. J.

Each number contains 80 large octavo pages, the 12 monthly numbers making, at end of each year, an imperial volume of nearly 1,000 pages. Subscription, \$2.00 per year; specimen copy, 25 cents.

Each number contains sections as follows: I. Literature of Missions; II. International Department, edited by J. T. Gracey, D.D.; III. Department of Christian Endeavor, by Prof. Amos R. Wells; IV. Editorial Department, by the Editor-in-Chief; V. Monthly Concert of Missions; VI. General Missionary Intelligence, by Rev. D. L. Leonard.

Broad in its outlook, hampered by no denominational or national lines, embracing all, it seeks to bind the Brotherhood of Christians together in the one great work of evangelizing the world. It has the cordial endorsement of the leading Pastors of all denominations, and of Secretaries of missionary societies in all lands.

## EDITORIAL CORRESPONDENTS.

Rev. Josiah Strong, D.D., Bible House, New York City; Rev. Cyrus Hamlin, D.D., Lexington, Mass.; Rev. James Johnston, F.S.S., London, Eng.; Rev. John G. Paton, D.D., New Hebrides; James E. Mathieson, Esq., London, England; Rev. H. Grattan Guinness, Harley House, London England; Rev. J. H. W. Stuckenberg, D.D., Berlin, Germany; Rev. J. Murray Mitchell, LL.D., Nice, France; Rev. J. P. Wigstone, Linares, Spain; Rev. J. Hudson Taylor, China; Rev. Jacob Chamberlain, D.D., M.D., Madanapalli, India; Rev. T. J. Scott, D.D., Bareilly, India; Rev. J. L. Phillips, M.D., Calcutta, India; Rev. Alonzo Bunker, D.D., Tongoo, Burma; Rev. George William Knox, D.D., Tokyo, Japan; Rev. Frederick S. Curtis, Hiroshima, Japan; Rev. Horace G. Underwood, D.D., Seoul, Korea; Rev. John H. Shedd, D.D., Oroomia, Persia; Rev. H. H. Jessup, D.D., Beirut, Syria; Rev. David Baron, Jerusalem, Palestine; Rev. A. L. Long, D.D., Robert College, Constantinople, Turkey; Rev. N. Hardingham Patrick, Tangier, Morocco; Rev. George W. Chamberlain, D.D., Bahia, Brazil; Rev. James Douglass, London, England.

"*'The Missionary Review of the World' has its circulation both in America and England, and is the only complete current review of missionary operations and missionary problems in connection with all Protestant agencies all the world over.*"—THE ROCK, London.

## A Library of Missionary Intelligence for \$2.50.

The bound volume of THE MISSIONARY REVIEW OF THE WORLD for 1893 is ready. Its Index, occupying ten large, octavo pages, reveals a mass of intelligence and general information and interesting reading matter concerning missionary enterprise of 1893, such as can not elsewhere be found. The volume, containing nearly 1,000 pages, bound in handsome, stout cloth, will be sent, carriage free, on receipt of price, \$2.50.


The bound volumes for 1888, 1889, 1890, 1891, and 1892 may also be had. Price, free delivery. \$2.50, single vol.; two vols., \$4.50; four vols for \$7.25; or five volumes and a year's subscription, \$11.00, carriage free.

**FUNK & WAGNALLS COMPANY, Publishers, 18 and 20 Astor Place, New York.**

## HAVE YOU SEEN OUR NEW HYMNAL ?

"It is adapted to the use of every Christian congregation."—*The Baptist*, Baltimore.

"It will be welcomed and extensively used, we predict, by churches of every denomination."—*The Northwestern Congregationalist*, Minneapolis, Minn.

 A returnable copy will be sent free and postpaid, on application, to any pastor or music committee, for examination, with a view to its introduction. See fuller particulars on pages 113 and 114.



## Are You Accurately Posted

*On the progress of the great TEMPERANCE REFORM,  
PROHIBITION NEWS AND ARGUMENT, etc. You  
will be if you read*

# "THE VOICE."

Forty-eight Columns Each Week, Full of Matter of Interest to All.

With Cartoons by Baron de Grimm, Illustrating Allied Topics.

### ITS CONTENTS TOLD BY OTHERS.

**The Southwest** (a liquor paper): "'The Voice' is the most dangerous Prohibition paper published in this country."

**Religious Telescope**, Hartford: "'The Voice' is the keenest and most consistent temperance and Prohibition paper ever published."

**Samuel Gompers**: "'The Voice' is presenting the most reliable labor news obtainable in New York City."

**I. H. Seelye**, President Amherst College: "'The Voice' is invaluable for the proper understanding of the current temperance movement."

**Ex-Judge Noah Davis**: "It is conducted with remarkable energy and ability, and its weekly collations of statistical temperance information have never been surpassed."

**Published Every Thursday. Subscription, One Dollar per Year.**

**Address Publishers "THE VOICE," 18-20 Astor Place, New York.**

*CHRISTIAN ENDEAVORERS NEED THIS BOOK!*

## YOUNG PEOPLE'S PRAYER MEETINGS;

HOW TO CONDUCT THEM.

By **REV. F. F. CLARK,**

Pastor Phillip's Church, Boston, Founder and Originator of the  
**SOCIETY OF CHRISTIAN ENDEAVOR.**

Cloth, 12mo, 167 pp. Price, 75 Cents, Post-Free.

Valuable manuals concerning the conduct of the general prayer-meeting are numerous, but comparatively little has been written regarding its smaller brother—the "*Young People's Prayer-Meeting*." The recent rapid growth of religious organizations for Young People make such a work as this very desirable and valuable. These chapters are the outgrowth of experience and personal effort. The plans suggested have all been successfully tried. Rev. Mr. Clark has given the results of a very wide and long experience, and is, therefore, first of all, *practical* in his suggestions. The topics given have been *selected* with care from thousands of lists prepared by or for young people. They have all been in use. We do not hesitate to recommend this book as one of great importance in the conduct of the Young People's Meetings. Pastors would do well to secure this book if for no other purpose than to loan or give it to those in whose behalf these meetings are held.

METHODIST RECORDER, PITTSBURGH, says:

"This is a good book, and contains many valuable suggestions in regard to the best method of conducting prayer-meetings, especially for young people."

"Its chapters are the outgrowth of personal experience and effort. The plans suggested have been carefully tried. The volume gives the result of wide experience."

**☞ All Denominations Write Alike in Its Commendation.**

**FUNK & WAGNALLS COMPANY, Publishers, 18-20 Astor Place, New York.**

# OUR CLUBBING RATES.

---

	<i>Regular Rate.</i>	<i>Club Rate.</i>
THE VOICE with THE LITERARY DIGEST, 1 year, - - - - -	\$4.00	\$8.50
THE VOICE with THE HOMILETIC REVIEW, 1 year, - - - - -	4.00	8.50
THE VOICE with THE MISSIONARY REVIEW OF THE WORLD, 1 year, -	8.00	2.50
THE VOICE with both the above-named REVIEWS, 1 year, - - -	6.00	5.00
THE VOICE with THE LITERARY DIGEST and both REVIEWS, 1 year, -	9.00	7.50
THE VOICE with THE MISSIONARY REVIEW OF THE WORLD and THE LITERARY DIGEST, 1 year, - - - - -	6.00	5.00
THE VOICE with THE LITERARY DIGEST and THE HOMILETIC REVIEW, 1 year, - - - - -	7.00	6.00
THE HOMILETIC REVIEW with the MISSIONARY REVIEW OF THE WORLD, 1 year, - - - - -	5.00	4.00
THE HOMILETIC REVIEW with THE LITERARY DIGEST, 1 year, - -	6.00	5.00
THE MISSIONARY REVIEW OF THE WORLD with THE LITERARY DIGEST, 1 year, - - - - -	5.00	4.50
THE LITERARY DIGEST with THE HOMILETIC REVIEW and THE MIS- SIONARY REVIEW OF THE WORLD, 1 year, - - - - -	8.00	6.50

THE VOICE: Five new annual subscriptions or more, 80 cents each (regular rate, \$1.00 each); or a club of five, two of which may be renewals, will be received at \$4.50.

THE MISSIONARY REVIEW OF THE WORLD: Two new annual subscriptions, \$8.50; three new subscriptions, \$5.00; 10 or more new subscriptions, \$1.50 each (regular rate, \$2.00 each); or five subscriptions, two of which may be renewals, will be given for \$8.00.

THE LITERARY DIGEST: Three annual subscriptions, \$6.00, provided that not more than one of them be from an old subscriber, *i. e.*, one already on its subscription list (regular rate, \$3.00 each).

THE HOMILETIC REVIEW: Three annual subscriptions, \$6.75, provided that not more than one of them be from an old subscriber, *i. e.*, one already on its subscription list (regular rate, \$3.00 each, or \$2.50 to clergymen and theological students, if paid in advance).



The above-named club-rates do not include premiums at any time offered either to new or old subscribers.

**FUNK & WAGNALLS COMPANY, Publishers, 18-20 Astor Place, New York.**

# Our Special Removal Sale.

The lease of our present premises is nearing expiration, and we are soon to remove to other quarters, where all departments of our business can be housed in one building. We have but a limited quantity left of the desirable books named below, which we do not propose to carry with us. We will, therefore, close these out at special bargain prices to our patrons. In ordering it will be better to name first and second choice, covering similar amounts, so that in case none remain of first choice the second may be had. In cases where remittances are received late and the books ordered are already sold, the money will be returnable. By ordering at once disappointment may be avoided.

FUNK & WAGNALLS COMPANY,

18 and 20 Astor Place, New York.

	Regular Price.	Special Price.
<b>Platform Echoes.</b> John B. Gough's last and best book. Royal octavo, copiously and superbly illustrated. Cloth, 630 pp., - -	\$3.50	\$2.25
It contains a full and authentic history of Mr. Gough's eventful life, career, and death, written expressly for it by Lyman Abbott, D.D. This supplements Mr. Gough's richest legacy to the world. In this book he has given his best thoughts, his most touching tales, his most stirring anecdotes and incidents, his most telling stories of deepest pathos and keenest humor, together with manifold experiences and personal reminiscences never before published.		
<b>Genesis With a Talmudic Commentary.</b> By Paul Isaac Hershon. 8vo, cloth, 531 pp., - - - - -	2.00	1.20
<b>John Lillie, D.D., on the Thessalonians.</b> 8vo, cloth, 585 pp., - - - - -	2.00	1.20
<b>A Practical Commentary on the First Epistles of Peter.</b> With Illustrative Notes and Indices. Leighton. 2 vols., 8vo, cloth, 790 pp., complete, - - - - -	5.00	3.00
<b>My Story of the War.</b> Four years personal experience as nurse in the Union Army. 8vo, cloth, 700 pp., with steel portrait. By Mary A. Livermore, - - - - -	3.50	2.25
<b>History of Puritans and Pilgrim Fathers.</b> Stowell and Wilson. 8vo, cloth, 508 pp., - - - - -	1.75	1.00
<b>Lux Mundi.</b> A Series of Studies in the Religion of the Incarnation. 12mo, cloth, gilt top, 441 pp. Edited by Chas. Gore, M.A. Cloth, - - - - -	1.75	1.00
<b>Flashes from the Welsh Pulpit.</b> Edited by Rev. J. Gwynor Davies. With an Introductory paper by Rev. T. C. Edwards, Principal of University College of Wales. In this series of "flashes," from over sixty of the best Welsh preachers, the characteristic features of the Welsh Pulpit are well brought to view. 12mo, cloth, 352 pp., - - - - -	1.50	1.00
<b>The Progress of Doctrine in the New Testament.</b> Considered in 8 Lectures, delivered before the University of Oxford. By Rev. D. Bernard, M.A. 12mo, cloth, 258 pp., - -	1.25	.75

	Regular Price.	Special Price.
<b>Reasonable Apprehensions and Reassuring Hints.</b> Being papers designed to attract attention to the nature of modern unbelief, and to meet some of its fundamental assumptions. By Rev. Henry Footman, M.A. 12mo, cloth, 178 pp., -	\$1.00	\$.60
<b>Selections from Sermons Delivered in the Cathedral at Florence, Etc., by Padre Agostino da Montefeltro.</b> 12mo, board, in 3 vols., 840 pp. together, complete, -	1.00	.60
<b>Hold the Fort; or, Alcohol in the Sick Room.</b> Practical Suggestions for Abstainers. By Mary Pryor Hack. 12mo, cloth, 108 pp., -	.50	.25
<b>The Pastor's Record.</b> By Rev. T. Wylie. For study, work, appointments, and choir for one year. On every right-hand page blank spaces are left for memoranda in regard to Sunday morning and evening service: (1) Hymns or Psalms to be used. (2) The Portion of Scripture Read. (3) Text. (4) Special Hymn for Communion. (5) Notices to be read from the pulpit. (6) Object of Collection. (7) Special Hymn for Baptism. (8) Slip to be torn off for organist, giving hymns to be sung. 12mo, 120 pp. Leather, - - - - -	1.00	.70
Same, in Cloth, - - - - -	.75	.50
Same, in Paper, - - - - -	.50	.35
<b>Some Thoughts on Moderation.</b> By Axel Gustafson, author of "The Drink Problem" and "The Foundation of Death." 12mo, 87 pp., cloth, - - - - -	.40	.30
<b>Little Bessie.</b> By Rev. George H. Smyth. The sketch of a beautiful character and the sickness and death of a child ten years old. 12mo, 157 pp., cloth, - - - - -	.50	.30
<b>Christmas Books.</b> By Charles Dickens, with illustrations. Contents: A Christmas Carol; The Cricket of the Hearth; The Chimes; The Battle of Life; The Haunted Man. 8vo, 270 pp., cloth, - - - - -	.75	.50
<b>The Gospel Faith.</b> By John Leighton, D.D. An exhaustive scientific treatise of this fundamental theme of the Gospel. 12mo, 180 pp., cloth, - - - - -	.75	.50
<b>Poems of Marietta Holley</b> (Josiah Allen's Wife). A charming volume of poetry, illustrated by W. Hamilton Gibson and other artists. Square 12mo, 216 pp., cloth, - - - - -	2.00	1.40
<b>Seed; Number One Hard.</b> Six speeches by John G. Woolley. Introduction by Frances E. Willard and Lady Henry Somerset. 12mo, 157 pp., cloth, - - - - -	1.00	.70
<b>The Pastor's Ready-Reference Record.</b> By Rev. William D. Grant. A record of Sunday services, etc., for fifty years. Large 4to, over 100 pp., cloth, - - - - -	1.50	1.00
<b>In Darkest England and the Way Out.</b> By Gen. William Booth. Authorized American Edition. 8vo, 826 pp., cloth, - - - - -	1.00	.50
Extra Cloth Edition, - - - - -	1.50	.75
<b>Nobody Knows.</b> By A Nobody. A treatise on applied Christianity under the guise of fiction. 12mo, 290 pp., cloth - - - - -	1.25	.80
<b>George Elliot's Poetry and Other Studies.</b> By Rose Elizabeth Cleveland. Square 12mo, 195 pp., cloth, - - - - -	1.25	1.00
Illustrated edition, - - - - -	2.00	1.25
Gilt, - - - - -	2.50	1.50

(OVER)

	<i>Regular Price.</i>	<i>Special Price.</i>
<b>Metaphors of the Gospel.</b> By Donald Fraser, D.D., author of Synoptical Lectures on the books of the Holy Scripture, and "The Speeches of the Holy Apostles." 12mo, 374 pp., cloth, -	\$1.50	\$ .90
<b>Hindu Philosophy.</b> By Ram Chandra Bose. The six orthodox systems popularly explained. 12mo, 420 pp., cloth, - - -	1.50	1.00
<b>The Book of Revelations.</b> By Israel P. Warren, D.D. An exposition based on the principles of Prof. Stuart's Commentary, and designed to familiarize those principles to the minds of non-professional readers. 12mo, 880 pp., cloth, - - - -	1.00	.65
<b>Jesus in the Vedas.</b> The testimony of Hindu Scripture in corroboration of the rudiments of Christian Doctrine. By a native Indian missionary. 12mo, 61 pp., leatherette, - - - -	.35	.25
<b>Studies in Young Life.</b> By Bishop John H. Vincent, LL.D. A series of word-pictures and practical papers. 12mo, 254 pp., cloth, - - - - -	1.25	.85
<b>Around the Tea-Table.</b> By T. DeWitt Talmage, D.D. A series of talks about home and every-day matters. 12mo, 504 pp., cloth, - - - - -	1.50	1.00
<b>The Will Power; Its Range in Action.</b> By J. Milner Fothergill, M.D., author of the "Maintenance of Health" and "Animal Physiology for Schools." Covers carefully the subject of the will in its relation to inherited character, self-culture, environment, disease, etc. 12mo, 192 pp., cloth, - - - -	1.00	.65
<b>The Divine Rod and Staff in the Valley of Death.</b> By Rev. J. M. Anspach. A volume of consolatory essays, particularly applicable for the use of the sick, the dying, and for the house of mourning. 12mo, 281 pp., cloth, - - - -	1.00	.75
<b>Eastern Proverbs and Emblems.</b> By Rev. E. J. Long, member of the Bengal Asiatic Society. 8vo, 294 pp., cloth, -	1.00	.65
<b>Humanics.</b> By John Staples White. Comments, aphorisms and essays. 12mo, 250 pp., cloth, - - - - -	1.00	.70
<b>The Mormon Puzzle.</b> By Rev. R. W. Beers. "A reasonable, practical, and suggestive discussion of the problem."— <i>Critic</i> , N. Y. 12mo, 195 pp., cloth, - - - -	.75	.50
<b>Epic of Saul.</b> By Prof. W. C. Wilkinson, D.D. A study of the struggle of Judaism against the innovation of Christianity, and a keen analysis of Hebrew Conservatism and of the popular sentiment aroused against the Messiah. 8vo, 390 pp., cloth, -	2.50	1.75
<b>Heroes and Holidays.</b> By W. F. Crafts, A.M. Short illustrated lectures to boys and girls. By twenty-one preachers in the United States and Great Britain. 12mo, 474 pp., cloth, -	1.25	.75
<b>Cyclopedia of Temperance and Prohibition.</b> A work of great value to students, speakers, writers, editors, and the public generally. 8vo, 671 double-column pp., paper, - -	2.00	1.00
<b>The Coming of the Lord.</b> By Rev. John C. Rankin, D.D. "The aim of this book is to give in brief, simple, and positive form what is conceded to be the clear, didactic teaching of the New Testament, touching the whole subject of our Lord's coming." 12mo, 83 pp., cloth, - - - - -	.75	.50
<b>Studies in the Book of Mark.</b> By D. C. Hughes. For teachers, pastors, and parents. 8vo, 324 pp., cloth, - -	1.25	.75

	<i>Regular Price.</i>	<i>Special Price.</i>
<b>Final Science; or, Spiritual Materialism.</b> "Without yielding his apparent confidence in his theory, he runs himself at every point into the ground. The satire is well and ably managed."— <i>Zion's Herald</i> . 12mo, 194 pp., cloth, - - -	\$ .75	\$ .50
<b>New Light on Mormonism.</b> By Ellen E. Dickinson. A brief and succinct history of this stupendous delusion. With introduction by the late Thurlow Weed. 12mo, 270 pp., cloth, - -	1.00	.70
<b>Teachers' Edition of the New Testament.</b> The text of the versions of 1611 and 1881 are given in parallel columns with an appendix of helps to the study of the New Testament. 8vo, 365 pp., cloth, - - - - -	1.50	1.00
<b>Life and Thoughts of John Foster.</b> By Rev. W. W. Everts, D.D. 8vo, 207 pp., cloth, - - - - -	1.00	.70
<b>Lothair.</b> By the Rt. Hon. B. D'Israeli. 8vo, 251 pp., cloth, - -	1.00	.65
<b>The Jewish Altar.</b> By Rev. John Leighton, D.D. 12mo, 127 pp., cloth, - - - - -	.75	.50
<b>The Birthday Book.</b> By Rev. Charles F. Deems, D.D. Selections from the writings of the late Dr. Deems, pastor of the Church of the Strangers, New York. 32mo, 418 pp., cloth, -	1.00	.60
<b>History of English Bible Translation.</b> By Thomas Conant, D.D., member of the Old Testament Revision Committee, and translator for the American Union Edition of the Scriptures. 8vo, 296 pp., cloth, - - - - -	1.00	.65
<b>Calvary Pulpit; or, Christ and Him Crucified.</b> A volume of sermons by Rev. R. S. McArthur, D.D. 12mo, 294 pp., cloth, - - - - -	1.00	.65
<b>Popery.</b> By Joseph S. Van Dyke. "It is an excellent summary of the principles and facts bearing on the controversy with the Papal Church."— <i>Joseph T. Duryea</i> . 8vo, 304 pp., cloth, - -	1.00	.65
<b>Seven Churches of Asia.</b> By Rev. Howard Crosby, D.D. A treatise on worldliness in the Church. 16mo, 168 pp., cloth, -	.75	.50
<b>Companion to the Revised Old Testament.</b> By Talbot W. Chambers, D.D. Shows the leading changes made by the revisers and the reasons for making them. 12mo, 269 pp., cloth, -	1.00	.70
<b>Sermons in Songs.</b> By Charles S. Robinson, D.D. 12mo, 322 pp., cloth, - - - - -	1.25	.80
<b>Shakespeare's Plays.</b> A photographic facsimile of the Famous First Folio edition, A. D. 1623. Crown 8vo, 427 pp., cloth, -	2.50	1.00
<b>The Empire State.</b> By Benson J. Lossing, LL.D. A compendious history of the commonwealth of New York. Illustrated by facsimiles of 335 pen and ink drawings by H. Rosa. Octavo, 638 pp., cloth, - - - - -	5.00	3.25
Same in sheep binding, - - - - -	6.50	4.25
<b>Christian Ministry.</b> By William Lefroy, D.D. A contribution to pastoral theology treating of the constitution, nature, and work of the Christian ministry. 8vo, 588 pp., cloth, - -	3.00	2.00
<b>Commentary on Exodus.</b> By James G. Murphy, D.D. Critical and exegetical with a new translation. 232 pp., cloth, - -	1.50	1.00
Same in paper, 2 vols., - - - - -	1.00	.65
<b>Lectures on Zachariah.</b> By the Rev. Ralph Wardlaw, D.D. 16mo, 433 pp., cloth, - - - - -	1.50	.90

FUNK & WAGNALLS COMPANY, Publishers, 18 and 20 Astor Place, New York.

# Brief, Pointed Extracts

---

## FROM REVIEWS AND OPINIONS

### OF VOLUME I. OF THE

# STANDARD DICTIONARY

---

THE IOWA STATE REGISTER, Dec. 29, 1893:

"The new dictionary marks an epoch in the study of languages."

THE PUBLIC LEDGER, Philadelphia, Dec. 28, 1893:

"... The Standard Dictionary is a handsome affair in every detail."

THE CHICAGO HERALD, Dec. 31, 1893:

"... The scope of this book appears indeed to be unlimited and inexhaustible."

THE CHICAGO INTER-OCEAN, Jan. 1, 1894:

"Every promise made by the publishers has been fully redeemed. It is, indeed, a grand work."

THE DAILY COURANT, Hartford, Conn., Jan. 1, 1894:

"For daily use, it has decided advantages over its rivals. It is the best people's dictionary that has yet appeared."

THE ST. LOUIS COMMERCE BULLETIN, Jan. 1, 1894:

"... It is a work which will rapidly make its way to the front, and become an unchallenged standard."

THE JOURNAL OF COMMERCE AND COMMERCIAL BULLETIN, New York, Jan. 5, 1894:

"... Bears evidence of careful, conscientious work of the highest order."

PROFESSOR N. S. SHALER, of Harvard University:

"I am sure that it will remain an enduring monument to its publishers, and believe that it will come into general use in this community."

THE NATIONAL ECONOMIST, Jan. 6, 1894:

"... It will be found indeed a standard dictionary of the English language. ... It is the fullest and most complete dictionary which has yet been published."

THE DETROIT JOURNAL, Dec. 29, 1893:

"... It is not too much to say at the outset that it is a magnificent work and is destined to be greeted with great favor. It embodies many new principles in lexicography."

THE RICHMOND DISPATCH, Dec. 31, 1893:

"... The work is a great one ... has no equal ... Public libraries, literary men, professors, teachers, and all others who aspire to be well informed, should have a copy of this work."

THE NEW YORK RECORDER, Dec. 31, 1893:

"... An admirable book, planned with judgment and full recognition of existing needs, its general definitions concise and satisfactory and its special features worthy of commendation."

THE BROOKLYN DAILY EAGLE, Dec. 31, 1893:

"... A truly splendid addition to the pictorial lexicography of the day. Hardly does the superb six-volume Century Dictionary equal in illustration the photogravure and colored work in this one."

THE BROOKLYN TIMES, Jan. 6, 1894:

"... A stout volume, handsomely bound, and in every typographical matter a credit to the publishers and their skilled artisans. ... The newspaper man who may use the dictionary will feel that there is solid ground under his feet. ..."

THE HERALD AND PRESBYTER, Cincinnati, Ohio, Jan. 3, 1894:

"... This dictionary is a great work—scholarly, elaborate, condensed, comprehensive and exact ... a large outlay has preceded the publication, and large returns should be the reward."

THE CLEVELAND (Ohio) PLAINDEALER, Dec. 31, 1893:

"... The Standard covers a wide field hitherto but partly occupied. The principle on which it is based is peculiar to itself, and important features have been introduced that are found in combination in no other dictionary."

THE COLUMBUS (Ohio) EVENING DISPATCH, Dec. 30, 1893:

"... The best and most complete ever issued to the English-speaking race."

THE BOSTON DAILY HERALD, Dec. 31, 1893:

"... It is no discredit to the publishers of the Century, if in some points the projectors of the Standard Dictionary have improved upon their work. It [The Standard] will find its way everywhere by its abundant and original merits."

THE PRESBYTERIAN BANNER, Pittsburg, Pa.:

"... It is far in advance of any of its predecessors, has been constructed on a plan that commends itself to all competent judges, and has received the highest praise from many of the most noted scholars and educators in this country and Great Britain."

THE PITTSBURG POST, Jan. 1, 1894:

"... The new dictionary is what may be called the *fin-de-siècle* dictionary of the day. . . . One feature of the work is the illustrations, some of which are in color. They are all good, but the latter are works of art which would be worthy of preservation outside of a dictionary."

THE BOSTON DAILY TRAVELLER, Jan. 6, 1894:

"In point of completeness it is without a peer in our language. . . . The success of this Dictionary is already assured. The results show that no pains have been spared to make it not, as the editors modestly call it, 'A Standard Dictionary,' but 'The Standard Dictionary.'"

THE NEW YORK HERALD, Jan. 7, 1894:

"We are free to pronounce it the most complete and the most satisfactory Dictionary yet printed. The amount of detail in its preparation is appalling to think of. . . . Such an enterprise does credit to any business firm, and we have the strongest belief that the sale of the work will be all that the publishers can desire."

THE HARTFORD TIMES, Conn., Jan. 5, 1894:

"... It is indeed a splendid and an invaluable work. . . . The vocabulary is extraordinarily rich and full, notwithstanding the rigidly exacting rules for the exclusion of useless words and phrases—far exceeding in this respect the vocabulary of either Webster's or even the Century. It surpasses the latter in words under A, alone, by over 4,000."

THE ST. LOUIS GLOBE-DEMOCRAT, Dec. 31, 1893:

"There are many features of special advantage in it which will be readily recognized by students and appreciated by the public. . . . In almost every particular, the methods of other dictionaries have been discarded in favor of original processes intended to simplify the general contents, and to make the facilities of reference easy and satisfactory."

THE NEW YORK OBSERVER, Jan. 11, 1894:

"The undertaking was a prodigious one, but it has been carried out in the enterprising spirit in which it was conceived, and can not fail to secure for its publishers the lasting gratitude of literary men. No educational institution of any proportions, and no scholar of any attainments or intentions in a literary direction, ought to be without easy access to this great work. . . . We recognize in the Standard a memorable example of the very best form of American enterprise. The whole country is indebted to the Funk & Wagnalls Company for making the United States the *locus* of such a fountain of philological erudition."

PROFESSOR WILLIAM C. WILKINSON, of the Chicago University:

"An examination of Volume I of this Dictionary brought me under the influence of a great enthusiasm of delight, surprise, and admiration. The projectors have, I think, achieved a magnificent, a monumental success. I do not allow the mechanical elegance of the volume to overpersuade my judgment when I say that, sampling here and there, after my wont with books, I find the contents in general more than satisfying, and gratifying in a very high degree. My confident impression is that the editors of this work are producing the standard dictionary, as well as a 'Standard Dictionary.'"

THE SUNDAY-SCHOOL TIMES, Philadelphia, Feb. 3, 1894:

"... The Standard Dictionary of the English Language is an honest and thorough piece of work, . . . a recorder as well as a law-giver, and it is an authority for that very reason."

THE OCCIDENT, Chicago, Ill., Jan. 5, 1894:

"... The effect of the painstaking labor of so many of the most eminent English scholars of two continents, is apparent in every detail of the volume at hand. The work is conservatively progressive, scientifically and typographically accurate, and philologically and etymologically reliable. As a whole it is a lexicographical achievement worthy of its authors, and, still better, worthy of the times."

=====Sold only by Subscription. Agents Wanted.=====

### ... PRICES ...

#### SINGLE-VOL. EDITION—

Half Russia . . . . .	\$12.00
Full Russia {Including Denison's Patent	14.00
Full Morocco {Reference Index. }	18.00

#### TWO-VOL. EDITION—

Half Russia . . . . .	\$7.50	PER SET	\$15.00
Full Russia {Including Denison's Patent	8.50		17.00
Full Morocco {Reference Index. }	11.00		22.00

Descriptive Circular Sent Free. Large Prospectus, 10 Cts.

FUNK & WAGNALLS COMPANY, Publishers, 18-20 Astor Place, New York.



OUR SPECIAL REDUCED PRICES—BOOKS FOR THE

# International Sunday-School Lessons for 1894

## THE PREACHERS' HOMILETIC COMMENTARY ON THE OLD TESTAMENT.

Vol. I., GENESIS. 747 pp. Vol. II., EXODUS. 616 pp.

"Worth its weight in gold."—*Messiah's Herald*, Boston.

Octavo, Cloth. Special Price, per Volume, \$2.25. Carriage Free.

## MEYER'S COMMENTARY ON THE NEW TESTAMENT.

By HENRICH A. W. MEYER. An American Edition, with Preface, Notes, and Introduction, by several eminent American Scholars. ST. MATTHEW, 591 pp.; edited by George R. Crooks, D.D. ST. MARK, ST. LUKE, 618 pp.; edited by M. B. Riddle, D.D. ST. JOHN, 583 pp.; edited by A. C. Kendrick, D.D.

"Meyer is the prince of exegetes."—*Talbot W. Chambers, D.D.* "Meyer is of immense value."—*Thomas Armitage, D.D.* "Meyer is scholarly, critical, comprehensive."—*Herrick Johnson, D.D.*

Octavo, Cloth. Special Price, per Volume, \$2.25. Carriage Free.

## PARKER'S PEOPLE'S BIBLE. By JOSEPH PARKER, D.D., of London.

Vol. I., GENESIS, 382 pp. Vol. II., EXODUS, 336 pp. Vol. XVIII., MATTHEW, I. VII., 318 pp. Vol. XIX., MATTHEW, VII.-XXI., 384 pp. Vol. XX., MATTHEW, XXII.-XXVIII., 381 pp. Vol. XXI., MARK-LUKE, 464 pp. Vol. XXII., JOHN, 464 pp.

"Every passage starts a train of copious and picturesque suggestions."—*The Advance*, Chicago. "Hints are given and lights are flashed here which will be found nowhere else."—*Buffalo Christian Advocate*. "Will assist Sunday-school teachers in the preparation of their lessons . . . teachers will be enabled to see at a glance how . . ."—*New York Christian Advocate*.

Octavo, Cloth. Special Price, per Volume, \$1.25. Carriage Free.

The Blakeslee Graded Lessons for the Year, also The International Lessons, beginning July, 1894, will be on the Life of Christ. One of the Best Helps is

## TALKS TO BOYS AND GIRLS ABOUT JESUS

By Dean Stanley, Dr. McLeod, Dr. Corwin, Bishop Coxe, Rev. W. Crafts, Rev. W. W. Newton, Ruskin, Josiah Spiers, Dr. Codley, Dr. Wright, Rev. Mark Guy Pearse, T. B. Bishop, Rev. J. G. Merrill, Dr. Lyman Abbott, Dr. B. T. Vincent, Dr. A. F. Schauffler, Dr. D. D. Bevana, Dr. Richard Newton, Rev. E. P. Hammond, Dr. J. H. Vincent, Dr. John Todd, etc.

Consisting of Children's Sermons on The Life of Christ, Chronologically Arranged. Edited by REV. WILBUR F. CRAFTS.

*The Sunday-School Times*, Philadelphia, says:

"They furnish a good opportunity for the study of style, method, and matter, in preaching to children, and they will prove more helpful to those who are teaching the little folks."

12mo, 381 pp. Cloth, \$1.50; paper covers, 50 cents, post free.

FUNK & WAGNALLS COMPANY, Publishers, 18 and 20 Astor Place, New York.

# SOME RECENT PUBLICATIONS.

**RECENT EXPLORATIONS IN BIBLE LANDS.** A new Bible-class Text-book. By T. Nicol, D.D., of London. 12mo, cloth (flexible), 76 pp., with Map and Index. Price, 50 cents, post-free.

**THE CHAPTERS:** Introductory; The Monuments; Exploration; The Chaldean Genesis; Chedorlaomer's Campaign; The Empire of the Hittites; Egypt Before the Oppression; The Exodus and Its Route; Israel in the Desert; Canaan in the Tel-el-Amarna Tablets; The East of the Jordan—The Moabite Stone; The Jordan Plain and the Dead Sea; Jerusalem and the Temple of Solomon; The Siloam Inscription; The Assyrian Invasions; Babylon and Persia; General Results for the Old Testament; Gospel Sites; Ephesus and St. Paul.

*The Church of England Sunday-School Magazine:*

"To the clergy, Sunday-school teachers, and, indeed, all who are called upon to instruct others, the importance of Bible exploration and discovery can not be exaggerated."

*A. H. Charteris, D.D., Professor of Biblical Criticism and Biblical Antiquities, University of Dublin:*

"I do not know of any other work which attempts to cover the same ground. Members of Bible classes, and, indeed, all who desire to know the results of the laborious investigations of the past fifty years, may be safely advised to acquire this book and master its contents."

**PRAYER-MEETING TOPICS FOR 1894.** We have ready, printed on folding cards, 4 pp., pocket size, the Prayer-meeting Topics for the year, as they will appear, month by month, in *The Homiletic Review*, department conducted by Dr. WAYLAND HOYT. On front page of each card is a blank space for the use of purchaser. Price of cards, 60 cents per hundred, post-free.

**HENRY WARD BEECHER; The Shakespeare of the Pulpit.** By JOHN HENRY BARROWS, D.D., Vol. X. "American Reformers" Series. 12mo, cloth, 557 pp., with Portrait and Copious Index. Price, \$1.50, post-free.

In swift-flowing narrative the author gives the story of Mr. Beecher's spiritual inheritance, his interesting early development, his various achievements, sorrows and triumphs. Numerous contributions by distinguished contemporaries of the pulpit orator add to the value of the book, and the contemporaneous historical matter interspersed through its pages renders the book doubly interesting.

*Francis E. Clark, D.D., President Society of Christian Endeavor:*

"For a compact, succinct, and graphic account of the great preacher I do not see how it could well be improved."

*Judge S. O. Thatcher, Lawrence, Kansas:*

"Whoever reads this book will have many erroneous impressions of Mr. Beecher dispelled, while the lofty services he rendered his country in the hour of her need, his marvelous power over audiences, and his utter independence of thought and action will have new lustre thrown upon them."

**THY KINGDOM COME.** The substance of an Address delivered at the World's Congress of Missions, Chicago, Ill., Oct. 5, 1893, by ARTHUR T. PIERSON, D.D. Reprinted from *The Missionary Review of the World*, Sept., 1893. Price, per copy, 5 cents; \$2.50 per 100; post-free.

This deeply thoughtful, concise and valuable essay ably defines the "Kingdom" as it exists, and as related to the various Biblical ages, past, present, and to come; which ages are also carefully defined.

**JOHN B. GOUGH; The Apostle of Cold Water.** Vol. XI. "American Reformers" Series. By CARLOS MARTYN. 462 pp., with Portrait and Copious Index. 12mo, Cloth. Price, \$1.50, post-free.

*The Church Advocate, Harrisburg, Pa.:*

"Mr. Martyn here does for Mr. Gough what he has done for Wendell Phillips—shows us the man. The book is full of lively and highly interesting anecdotes, and it gives, incidentally, a history of the temperance movement in America and England during the life of the reformer, 1817-1886."

**UNION; A Story of the Great Rebellion, and of Events Down to the Present Day.** Vol. XII. "Columbian Historical Novels." By JOHN R. MUSICK. Illustrated with 10 full-page, half-tone engravings, and 35 other illustrations, by F. A. Carter. 12mo, cloth, 505 pp. Price, \$1.50, post-free.

Send for illustrated circular of the series—now completed, giving the entire history of our country from the time of Columbus down to the present day.

*The Christian Inquirer, New York, says:*

"The Columbian Historical Novels" are books of a high order and should be widely circulated. They can be safely and profitably read, especially by the young of both sexes."

*The Review of Reviews, New York, says:*

"We recommend these books especially to the teachers of American history."

**FUNK & WAGNALLS COMPANY, Publishers, 18 and 20 Astor Place, New York.**

# ANNOUNCEMENT.

THE LAST THREE VOLUMES, COMPLETING

# THE BUTLER BIBLE WORK

WILL BE READY FOR SUBSCRIBERS ABOUT AUGUST 1, 1894.

**PRICE: When Issued, \$12.00; To Advance Subscribers, \$7.00.**

**If You Have Not Yet Sent in Your Acceptance, at Once Sign and Return the Acceptance Blank, given below, for the Three New Volumes, at Our Special-offer Price.**

THE BUTLER BIBLE WORK will be Completed with the Issue of the Three Forthcoming Volumes; Total, Eleven Volumes. Royal Octavo, Cloth, about 650 Double-column Pages in Each Volume; Beautifully Printed; Illustrated with Nearly 200 Engravings, Maps, Diagrams, Scenes in Bible Lands, and Character Sketches. Price, per Volume, \$4.00. Carriage Free.

A. T. Pierson, D.D.: "It is unique, suggestive, readable, refined, scholarly, and cosmopolitan."

## OLD TESTAMENT—To be Completed in Nine Volumes; Six Now Ready.

- Vol. I.—*From Creation to Exodus*—Gen. I. to Ex. XI.  
Vol. II.—*Exodus and Wanderings of Israel; The Legislation Codified*—Exodus XII. to End of Deuteronomy.  
Vol. III.—*Joshua to End of Solomon's Reign*—Joshua; Judges; Ruth; I. and II. Samuel; I. Kings, I. to XI.; I. Chronicles; II. Chronicles, I. to IX.  
Vols. IV. and V.—*The Book of Psalms*.  
Vol. VI.—*Job, Proverbs, Ecclesiastes, and Song of Solomon*.

## IN PRESS—READY ABOUT AUGUST 1, 1894.

- Vol. VII.—*Historical—The Kingdom of Israel and the Kingdom of Judah, each by itself; the Exile, Captivity, and Return, with History and Literature of the Four Silent Centuries*.—I. Kings, XI. to End; II. Kings; II. Chronicles, X. to End; Ezra; Nehemiah; Esther.  
Vol. VIII.—*Books of Isaiah, Jeremiah, and Lamentations*.  
Vol. IX.—*Books of Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi*.

## NEW TESTAMENT—Complete in Two Volumes, Now Ready.

- Vol. I.—*The Fourfold Gospel—The Four Narratives in One*.  
Vol. II.—*The Acts, Epistles, and Revelation*.

Sign, Fill in, and Return to us the Following

## ADVANCE-OFFER ACCEPTANCE BLANK

For Last Three Vols. of "The Butler Bible Work."

FUNK & WAGNALLS COMPANY, 18 and 20 Astor Place, New York:

Please enter my order for the last three volumes of "The Butler Bible Work," to be issued in August. I will remit \$7.00 in payment for the three volumes as soon as notified that the same are ready for delivery. It is understood that the books will be forwarded carriage prepaid by you.

Name.....

P. O. ....

Date.....

State.....

FUNK & WAGNALLS COMPANY, 18 and 20 Astor Place, New York.

**SPURGEON:** "A stupendous work: its accomplishment lies within the possibilities of Dr. Parker's fertile mind should life and health be spared."

**PARKER:** "My life work."

**CHRISTIAN LEADER, London:** "Since Matthew Henry, no one has arisen with the same qualifications for the work, and if he is spared to complete it, Joseph Parker will, in the centuries to come, have the same place as Matthew Henry has had in all English-speaking lands."

# PARKER'S PEOPLE'S BIBLE

Discourses Upon Holy Scripture—Expository, Sermonic.

By **JOSEPH PARKER, D.D.,**

Minister of the City Temple, Holborn, Viaduct, London.

8vo, Fine English Cloth. Price, per Volume, \$1.50. Carriage Free.

THE PEOPLE'S BIBLE is not a Commentary in the *ordinary* sense of the term; it is rather a *Pastoral Exposition*, seeking out and applying the spiritual meaning of the Scriptures. In addition to this there is much critical matter collected from the best authorities and made available for ordinary readers. In the PEOPLE'S BIBLE considerable space is occupied by

## "HANDFULS OF PURPOSE,"

supplying hints and suggestions upon many unfamiliar texts, which are profitable to preachers and teachers as starting-points for useful lessons.

## CONTENTS OF VOLUMES NOW READY.

- I. Genesis. 333 pp.
- II. Exodus. 336 pp.
- III. Leviticus—Numbers XXV. 368 pp.
- IV. Numbers XXVI—Deuteronomy. 416 pp.
- V. Joshua—Judges V. 364 pp.
- VI. Judges VI—1 Samuel. 368 pp.
- VII. Samuel XIX—1 Kings I. 366 pp.
- VIII. 1 Kings XIV—1 Chronicles IX. 368 pp.
- IX. 1 Chronicles X—2 Chronicles XX. 368 pp.
- X. 2 Chronicles XXI—Esther. 366 pp.
- XI. Job. 463 pp.
- XII. The Psalter. 463 pp.
- XIII. Proverbs. 464 pp.

- XIV. Ecclesiastes—Isaiah XXVI. 464 pp.
- XV. Isaiah XXVII—Jeremiah XIX. 464 pp.
- XVI. Jeremiah XX—Daniel. 464 pp.
- XVII. Hosea—Malachi. 466 pp.
- XVIII. Matthew I.—VII. 318 pp.
- XIX. Matthew VIII.—XVI. 384 pp.
- XX. Matthew XVII.—XXVIII. 381 pp.
- XXI. Mark—Luke. 464 pp.
- XXII. John. 464 pp.
- XXIII. Acts I.—XII. 367 pp.
- XXIV. Acts XIII.—XIX. 361 pp.
- XXV. Acts XX.—XXVIII. 365 pp.

### The Christian Observer, Louisville:

"Throws new light on the old stories of the Bible."

### The Canadian Baptist, Toronto:

"There is more help in it than in loads of so-called homiletic literature."

### The Christian Advocate, Buffalo:

"Hints are given and light is flashed here which will be found nowhere else."

### Zion's Herald, Boston:

"Dr. Parker is always fresh and suggestive. To the clergyman these volumes are of almost incalculable value."

### The Advance, Chicago:

"Every passage starts a train of copious and picturesque suggestions. There is only one Dr. Parker, and there could only be one such commentary, either in form or matter."

### The Christian Union, New York:

"The work is not laid out on the plan of other Bible interpreters. . . . His teaching is at times thrilling by his graphic delineations."

### The New York Observer:

"It might almost be called a pictorial Bible! Each course is characterized by vivid verbal pictures, profuseness of illustration, literally orientalisms of the Scriptures. It is a remarkable work. . . . A great addition to the Biblical literature of the age."

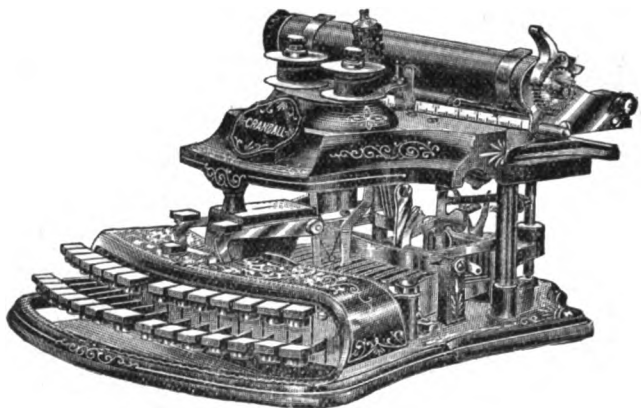
### The Baptist Quarterly Review, New York, says:

"Dr. Parker gives to almost every chapter of the Bible a new meaning and a genuine charm. . . . The publication of these volumes will doubtless have a marked influence upon the pulpit ministrations of our time and succeeding generations."

**PUNK & WAGNALLS COMPANY, Publishers, 18 and 20 Astor Place, New York.**

CLERGYMEN ARE PLEASED WITH THE

# Crandall Typewriter.



A very large number of the subscribers to THE HOMILETIC REVIEW have secured typewriters from us and they are uniformly pleased.

## AN EXTRACT FROM A RECENT LETTER.

*The Ireland-Benedict Co., Binghamton, N. Y.*

*Mattawa, Ont., January 30, 1894.*

*Dear Sirs:—Enclosed please find Ten Dollars (\$10.00), first instalment on Typewriter. I am abundantly pleased and satisfied with it, and would unhesitatingly recommend it to those who desire a machine doing first-class work at less than half the cost of other standard machines; it is a marvel of simplicity and efficiency combined. Wishing you the greatest success in your endeavor to bring the "Crandall" into general use among the clergy, believe me,*

*Yours, etc.,*

*REV. P. A. JOURDAN, Methodist Minister.*

Many others of similar import could be published if we had the space. Do not wear yourself out with a pen when you can get a modern typewriter for so little money, and on such easy terms.

The delivery of your sermon is facilitated, as it is read with absolute ease. There is no strain on the eyes. Your manuscript is read without trouble by the publisher, the printer, and the proof-reader. The physical effort of continued writing is reduced to a minimum. It is

## The Leading Machine Made

and will last a life-time—it can not wear out. The work is always in plain sight—a desirable thing for composers—as the train of thought is helped by the written words being always in view. Few machines have this advantage. It has but twenty-eight keys, yet it writes eighty-four (84) characters, including capitals, small letters, figures, and punctuation marks. See THE HOMILETIC of last month for more of the details, or, what is better, write us for our complete catalogue and literature. Ask all the questions you want to. The price is

# Only \$50.00.

**Special Offer**  
to  
**Clergymen.**

We will send one to any clergyman on ten days' trial, at the end of which time he can keep the machine and send us \$40.00 and get a receipt in full. Or, he can remit \$10.00, and pay \$5.00 per month for the seven months following, making the price \$45.00 on this plan. Or, if the machine is not just what we claim for it, at the end of ten days he can return it to us here, and we will pay the return express charges.

**The Ireland-Benedict Company [Limited]**

Sole Agents,

BINGHAMTON, N. Y.

# THE HOMILETIC REVIEW.

---

VOL. XXVII.—APRIL, 1894.—NO. 4.

---

## REVIEW SECTION.

### I.—REALITY IN PULPIT SPEECH.

By PROFESSOR ARTHUR S. HOYT, D.D., AUBURN, N. Y.

THE world has not always held to a high estimate of the pulpit, and there are not a few to-day who doubt its value. The Church even shows no little indifference to it at times. Elaborate service, formalism, on the one hand, minimizes the preaching of the Word. On the other hand, church organizations exhaust time and strength by their endless details of direction and work. A score of agencies to attract and instruct have come into modern life. Shall they crowd out the preacher? Looking beyond the Church, multitudes struggling with the very problem of existence say, "We have no need of the sermon."

To give motive to the existing movements of society; to sanctify the worship and the work of the Church to the supreme end of soul-winning and soul-building; to make men in their dim and misty strivings stop and listen for God's voice; this is the problem of the Christian ministry. How shall we deal with it? Shall we resort to expedients that express and satisfy some personal peculiarity, that have the momentary virtue of novelty? Shall we let a bustling activity take the place of that high and severe commerce of spiritual things, that hard and stern mastery of great truth, that patient and thorough discipline of speech, that shall make the pulpit a commanding and uplifting force? There are diversities of gifts, and nothing shall be called trivial or undignified or unworthy that voices a truth or wins a life; but there is need to emphasize the purpose and power of preaching. The faith of the Church needs strengthening in the essential manliness and the eternal worth of the pulpit.

What is the defect of preaching, the weakness of the sermon? Think of the thousands and the tens of thousands of pulpits in our own land—to paraphrase the words of Robertson—that echo each Lord's Day with what is supposed to be the truth of God. Has God changed His purpose? Has He forgotten to be gracious? Does He no longer will that His words

shall not return void ? Where is the adequate proof in lives transformed and bent upon the Father's business ? What is lacking in the sermon to make it the perfect instrument of the Holy Spirit ? Or to put the truth in another way, what was it in the word that made your heart thrill with wonder and filled you with a solemn joy as you spoke to men ? It is all summed up in one word—*reality*. A message for the hour is reality in pulpit speech.

We must be real—real in our manhood and real in our speech, or men will have none of us. It is the age spirit ; a robust, fearless spirit of search, trying ever to get behind mere phenomena of mind and matter to the stability which nothing can move. " He had supreme regard for a fact," was said of the late Dr. Peters, of Hamilton College ; and in his own sphere of toil he was a type of the best minds of the generation, in his indifference to theory, his scorn of shallow pretence, the eager, pains-taking, persistent search for truth, for actuality.

It is a spirit that tries men and institutions and creeds, seeking ever for deeper reality. It is rightly impatient of verbiage, has pricked many an ancient windbag, and has turned ambitious style into faded finery. It has swept the nimbus from the head of the clergy and challenged the privilege of the cloth. It makes severe demands upon the ministry of thought, disciplined speech, spiritual taste ; but a virile faith glories in it. Is the minister less ? The man is more, and truth will get a better hearing. Never has the heart of man been more restless or more open to what promises the light. The fires of criticism—they are God's fires to separate the precious from the vile, that the mouth of His servants may be as His mouth. Who does not wish everything false and unreal to go out of his creed, out of his life, out of his speech !

Reality in pulpit speech means reality in the message, reality in the expression, reality in the utterance.

### I.

The message comes first : the living message from the living Lord. The preacher above all men is the man with the open vision, the man with the message. From the realm of spiritual thought and pure inspirations, the land of light and peace and nobleness, he comes to men in their temptation and distraction with the sure word of prophecy.

It is commonplace to say that the message must be scriptural, but it may be by no means commonplace to have it so. It means the essential, saving truth of Scripture, not some petty side-light, some small and curious bric-à-brac of truth, but the primary and eternal truth of God and man. It hardly needs saying that the reality of thought, the vivid concept of God's Word in the Scripture demands the best in the man and all in the man ; that no hasty skimming of books and papers, no dilettante idling over polite literature will lodge God's thoughts in the mind in their vitalising reality. The minister is called to be the student of the Word.

He must work his way at whatever personal cost into the soul of the writings. It is no mechanical revelation that we have. Men have heard God's voice and tried to follow it, and spoken what they have heard and felt. We have a history of redemption ; and we are to make the men live again and speak in the present tense. Shall we not have the spirit of thoroughness that pushes every word to its root and relation, compelling it to yield its utmost suggestion ? Shall we not be willing to subject every opinion to the test of the whitest light ? Oh, for the spirit of a Pauline ambition, not counting itself to have attained, but ever with unveiled face welcoming the truth from every source, expecting larger visions of the truth. It is the spirit of loyalty to every fact, to every teaching of the Word, to every lesson of Providence, to every precept of the Spirit. Then sermons will never be curious vessels, about the same size and made with an infinite deal of nothing, into which, Sunday after Sunday, the same quantity and quality of liquid is poured, the gathering of earlier years of experience and of seminary study ; but as in Elisha's miracle, the oil, the beaten oil of truth, shall flow on until there are no more vessels to be used.

Emphasis has been placed upon the fact that the message to be scriptural in the higher sense must deal with the essential truth of Scripture. This principle will keep us from regarding the Bible either as a storehouse of texts all equally Divine, or as a mass of critical fragments equally profane ; from the error of a false reverence or of a false criticism. It will be a living organism in which God lives and seeks His children. Holy Scripture will not be regarded chiefly as a flower to be analyzed, or a rock to be tested by fire and chemicals ; but for the ministry of its beauty and fragrance, for its strength to bear the hopes and fears of men. This statement should not be misunderstood. The preacher at the farthest outpost of civilization cannot be indifferent to what is going on in the universities. We cannot afford to be ungrateful to the reverent critics. With no doubtful heart we will welcome whatever will throw new light upon the Word ; but for our speech we shall seize the great message of God to the heart of the race. I believe there can be no biblical preaching which does not seize the " indestructible element of Scripture, the one message which dominates its entire and intricate framework, which is independent of lower and higher criticism alike, and whose authority is inseparable from its proclamation."

The reality of the message not only demands the essential truth of the message, but essential truthfulness of interpretation of each Scripture. Away with all conjuring of words, all jugglery with the Scriptures ! Let us not tolerate in ourselves a lazy and unscholarly use of what is false to the present knowledge of the text. Ethical integrity demands accuracy of knowledge and honesty of interpretation. An untruth is no less an untruth because it suggests beautiful sentiment and pious lesson. The authority of the pulpit is not in its claim to authority, but upon its truthfulness. Men must learn to trust us for the accuracy of our spiritual



insight and for the sincerity and sobriety of our judgments. For the truth derived from the Scripture, the processes of reasoning, the lessons applied, the entire intellectual product must be rational and moral, commending us to every man's conscience in the sight of God. The pettifogging spirit, the vice of the special pleader has no business in the pulpit. Once convinced of the spiritual authority of the Word, our chief question, our sole question is, What is the mind of the Spirit? A text is not a gem for the casket, but a window for the soul. That is preaching, and that alone is preaching that uncovers the heavens and makes God real, and uncovers the heart and makes the man real. It is not the mere marshalling of proof-texts, the curious comparison of passage with passage, but the tracing of God's thought from age to age, and the unfolding of the message of men who had the mind of Christ. Every minister who honors the Word and who respects his calling has a work to do in saving the pulpit from the odium of lawless fancy. "Oh, you can make anything of Scripture," should not lie against the plainness of the Word and the sincerity of its teachers. We must help to relegate to the past the idea that for any error

"some sober brow  
Will bless it, and approve it with a text."

Then men shall respect the pulpit for its fairness and thoroughness and the divineness of its doctrine. The unfoldings of the Word shall be more trustworthy than the unfoldings of nature, and the God of the Bible shall be the living God who speaks by His servants to the heart of man as really as by Isaiah or Jeremiah to the heart of Israel.

To the biblical element must be added the personal element, the coloring of the individual mind, to make it real. God must speak to us before we can speak to men, and the word will be ours and not another's. The largeness of truth demands this, and so does the nature of man. Men will not see truth exactly alike unless they cease to think. The truth is too large for any man or set of men to say, "This is the sole view-point of the spiritual and eternal." The message cannot be impersonal unless it is mechanical and so unreal. Shall we not seek the largest liberty of reverent interpretation and encourage it, rejoicing in the manifold riches of truth thus brought out and the generous manhood developed?

But is there no danger in such individual interpretation? The personal vision of truth, may it not be the mirage of a distempered fancy? Away from the beaten path of men, may it not be to follow wandering fires? Liberty is always dangerous; but nothing is the danger compared with the manly impulse, the generous ardor as we trust the Holy Spirit to lead us into the truth. How shall we save our preaching from the wearisomeness of an anxious and formal repetition of a few points of doctrine? The only cure is for each man for himself to keep in closest contact with the facts of the Bible, and to be absolutely truthful to the impressions made. Why should not every man speak out with the utmost frankness the very

best truth God gives him and all of it? The point is entirely mistaken, if any one is led to think it a plea for looseness of doctrine or eccentric faith. No man can afford to do without the spiritual humility and mental sobriety that comes from placing his own faith beside the consensus of faith. It is solely a plea for honesty of search and impression, and loyal trust of the Word and Spirit of God.

The personal truth thus discussed is the message of life as well as perception; not simply truth as rational conclusion, but as profound conviction, heart experience. Preaching has been well called "truth through a man." There is no other ground for it or law for it. The incarnation teaches this, and every man who speaks of the Father must follow this Divine order, each in his own degree to the end of time. Why have the oral word at all? Why not let the book and pamphlet and paper take the place of the living voice? Because truth must be embodied and have the personal expression to become permeating. "I have seen, therefore have I spoken," is the Divine law of it. The experimental test is the real test. We cannot know it until we have tried to do it, and we cannot speak it with any persuasive power save as it comes from our life. What a word of humility is this! What a searcher of the heart! What a teacher of sincerity and charity and all openness of heart and life! A blessed and solemn responsibility is it to stand before men and say: "Come, my brothers, this is the Father's word: it has sounded through my own nature, and I have felt its purifying power. Open your natures to it, and you also shall have the witness of the sons of God." Here is the whole philosophy of preaching; and I might add, the whole philosophy of training for preaching. It is the making of a man. It is the getting the whole man open to truth, and then making the whole man vocal of truth.

This is not a plea for the autobiographical style of preaching, in which every truth is illustrated by personal experience, in which the hearer is led to measure and limit truth by a single and often narrow experience, in which so much of the rich variety and largeness of the Christian life is lost. It is not the man who forces the facts of his personal history upon our thought that infuses the most of his spirit into our life. It is no mechanical joining of truth and person that gives to preaching its best personal quality; rather the finer and subtler infusion of the truth through the person that magnifies the truth. Then, to use the figure of another, "the truth goes forth as the shot goes, carrying the force of the gun with it, but leaving the gun behind." John Bunyan tells us in his autobiography that he preached the truth that he was experiencing at the time, and so his word always had the freshness of discovery. You may not find a single personal allusion in Robertson's sermons, but they are all personal in this nobler sense: the truth stronger because he had thought it; the feeling more vivid because he had felt it. "These, my friends," Charles Kingsley would often say, "are real thoughts. They are what come into people's

minds every day ; and I am here to talk to you about what is really going on in your soul and mine." The vision of Ezekiel is the unchanging symbol of this truth, that the message must become a living element of experience. The prophet had to eat the roll before he could give it to others. All that was written on it had to become a part of himself, had to be taken into his inmost experience, and be digested by him and become his own very life's blood.

A further step needs to be noted in the reality of the message, its timeliness. Biblical in source, personal in quality, the purpose of all preaching demands that it be true to the present. Timeliness, however, has a further meaning than the best present knowledge of the Scriptures. Still more it is sensitiveness to the spirit and need of the age, an insight into the peculiar want of individuals and communities. A minister of the last generation was once asked by a young man how he could conquer his timidity as he stood before an audience ; and the advice was to think of the congregation as a lot of cabbages planted in a row before the pulpit. The cabbage-garden theory regards all men alike and as in need of the same truth and in the same way, and God as the only speaker. Such a theory ignores the individuality of the soul and the variety and adaptation of the Gospel message. The spiritual nature of man, with all its needs, is just as real a thing, and Christ is just as richly and truly its satisfaction as ever ; and to this very satisfaction we must know what men are thinking by our side, to see how their thoughts may strengthen the truth, and how we may show them the truth. We need an inductive study of man next to an inductive study of the Scriptures. Will timeliness be gained in its largest sense by the study of the individuals in a single parish ? The most devoted interest to his own people may not gain a large adaptation to the truth. Men are both products and forces of the age. Each age has its characteristics, which affect each member of it whether conscious of such influence or not. Then from a keen and sympathetic study of his age, its theories of man and society, the attitude of its science, the tone of its letters, the movements of its masses, he shall be able to read the heart of man and bring to that heart the message of its greatest need. He shall be saved from the refinements of doctrine and the contention of sects, when the real question with men is whether there is a spirit at all, a spirit in the universe or a spirit in man. He shall not offer the stone of allowable speculation when the heart cries for bread.

Has not the Gospel a more vital connection with society than the pulpit often recognizes ? Is the sole object of preaching the calling out of the elect ones and training them for another world ? As Divine as is the saving of the single soul, as essential as is the undimmed faith in a future life, the mission of preaching is not exhausted in the particularity of its work. The kingdom of Christ is larger than the saving of here and there one. We have the vision of "a statelier Eden come back to men," of a renewed and transformed humanity, the very earth waiting for the redemp-

tion ; and the pulpit must ever glow with the light of this vision. Preach Christ we are told ; and in its larger sense every true heart answers, " yes," now and always to its message. Christ has the word for the needs of the heart, for the problems of society, for the interest of nations. Not a vexed question of the generation but finds its answer in the Gospel. Lyman Beecher preached Christ when he roused the American conscience to the danger of intemperance. His son preached Christ when he stood for the dignity of toil and the equality of men. Christ speaks to-day in the plea for the white slaves of industry, for the outcasts of a Christian civilization. " The social question is the question that the Church of the present day has to solve," are the thoughtful words of an English bishop. Let this truth not be misunderstood. It is no plea for an open door of the pulpit that shall secularize its topics, but for such a presentation of the person of Christ, that He shall stand vitally related to toiling, suffering humanity, and men shall listen for the voice of the Son of Man. Shall we not keep our eyes open ? Shall we not set our intellectual manhood to interpret the voices of the generation, that we may suffer no truth of man or nature to possess our fellow-men, forming ideals of life and laws of conduct, while we stand deaf and dumb, ignorant and speechless ? The true preacher is the prophet, the interpreter of God to man, and of man to himself. He has a breadth of spirit and mission, a grasp on things heavenly for things earthly. He sets himself to build up a righteous society among men. Blessed is the preacher who has this prophetic spirit, the blessing and power of this sense of message. The profound sense of God is with him ; it gives a grand independence and tender sympathy ; it saves from toadying and mock humility. The message that God gives must be spoken. It is the fire in the bone, a " woe is me " in the heart. Such a man can do nothing else. His work is the joy and glory of his life. The pulpit is his home and his throne. The life of the Church and the salvation of society depend upon the reality of the message. " Where there is no open vision the people perish."

*(To be continued.)*

---

## II.—THE HOMILETIC VALUE OF HISTORICAL STUDY.

BY ARTHUR J. BROWN, D.D., PORTLAND, ORE.

It is said that intelligent laymen would be glad to know what the chairs of church history in our theological seminaries are for. There is ground for the inquiry. Ministers bring the results of their theological and exegetical studies into the pulpit. They even go outside and bring in the results of scientific and economic studies. But, as a rule, they are silent upon the history of the Church of Christ, and the opinion appears to pre-

vail that there is but little in it that can be made homiletically useful. It is the purpose of this article to show that the field thus neglected is one that is rich in material of high value, alike to the minister and to his people.

*History affords the best illustrations.*

The object of an illustration is to make truth bright and clear. An illustration, therefore, should never be used for its own sake. It is not an end, but a means to an end. If it in any way come short of the dignity of the subject to which it relates, or if it do not make the truth in which it is set clear, impressive, and attractive, it is a failure. These things being true, it is evident that no merely hypothetical case, however rhetorical in its character, will impress men so profoundly as an instance of that which has actually occurred. History is a record of experience, and experience is a good instructor. Plead with a man never so earnestly to abandon a perilous course, and he may remain unmoved; but confront him with disastrous consequences which have actually resulted from such a course, and he is at once interested. The minister, therefore, who has a command of historic illustration, who is able to lay the experience of the past by the side of the efforts of the present, will be most likely to influence and convince his hearers. And such illustrations have a dignity befitting the pulpit and the high and solemn mission of the preacher, a dignity often wanting in the effusive stories and inane anecdotes of the peripatetic revivalist. The dignified is not necessarily the dull, nor is the vivid necessarily the florid. An illustration may be intensely interesting, may thrill every fibre of the being, may flash illumination into a subject, and still be characterized by elevation of sentiment and chastity of diction. Nor need the historical be the extended or the pedantic. It may be compressed into a single sentence and stripped of every particle of ostentation. Such illustrations, drawn from real life, throbbing with human hopes and fears, darkened with the humiliation of failure or irradiated with the glory of success, mournful with blasted lives or jubilant with triumphant endeavor—such illustrations are elements of marvellous force in penetrating to the hearts and consciences of men, and in capturing the citadels of their reason. Where will we find a better illustration of the heroism of faith than in the annals of the Waldenses or of the Scottish Covenanters; of the sublimity of self-sacrifice, than in the Netherlanders deluging their carefully tilled fields, rather than see the ascendancy of the enemy of their country and their God; of the conflict between good and evil, than in Waterloo, which Victor Hugo said “was not a battle, but a change of front of the universe;” of the spirit which should animate the children of God, than in the reply of the youthful heir to the French throne to an infamous proposal: “I cannot! I cannot! I am the son of a king!” of the joy in cross-bearing, than in the cry of the sleeping Xavier at the vision of the hardships before him: “Yet more, O my God, yet more! More toil, more suffering, more agony for thee!” Or, on the

other hand, where will we find a better illustration of the unsatisfying nature of earthly prosperity than in the dying lamentation of Abdalrahman III., that in a reign of above fifty years of victory and peace, of riches and pleasure, he had known but fourteen days of true and unalloyed happiness ; of the dangers of an unchristian learning, than in the results of the Renaissance in Italy ; of misdirected enthusiasm, than in the Crusades ; of the evils of spiritual pride, than in the temporal power of the popes ; or of the consequences of tyranny and irreligion, than in the horrors of the French Revolution ? These illustrations and scores of others will come promptly to the mind of the historical student, and they will give impressiveness to the truth which he teaches.

*History suggests practical methods.*

If history is a record of experience, it is available, not only for illustration in public discourse, but for guidance in general work. In dealing with an evil, there is usually unanimity regarding the end sought. Disagreements arise on the question of method. Intemperance : we are all agreed as to its iniquity, and as to the necessity for abolishing it. But the method ? Here our differences emerge. Worldliness in the Church : we unite in lamenting it. But how shall it be abated ? By command or persuasion ? by discipline or a higher standard of Christian living ? On these and a score of kindred questions, there is wide variance of opinion as to method.

And we all know that methods have much to do with success. Many a worthy cause has suffered defeat, not by the opposition of its enemies, but by the imprudence of its advocates. Even religion has often had reason to fear the follies of its friends more than the assaults of its foes. There is a broad distinction between knowledge and wisdom. Knowledge relates to mental possessions ; wisdom to their application to practical exigencies. Wisdom, we may say, is the right use of knowledge. Many a man has solaced himself in defeat by the reflection that he is a martyr to the truth, when, as a matter of fact, he is simply a martyr to his own indiscretion. Now, historical study is peculiarly adapted—not, indeed, to the originating of wisdom ; it will not make a wise man out of a fool—but to the promotion of wisdom. Nearly every problem of the present has emerged at some time or other in the past, and the study of the methods which were then adopted and of their practical workings, will give us some idea whether similar measures would be advisable now. History is more apt to repeat itself in its mistakes than in its successes. Men will not learn from the experience of others. They adopt methods which have been tried over and over again, and every time with disastrous results. Now, what better service can the Christian minister do than to guide public sentiment in the choice of wise methods ? And how shall he so well fit himself to be a safe leader as by the study of history ? Take the iconoclasm of the eighth century for an example : observe the efforts of Leo, the Isaurian, to legislate his people into a reform for which they

were not ready, to abolish idolatry by breaking the images ; and in his failure learn that no permanent reform can be effected which does not begin by reforming the heart, whether that reform be individual, social, or governmental. Leo's reform failed both in fact and in name. History affords many illustrations of reforms which succeeded in name, but did not succeed in fact. The old evil only changed its garb. What a flood of welcome light the minister can throw upon the pathway of true reform by pointing to the failures and successes of the battles against evil in past ages !

*History furnishes the most effective weapons for the defence of the faith.*

The common objections to evangelical religion are all old ; but perhaps only the student of history knows how old. Dr. Charles Hodge quotes approvingly the statement of a German writer, that " the materialists of our day have not advanced a step upon the system of Epicurus ;" and yet materialism is heralded to the world as one of the latest deductions of modern science. That Christ is not truly God has been recently announced by some who are apparently ignorant that Arius ever existed. We are complacently invited to consider as " a new departure in theology" that which took its " departure" in the days of Origen, but which, notwithstanding the long time it has lived upon the earth, does not appear to have gained wisdom with years, nor to have grown in favor with God or man. Miracles, O shade of Celsus ! have just been discarded by advanced thinkers ! But I need not multiply examples. It is no uncommon thing to see a man unearth a hoary-headed, oft-refuted error, pompously announce that, at last, the truth has been discovered, and gather around himself that class of persons, to be found in every community, who are immature or unstable in their convictions, and whose credulous and plastic minds are easily impressed by beautifully dressed fallacy. Then it is that the historical preacher has his opportunity. He will be able to show that the supposed new idea is but the resurrected and showily draped skeleton of an old error which died a natural death centuries before its present apostle was born. In no way can a pretentious theological discovery be so effectively exposed as by thus drawing aside the drapery and showing the poor remains which it was a violation of humane sentiments ever to have dragged from their repose in dust and oblivion. There are but few things so well calculated to make the average apostle of modern scepticism shrivel into insignificance as the proof that the world once investigated his theory, weighed every argument for and against it, and by an overwhelming suffrage decided the question against him.

The fact is, the cardinal doctrines of our faith have come to us through the smoke of conflict. They are the battle-flags of victory, and they float over the battlements of a fortress which, after centuries of assault, stands secure and impregnable. This the historical preacher sees, and he is thereby led to a greater respect for the essential doctrines of the faith, and to a mild contempt for the smatterer, who imagines that he can over-

throw, in a magazine article, or in a half hour's discourse, truths which have passed unscathed through the battles of the ages.

*History increases the store of homiletic material.*

I may pass lightly over so self-evident a proposition. That he who knows no times but his own is necessarily limited in mental vision, all must see. Indeed, it may be questioned whether one can know his own age without knowing the ages which have preceded it, for the superstructure of the present is reared upon the foundation of the past, and is only intelligible when viewed in connection with it. The study of history is a continual revelation. It is true, the minister is a busy man. But there are odd hours even with the busiest, and the use one makes of them, rather than the routine work, determines the breadth of thought and culture. Let the minister devote those hours for a year to the systematic investigation of some great period in the history of the Church, and he will be astonished at the results. Like the building of a railroad through an undeveloped country, his labor will open up resources hitherto unsuspected, and he will be almost bewildered by the wealth of material piled up on the fields all about him. With reference to a multitude of current speculations, he will see and be able to show whither these things tend ; while many truths, which may have lain in his mind dormant, will assume vitality and power. Sin will be more real to him after he has studied the career of Augustine ; justification by faith, after he has studied the career of Luther.

It may be said that this is biography, not history. But history is largely the biography of great men. The history of the Reformation is in the lives of the Reformers, and cannot be separated from them. A historic movement always incarnates itself, so that history becomes biography, and biography, history. For pulpit use the biographical form possesses many advantages. It enables the preacher to give the subject vividness, to clothe it with flesh and blood, to make it a living, tangible thing, to associate it with human sympathies and aspirations, and thus to stir and hold his congregation as he could in no other way ; while by the skilful use of perspective, and by setting the character in his proper environment, all the ends of history may be subserved. History is too often degraded into a mere catalogue of facts and dates, and its study into mechanical memorizing. Such treatment has made it both uninteresting and profitless, and has more than once exposed the most fascinating of studies to the charge of dryness. But by presenting history biographically, and with special reference to the principles involved, which are grasped and applied to the problems of the present, historical sermons may be made most instructive. They will interest an audience, however varied in tastes, education, or ideas.

*History discloses God's purpose in human affairs.*

Judging from the sermons usually heard, one might almost suppose that the ages of revelation were the only ages in which events were providen-



tially controlled, and that since those ages, God has left the world to take care of itself. Certainly, post-scriptural Church history receives little attention in our pulpits. There are even those who deem it perfectly proper to show how God overruled the enmity of Pharaoh, but improper to show how He overruled the ambition of Hildebrand ; a meritorious thing to describe the mustard-seed period of the Christian Church, but a profanation of the pulpit to tell how the tender plant fared after it got above the ground. Has, then, God forsaken the earth ? It needs to be emphasized that He has not ; that He is in it to-day as really as He was of old ; that He is calling men and guiding nations now as He did then ; that Wiclif and Luther were as truly raised up for their work as Moses and Abraham were for theirs ; that God is fulfilling mighty purposes in the world ; and that He is shaping all the movements of time with reference to the realization of those purposes.

History must not be regarded as fragmentary and disconnected, but as orderly and systematic. Beneath the apparently unorganized mass runs a mighty undercurrent of thought, and that thought is God's determination to establish the kingdom of His Son. Toward this glorious consummation all things are tending, and with reference to it all history has its meaning. Ofttimes man has labored toward it ignorantly. Little did the scholarly Greek know in whose hands he was when he wrought out that marvellous language. Little did Alexander realize whom he was serving when he pursued his wondrous career of conquest. Little did the haughty Roman understand for whose benefit he was giving the nations that matchless, rock-ribbed organization. But Greek and Macedonian and Roman were, each and all, doing God's work, and unconsciously, but none the less effectually, preparing the world for the founding of that kingdom which was to "break in pieces and consume" their own kingdoms, and to "stand forever." In like manner it might be shown how the papacy and the monastic orders, wars and famines, conquests and discoveries, have been used to further the purposes of the Almighty, and how true greatness belongs only to those men, and how permanent prosperity comes only to those nations, which recognize the Divine purpose and bring themselves into harmony with it. God is in all history, and he who seeks aright will have no difficulty in finding Him. Such a thought lends to history dignity and interest. It makes it the most broadening, the most fascinating of studies. From this view-point, history is comprehensive of all else : biography, theology, exegesis, philosophy, missions. It is not human ; it is Divine. It is not easy to see how the reverent student of it can avoid being a Calvinist and an optimist, for everywhere he will find God, ordering its events, overruling the devices of men, and causing even their vain imaginings to declare His glory. He will see oftentimes the victory of evil and the defeat of good, an ever-changing pageant in which magnificence and desolation, the panoply of triumph and the trappings of woe, are strangely blended ; but he will also see that, through, all the mighty cur-

rent of God's purposes sweeps steadily on, each storm that brings havoc to all else but quickening its forward movement, and he will labor on, encouraged, inspired, with faith in the future, because with faith in God.

Such a view of history is at once a reason and a justification for taking it into the pulpit ; a reason conclusive and irrefragable, impossible of consistent opposition, save by him who holds that there is no God in the world, no overruling Providence, no kingdom of Christ toward which all things are tending. The editor of the *Interior* says that objections to historical preaching "come of a narrow view of what the Gospel is." It is granted that if to preach "Jesus Christ and Him crucified" be simply to reiterate the a, b, c's of religion, this is not such preaching, nor was Paul's for that matter. But if to preach "Jesus Christ and Him crucified" be, not only to plead with men to "believe on the Lord Jesus Christ and be saved," but also to show the relation of that Christ to the life of individuals and nations, to instruct them regarding the historical development of His kingdom, to hold up before them the historical consequences of rejecting Him, to point out to them the central place of His cross in human history, to make plain to them the providential government of God, and to convince them that all the movements of past and present look forward to the time when "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ"—then such preaching is, in the broadest and truest sense, a preaching of "Jesus Christ and Him crucified." So far from Church history not being the Gospel, it is "the Gospel itself ; the Gospel as it exhibits itself in the life of the Church and the world." "Next to the Holy Scriptures," finely observes Schaff, "which are themselves a history and depository of Divine revelation, there is no stronger proof of the continual presence of Christ with His people, no more thorough vindication of Christianity, no richer source of spiritual wisdom and experience, no deeper incentive to virtue and piety, than the history of Christ's kingdom. Every age has a message from God to man, which it is of the greatest importance for man to understand."

The writer believes, with Professor De Witt, of Princeton, "that the pulpit of our Church has denied itself the exercise of an important power by its failure to employ largely this mode of Gospel discourse." It is not meant that history should be pursued to the neglect of other equally important subjects, nor that the minister should be always preaching it. Hobby-riding is not desirable. The contention simply is that history deserves a larger place than it has yet received in the work of the study and the pulpit, and that it should have a place beside exegesis and theology as one of the great means by which God's ways are to be understood and made known unto men. The minister may or may not deem it advisable to deliver special series of historical sermons. If he should, he will find it the most laborious, but the most profitable work he ever did ; interesting alike to young and old, and contributing richly to their intellectual and spiritual edification. Personally, I believe in such preaching, and have

made it a rule to prepare and deliver a series of historical sermons each year of my ministry. A series should not consist of more than seven or eight discourses, nor should more than one series be delivered in a year, partly because it is unwise to preach too frequently on one class of subjects, partly because the minister will need the spare time of a year for the necessary study. More sensational themes will be easier of preparation and probably attract larger congregations; but they will be far less valuable both to the preacher and to the hearer. However, if the minister should prefer not to attempt the historical sermon, the fruits of historical research will appear in general culture, in vigor and sweep of thought, in wealth of resources, in catholicity of spirit, and in wider views of the kingdom of Christ, each and all of which will be reflected in his ordinary sermons to the manifest improvement of their character. The Church of to-day needs toning up to a higher and broader conception of God's sovereign purposes in the world, and the Christian minister can engage in no nobler task than the interpretation of the Divine plan and of man's relation to it. "The course of history from the manger to the throne of universal dominion," remarks an eminent layman, "will be the grandest and most inspiring chapter in the course of eternity. Let us have as much of it as we can get, from pulpit as well as from platform; and it will encourage us to act well our part in its unfolding pages."

---

### III.—ISAAC WATTS, THE (CONGREGATIONAL) FOUNDER OF ENGLISH HYMNODY.

BY REV. JAMES H. ROSS, EAST SOMERVILLE, MASS.

THE Congregational exhibits at the World's Fair made the following statement conspicuous: "The English Independents, as represented by Dr. Watts, have a just claim to be considered the real founders of English hymnody." Lord Selborne thus states the conclusion to which hymnological historians and specialists have come unanimously. Hymnody is to be distinguished from psalmody. There were hymns and hymnals before Watts by Catholic, Protestant, Church of England, and Dissenting authors. Nevertheless Watts was the originator of English hymnody. He was the reformer of public worship. He saw the need of hymns in worship, and he supplied it. His hymn-book was his own in all its contents, and it supplanted the psalmodies that had been used up to that date.

He was born in 1674, the year in which John Milton (1608-74) and Robert Herrick (1591-1674) died. The Declaration of Indulgence of 1672, which relieved the Nonconformists from the penalties of the Act of Uniformity of 1662, was recalled in 1674. In the year of the death of these English poets and of the return of persecution to Dissenters, Non-

conformists, Puritans, Separatists, and Independents, Watts was born into the home of an Independent deacon, at Southampton, on the English Channel. His father was imprisoned during his childhood.

Our object is definite and limited. We wish to consider him as a hymnographer. He is to English hymnody what Ambrose was to Latin hymnody ; more than what Marot was to French hymnody. He is less than what Luther was to German hymnody, because Luther composed the music for his hymns and sung them into popularity. He is what Wesley was to hymnal Methodism, yet greater than Wesley, because he was a pioneer, a creator, an example, and a model for successors.

He inherited his poetic and musical gifts from his grandfather and his father. The grandfather was a lover of music and poetry ; the father was a versifier. His own gift and taste for rhyming were manifested in his sixth year. In his fifteenth year he trusted in Christ. In 1693, or in his twentieth year, he united with the Church. The two hundredth anniversary of the union with the Church of such a man, who has become the poet of worship in all the churches and in all lands, ought to have been worth commemorating.

He complained of the hymns in use in the local church and in the churches at large. They had been compiled and published by Rev. William Barton (1603-78). His father replied that he ought to write better hymns. The challenge was accepted, and in his twenty-first year he made a beginning, writing

" Behold the glories of the Lamb."

It was an improvement, and is good enough to find publication in some of the very latest hymnals. Calls for more hymns met with ready responses, and in due time they were collected and published. From 1694 to 1696 was a productive period. Watts, a youth, revealed himself as a reformer and originator, changing the old hymnal order and bringing in the new.

In 1705 he published his " Poems, Chiefly of the Lyric Kind," which gave him the rank of a poet in Ben Jonson's " Lives of the Poets," and of which eight editions were published during the next forty-three years. They created a demand for the publication of his " Hymns and Spiritual Songs," 1707. In that year English hymnody may be said to have originated. From the first his father and his brother had stimulated him to compose and encouraged him to publish. His hymns multiplied, and the several editions were enlarged. The Christian and Congregational hymnal was a growth. It was made on demand.

His pre-eminence is conceded, as compared with all his predecessors. His rank is disputed only by Charles Wesley among all his successors. The contest for first rank in the number of hymns selected from these hymnists is a close one in the hymnals of the century. In most of them the two are about equal. In some Watts leads, and in others Wesley.

Wesley, however, has more hymns than Watts in the hymnal of the Episcopal Church in the United States, published in 1893. In "The Plymouth Hymnal," by Rev. Lyman Abbott, D.D., 1894, Watts is represented by forty-seven hymns and Wesley by twenty-eight. "The poet of the sanctuary," was the title given to Watts by one of his successors as poet and hymnist among the English Independents (Josiah Conder). The title must be conceded. One writer estimates that two fifths of all the English hymns sung in English-speaking lands are selected from those of Watts.

In 1719 he published his adaptations of the Psalms to a free interpretation. He evangelized and Christianized them. He said: "I have expressed myself as I may suppose David would have done had he lived in the days of Christianity." A minister who inquired of a Scotch Presbyterian elder which was the best commentary on the Psalms received the reply, "Watts' version of them."

It is difficult to realize how much Watts was an innovator, how radical his work was in supplanting the old and introducing the new. The prejudices against it survive in Scotland and in America. Watts' hymns were styled Watts' "whims." How strange and sad it is that human nature antagonizes much of the best men and the best work! Watts was a gift of God to the churches than whom there has been no greater, yet his own fellowship received him not as hymnist. The Southampton Church, where he was a member, was an exception. The sale of his poems, hymns, and psalms was great, incomparably so, but reading them was one thing, and singing them in the churches and chapels was another. The Christians of differing names and his fellow-Independents did not discern the hymnal signs of the times as expressions of the beneficent providence of God. Churches were divided over the adoption of the new hymns. Nevertheless they obtained partial and limited admission, here and there, in churches of different denominations. His work was all done before the Wesleys had begun theirs.

In 1720 Watts' "Divine and Moral Songs for Children" appeared. Their origin was due to his love of the children of Sir John Hartopp, of Newington, whose teacher he became in 1696. He composed for their benefit.

These songs, taken in connection with his hymns and psalms and his lyrics, show that poetic sublimity and simplicity were happily combined in him. He supplied the needs of old and young. His hymns that have survived are not from this volume. Neither Watts, nor Doddridge, nor Wesley, nor Keble was a successful hymnist for children, although all deserve commendation for making the attempt. Previous to Watts, hymns especially adapted to children were unknown. Improvement in this direction is limited to this century. It has been marked and steady. "Hush, my dear, lie still and slumber," was one of the "Divine and Moral Songs." Like all Watts' poetry, the sale and circulation of the songs were enormous. They have been translated into continental and Asiatic languages.

Watts was original. There were few predecessors from whom he could

borrow, and those few had little to loan. No predecessor had written more than a half dozen hymns that have had a historic place in hymnals. He was obliged to originate, if he was to do anything. It was easy to improve upon the psalmodes, but to do as well as Watts did was to furnish proof of the possession of genius.

The characteristics of his hymns may be analyzed as follows :

1. He was profoundly impressed with a sense of the greatness, glory, and grace of God. He was a Calvinist, and God's sovereignty overawed him. He was a Trinitarian, and he praised and magnified Father, Son, and Holy Ghost.

“ Strangely, my soul, art thou arrayed,  
By the great sacred Three ;  
In sweetest harmony of praise,  
Let all Thy powers agree.”

“ The Father's love shall run  
Through our immortal songs ;  
We bring to God the Son  
Hosannas on our tongues ;  
Our lips address the Spirit's name  
With equal praise and zeal the same.”

He was the hymnist of the Deity of Christ, the poet of the Atonement and of the sacrament of the Lord's Supper.

His conception of the sovereignty of God implied omnipotence, omnipresence, omniscience, and so universal immanence and energy :

“ There's not a plant or flower below  
But makes Thy glories known ;  
And clouds arise and tempests blow  
By order from Thy throne.”

“ Awake, asleep, at home, abroad,  
I am surrounded still with God.”

When he philosophized in poetry, in stating the doctrine of election, or the nature and duration of future punishment, the hymn became too didactic for general and permanent acceptance. The phrasing of truth in hymns is the work of the seer, not of the logician, metaphysician, or, in form, of the theologian.

2. He panted for God, for the Christ, and for the Spirit, in proportion as he knew and felt the nature and operations of Deity.

“ My God, my Life, my Love,  
To Thee, to Thee I call ;  
I cannot live if Thou remove,  
For Thou art all in all.

“ Thou art the sea of love,  
Where all my pleasures roll ;  
The circle where my passions move,  
And centre of my soul.”

When Daniel Webster was dying the words that he repeated again and again were from Watts' version of the fifty-fifth Psalm :

" Show pity, Lord ! O Lord, forgive ;  
Let a repenting rebel live ;  
Are not Thy mercies large and free ?  
May not a sinner trust in Thee ? "

3. His love of nature and natural scenery betrayed itself repeatedly. He was an astronomer and a geographer, and wrote text-books on natural science. His hymns were influenced by his learning.

" The Lord of glory builds His seat  
Of gems insufferably bright.  
" He formed the seas, He formed the hills,  
Made every drop and every dust,  
Nature and time, with all her wheels,  
And pushed them into motion first. "

He lived near Southampton waters, the English Channel and the Isle of Wight, and familiar sights and scenes were incorporated into his hymns without being definitely named.

" There is a land of pure delight "

was written as he reached his majority. It was founded on the last scene in the life of Moses. Its title was " A Prospect of Heaven. " Seated in his own home, Watts could see Southampton waters, in tidal relation with the English Channel, and beyond, the green glades of the New Forest ; and in the far distance the river Itchen, with the bold outlines of the Isle of Wight. Hence the allusions to the " narrow sea, " the " swelling flood, " " sweet fields, " and " living green. " An English reviewer and critic, when asked to cite the most perfect verse in the English language, immediately quoted Watts' familiar stanza :

" There shall I bathe my weary soul  
In seas of heavenly rest,  
And not a wave of trouble roll  
Across my peaceful breast. "

4. His hymns were evangelistic in nature and influence. He appealed to and for the heart. He emphasized the necessary work of the Holy Ghost as the means of regeneration, apprehension of Christ, and the efficient agent in advancing the Christian life toward the goal of perfection. Hence the story of his hymns is the story of conversions and of consolation, of definite results in specific cases.

" How condescending and how kind "

contains in the concluding stanza a couplet with a history :

" *Hard* is the heart that never feels  
*One* soft affection move. "

The Rev. J. Leifchild was once preaching in Berkshire, a straggling English village, where preaching seldom was heard. He read this hymn and emphasized the initial words in the couplet. As he did so, a man who had brought a great stone to throw at the preacher dropped it. At the close of the meeting he remained to pray, was afterward converted, and in later life became a religious teacher.

Dr. Spencer, in his well-known "Pastor's Sketches," tells how he gave out Watts' hymn :

"How sad our state by nature is,"

forgetful of the possible effect upon a young woman already interested in her soul's salvation. The next day she came to him and said : "When you were reading that hymn last night I saw the whole way of salvation for sinners perfectly plain, and wondered that I had never seen it before. I saw that I had nothing to do but trust in Christ :

'A guilty, weak, and helpless worm,  
On Thy kind arms I fall.'

I sat all the evening just looking at that hymn. I did not hear a word of your sermon. I do not know your text. I thought of nothing but that hymn, and I have been thinking of it ever since. It is light and makes me so contented."

It is easy to discern how a stanza like the following might awaken the resentment of a Jew :

"Not all the blood of beasts  
On Jewish altars slain  
Could give the guilty conscience peace,  
Or wash away the stain."

Nevertheless an agent of the British Bible Society in East London was one day offering Bibles for sale in the Jews' quarter, when a Jewess informed him that if any of their people bought a Bible, read it, and became converts to Christianity, they would certainly return to their former belief and die in the faith of Abraham. The Bible man replied that when he was a city missionary he had called upon a dying Jewess who had been reduced from wealth to poverty for her faith in Christ. One day her eye rested on the leaf of a hymn-book which covered some butter, and she read upon it the stanza quoted. She could neither dismiss it nor forget it. Finally she went to a box where she kept the Bible, and led by that verse began to read it, and she read until she found Jesus Christ. She became a confessor of Christ. Her Jewish husband divorced her. He went to India, where he married again and died. She lived in poverty with two sisters who had also become Christians. Said the Bible man :

"All this I knew ; and as I stood by her bedside, she did not renounce her faith in her crucified Lord, but died triumphing in Him."

The initiation and advancement of the Christian life through Watts, as



the Providential human power, were signal honors ; but more honors still were his. He wrote what has sustained numerous souls in sickness and death, in making the transition from this world to the next.

Rev. Dr. Leifchild, to whom allusion has already been made, once visited a minister much broken in health : "What," he inquired, "my old friend, do you not know me !" There was no response. One of the daughters then said : "Ask him something about the Scriptures or the Saviour, and you will soon see a vast difference."

"Well," said Dr. Leifchild, "I see you do not know *me* ; do you know *Jesus* !" The sick man aroused as if from sleep and exclaimed, in the language of the second stanza of Watts' hymn, "I'm not ashamed to own my Lord" :

"Jesus, my God ! I know His name,  
His name is all my trust ;  
Nor will He put my soul to shame,  
Nor let my hope be lost."

The Rev. George Bellamy, in Demerara, was sick with a fever. During his sufferings, while a colored servant was bathing his head with vinegar, he exclaimed in the language of Watts' hymn, "On the frailty of life" :

"Thee we adore, eternal Name,  
And humbly own to Thee  
How feeble is our mortal frame,  
What dying worms are we !"

The believing black servant answered : "Massa, no 'fraid ; dis sickness for de glory of God."

June 3d, 1777, the Rev. John Newton wrote to the Rev. Mr. R—— as follows :

"Give my love to your friend. I dare not advise ; but if she can quietly return at the usual time, and neither run intentionally in the way of the small-pox, nor run out of the way, but leave it simply with the Lord, I shall not blame her. My prescription is to read Dr. Watts every morning before breakfast, and pray over it till the cure is effected, 'Upward I lift mine eyes' " :

"Hast Thou not given Thy word  
To save my soul from death ?  
And I can trust my Lord  
To keep my mortal breath :  
I'll go and come,  
Nor fear to die,  
Till from on high  
Thou call me home."

The prescription was efficient and sufficient.

In George Eliot's "Adam Bede," one of the characters is Dinah Mor-

ris. It is said to be taken from life. In her closing moments, and in extreme old age, she exclaimed :

“ How good the Lord is ; praise His holy name ! ”

Unable to lie down, a friend supported her, and she repeated that plaintive hymn, “ When I survey the wondrous cross,” said to be one of the first six hymns in our language.

“ Come, let us join our cheerful songs ”

was composed to be sung at the close of a sermon on Rev. v. 11th to 13th verses, and has been influential at the close of life in noteworthy instances. A sailor, who could not read and had no Bible, imperfectly remembered this hymn. He remembered the first and fourth lines of the second stanza :

“ Worthy the Lamb that died, . . .  
For He was slain for us.”

“ Slain for us ” disclosed to him the fact of the atonement as a sacrifice for sin, revived lessons learned in the Sabbath-school, and induced peace with God through Christ.

Susanna Harrison, a poor domestic at Ipswich, England, at the age of sixteen was seized with a disease that was incurable. She found Christ and wrote hymns “ worthy of a place among the best productions of our best-known hymnists.” In her last hours she said, “ Sing Dr. Watts’ hymn :

“ ‘ How sweet and awful is the place,  
With Christ within the doors ! ’ ”

Afterward she added, “ Let us sing again,

“ ‘ Come, let us join our cheerful songs,  
With angels round the throne. ’ ”

She died singing.

5. His hymns reveal that he was in advance of the Protestant Reformation and of his own times in expressing the sentiments of foreign missions. A copy of Watts’ “ Psalms and Hymns ” was taken into Central Africa by Mr. Anderson, the brother-in-law and companion of Mungo Park. It was afterward found by the landers at Youri, hung up in the residence of a chieftain as *fetich* or sacred. It was not that, precisely, but it was in its appropriate place, among heathen population, expressive of true missionary Christianity.

“ Jesus shall reign where’er the sun ”

became a favorite hymn soon after its publication. The second and third stanzas are uniformly omitted from current hymnals :

" Behold the islands with their kings,  
And Europe her best tribute brings ;  
From north to south the princes meet,  
And pay their homage at His feet.

" There Persia, glorious to behold,  
There India shines in Eastern gold,  
And barbarous nations at His word  
Submit and bow and own their Lord."

It was the opening hymn on Whitsunday, 1862, when five thousand natives of Tonga, Fiji, and Samoa were assembled under the banyan trees for worship. Chief among them was George the Sable, who gave them a new constitution and adopted a Christian mode of government. He and his people were converts from heathenism and cannibalism.

Watts, the peerless poet of religion and piety, had immediate and numerous imitators, some of whom wrote hymns equal to those of the second rank among his own. His personal friend, Dr. Doddridge, wrote three hundred and forty-seven, nearly one third of which are still in common use, and twenty of which have found high rank in numerous hymnals. Watts wrote to the Rev. Brother d'Longueville, Amsterdam, saying : " If there were any man to whom Providence would permit me to commit a second part of my life and usefulness in the Church, Dr. Doddridge should be the man." Doddridge was the man to whom a second part of the life of Watts was committed. He was another Independent, another hymnist, another great hymnist—the greatest until the Wesleys. Thus Independency generated two great English hymnists before the Wesleys. The double honor is a historic fact which deserves emphasis just now. The hymnists of Independency and of Methodism are not rivals, but co-laborers. Historic precedence, however, belongs to the hymnists of Independency. If Congregationalists were as well informed concerning Watts as Methodists are concerning the Wesleys, the place of their denomination in the history of hymnology would be better understood by their own and other denominations. Watts was a Pilgrim father in the sense that he was a pioneer in the initial stages of historic hymnology.

He was an honored prophet in his own home and church, Southampton. That city and church have not forgotten him. July 17th, 1861, a statue of him was unveiled in Southampton by Lord Shaftesbury. It is of polished Aberdeen granite, inlaid with basso-relievos of white marble, one of which represents him as a disciple of Jesus gazing heavenward. Underneath is a line from one of his hymns :

" To heaven I lift my waiting eyes."

Another represents him as teaching a group of children, and underneath are the words : " He gave to lisping infancy its earliest and purest lessons." There is a memorial to him in Westminster Abbey.

He is buried in Bunhill Fields Cemetery, London, and his monument,

in accordance with his request, contains the Latin motto : "In uno Jesu omnia."

Last, but not least, he was honored at the World's Fair in Chicago by the American branch of the denomination to which he belonged. His name heads the list of English and Congregational hymnists in the old world and in the new. So far as he has an American equivalent, Ray Palmer is the man, and Ray Palmer's name is characterized by Bishop Hurst, of the Methodist Episcopal Church, as that of the greatest American hymnist. The place of English and American Congregationalism, therefore, in the history of English and American hymnology, is at the top.

#### IV.—THE PERSON OF CHRIST.

BY WATLAND HOYT, D.D., MINNEAPOLIS, MINN.

*(Continued from page 317.)*

BUT, on the other hand, and still gazing at this complex person Jesus Christ, if we would be at all scientific and regardful of facts constituent, we must as largely and utterly take account of the divinity which shines in Him. And this divinity we must see to be divinity in the utmost sense of Deity. There has come about in the use of that word divine a meagre and shallow and misleading sense of it. The word has gotten badly lowered into a pitiable synonymousness with grand, great, impressive, beautiful. As some speak the word divine, it has come to signify only the highest of a sort, not the utmost and deific sort. So those who would hold Jesus Christ simply in the human category are perpetually but misleadingly calling Him divine. He is the divine man, such say, and they are very free with reverent and applauding speech concerning Him ; but if you press them you will discover that they mean He is divine only in the sense in which poets call some rare day in June divine, or in the sense in which sometimes critics of art speak of a divine picture, or, as I read the other day, in the sense of an actress speaking of the divine drama. He is not divine as Deity ; He is only divine as possibly the utmost and ideal man. So, putting this quite Pickwickian meaning upon divine, such can declare, still calling Him divine, that Jesus Christ is by no means unique and solitary in His sort and mode of being, but differs from men usually but in degree and not in kind. Such is but the flimsiest travesty of the impression of His divinity yielded by the New Testament. Such is the poorest speaking the word of promise to the ear and breaking it to the hope.

No ; in the New Testament meaning the complex person Jesus Christ is divine in the utmost sense of Deity. "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us. He that hath seen Me hath seen the

Father. For in Him dwelleth all the fulness of the Godhead bodily." "Who being the effulgence of His glory and the very image of His substance—the very stamp of His essence."

But how can the two such really and radically diverse elements as an essential Humanity and an essential Deity become conjoined in the one complex person Jesus Christ?

We take for granted, of course, the doctrine known as the miraculous conception. We put no unbelieving stint upon the great words of the annunciation, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee shall be called the Son of God."

And now, it seems to me, that light is thrown upon the problem of the two natures in the one complex person Jesus Christ by remembering the distinction between a nature and a person. The nature is the basis, and, in a very real sense, the material of the person; but the nature is not yet the person. "Nature," as another says, "is substance possessed in common. Person is nature separately subsisting, with powers of consciousness and will." "Nature," as still another says, "is that substratum or condition of being which determines the kind and attributes of the person, but which is clearly distinguishable from the person itself."

Also, it seems to me, that still further light is thrown upon the union of the two natures in the one complex person Jesus Christ by remembering that the Divine Logos in the incarnation did not take upon Himself a human person like Peter or James or John, but did take upon Himself, in the womb of the Virgin, a human nature. A separated subsistence, like the simply human personality of Peter or James or John, the human nature of Jesus Christ was not. The human nature the Divine Logos took upon Himself was impersonal. It came to its separation and its personality through and because of its union with the already personal Divine Logos. That which furnished the basis of personality in Jesus Christ was not the human nature assumed, but was the personal Divine Logos already existing and assuming.

Let me quote here some sentences which, at least to me, have thrust some light into this confessedly hard matter:

"In saying that the Word was made flesh, it is meant that the Word came to possess human characteristics *in addition* to His divine." "A human nature was united with the Divine in order that the resulting person might have a human form of consciousness, as well as a Divine." "When it is said that God became man, the meaning is that God united Himself with man, not that God changed Himself into man." "Unification of two natures, not transmutation of one nature into another, is meant."

Thus, as it seems to me, by the assumption, by the Divine and already personal Logos, of a human nature, which became personalized through its union with the Divine Logos, did the human nature and the divine nature come to union in the one complex person Jesus Christ.

And further, since self-consciousness and self-determination do not belong to human nature, which is the simple substratum of being, but do belong to that human nature taken up and specialized into a personality ; and since the human nature assumed by the Divine Logos was taken up and specialized into a personality because of its union with the already personal Logos, the resulting person Jesus Christ did not have two consciousnesses and two wills, but did have a single theanthropic consciousness and a single theanthropic will.

And now, it further seems to me, that right here light begins to shine upon the necessary ignorances and limitations of the person Jesus Christ, because, being not only divine, He was also human. Distinction is to be made between the *presence* in Him and the *manifestation* of the Logos. As another says, " This is the key to the doctrine of the Kenosis." That the Logos should condescend to such union with human nature as that He could reveal Himself in the terms of it is the very pith and point, and at the same time the abyssmal depth of the Divine humiliation. For, necessarily, the Divine Logos must be limited in His manifestation by the human nature which He had assumed. Condescending to take upon Himself a human nature at the very lowest and embryonic and infantile stages of it, His manifestation must be dependent upon the phase and stage that human nature, in its development, had reached. Not less was the Divine Logos *present* in the complex person Jesus Christ when He lay a babe in the arms of His Virgin mother ; but that babyhood, by the very terms of its then only infantile development, necessarily limited the *manifestation* of the certainly present Divine Logos. So could the complex person Jesus Christ pass through the determined and natural stages of a human development ; so could He increase in stature ; so could He grow in wisdom and in favor with God and man ; and all along and all the time so could, so must there be only so much *manifestation* of the present Logos as was possible for the stage of a human development then attained. So it was possible that the Son of Man, at His then period of development, could not know the day or the hour of the final consummation. Always the manifestation of the present Divine Logos was dependent on the stage of development the humanity had reached. There was probably something peculiar in that sort of knowledge. But not knowing then, it does not follow that He could never know. That is a luminous comment of Bengel : " The stress in Matt. xxiv. 36 is on the present tense. No man *knoweth*. In those days no man did know, not even the Son. But *afterward* He knew it, for He revealed it in the Apocalypse." There was progression of manifestation in proportion to progression of development. As another says, " It is more probable that the glorified human mind of Christ on the mediatorial throne now knows the time of the day of judgment than that it is ignorant of it." Let me quote another sentence : " The Logos, though present, could not properly and fittingly make such a manifestation of knowledge through that infant body and infant soul as

He could through a child's body and a child's soul, and still more through a man's body and a man's soul. It would have been unnatural if the Logos had empowered the infant Jesus to work a miracle or deliver the Sermon on the Mount. The repulsive and unnatural character of the apocryphal Gospels compared with the natural beauty of the canonical Gospels arises from attributing to the infant and child Jesus acts that were befitting only a mature humanity."

And is there not in this direction some light and help at least as to the settling of the now mooted question as to the accuracy of the knowledge of Jesus Christ concerning the Mosaic authorship of the Pentateuch and the Davidic authorship of the one hundred and tenth Psalm? It is one thing to be kept in ignorance, as Jesus Christ was for the time—at least, kept in ignorance of the culminating moment, because, as has been suggested, His human nature had not reached then the point of development adequate for Divine manifestation on such a matter; it is another thing to be definitely misinformed or to be allowed in misinformation. Is it conceivable that the present and the perpetually and increasingly manifesting Divine Logos in Him would allow Him, from whom was streaming and was to stream the truth, in a definite error? Not to know and to confess such want of knowledge is one thing; but to definitely declare an error as the truth is another and an altogether different thing. Can we, dare we predicate that of Him in whom dwelt, in the sense of perpetual and unique presence, though not always in the sense of entire and perfect manifestation, the Godhead bodily?

And here this discussion of the complex personality of our Lord and Saviour Jesus Christ must find its end. Of course multitudes of questions remain unanswered. No essay simply can compass adequate discussion.

But from what I have been saying let me suggest an inference or two and I have done.

In the light of the foregoing discussion behold the limitless worth and dignity of our human nature. You may set forth this dignity in many ways; you may estimate it by many standards. Liberals—so called—and Unitarians are fond of doing it. But there is one overpowering proof of our human worth and dignity only orthodoxy can furnish. What must be the even immeasurable worth and dignity of that human nature into such union with which Deity will deign to come and can come. To what "high table-lands, to which our God Himself is moon and sun," must not such a nature be capable of climbing? As another says, "The Logos, by His incarnation and exaltation, marvellous as it seems, took a human nature with Him into the depths of the Godhead." What loftier proof possible of the essential worth and dignity of human nature! What hopes, brighter than the glistering garments of the angels, of endless moral and intellectual development and culture beckon for such a nature!

Again, only as you utterly accept and recognize this complex personality

of Jesus Christ, as you reckon Him, not human only but Divine also, can you save the character of Christ from moral stain. For, claiming Deity, if He were not, He was an impostor, an impostor who wreathed His lips with the deadliest and most awful blasphemy. No thin and merely æsthetic admiration of Him can hide and cover the unworthy and hideous moral gashes and rents in Him who said, "All men should honor the Son even as they honor the Father," if He knew Himself to be not possessed of the essential nature of the Father. Forever the old dilemma stands—*aut Deus, aut non bonus*.

Once more, it is only such a divine-human complex person as Jesus Christ who can hold and sway a perpetual religious allegiance and meet and master the desperate needs of a human heart conscious of its sin. Therefore, the searching Japanese official coming into vision of Him was "overwhelmed with emotion and taken captive by the record of His nature and life." Therefore, not Charles Lamb only, but the redeemed multitude whom no man can number, kneel before Him. Therefore the poor, stained creature of the streets is able to be a Christian and to lead a good life, because His efficient atonement puts away sin and quiets remorse, and His at once divine and human help and sympathy girds a weakened will with prowess. Call Him man merely, even though you call Him  
 • utmost man, and you have left yourself but a human help when you need a divine ; a revelation of humanity when, for life and death and a confronting judgment, you need a revelation of God. I do not know words truer and more eloquent than these of Dr. Henry B. Smith :

"How deeply the doctrine of the incarnation, of the Divine-human complex person Jesus Christ, is involved in the whole Christian system is evident from the fact that the denial of this doctrine leads to the denial, one after one, of all the distinguishing doctrines of the Christian faith. A system without this doctrine ceases to urge the doctrines of grace. It loses its hold on the strongest feelings of the conscience and of the heart. It refuses to grapple with the great questions of theology. It praises the moral virtues ; it wonders at all zeal. It has lost the feeling of the constant presence of that Captain of our salvation who has inspired the faith, quickened the ardor, aroused the intellect, and led forth the hosts of Christendom. 'Its relation to Christ,' as has been well said, 'is a past, a dead relation ;' and so they eulogize Him as they do a hero, and venerate Him as they do a saint ; but such eulogy and such veneration are faint and heartless when compared with the living energy of the faith of Paul or with the devoted love and absorbing contemplation of the beloved disciple who ever spoke and lived as in the presence of a living Lord. As a matter of fact, it is true that the greatest earnestness, the loftiest faith, the deepest religious experience, the most heavenly spirituality, the most awful sense of God's majesty, and the most affectionate reliance upon His love have been found in connection with the belief in an incarnate God. And surely if everything can arouse all our powers, awaken our intensest love, make us self-sacrificing, fill us with the holiest zeal and the purest enthusiasm, and satisfy perfectly all our wants, it is living faith in such a Lord, who is not only a Lord, but a brother also ; in whom all that we can venerate as divine and all that we can love as human are combined in perfect harmony."



## V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

BY WILLIAM HAYES WARD, D.D., NEW YORK CITY.

## THE SERPENT IN BABYLONIAN MYTHOLOGY.

THE serpent occupies a position of the greatest prominence in the Genesis account of the temptation and fall of man. It is the wisest of all beasts, and it is the tempter. It is man's chief enemy, and so is identified with Satan, as "the old serpent, the devil." Although Genesis does not definitely call the serpent by the name of Satan, and although Satan as a specific evil power is first mentioned in Job, a book whose composition is much later than the writing of the account of the fall of man, yet the writer of that story cannot but have had Satan as the impersonation of evil in mind when he described the success of the serpent. Any theory that the conception of Satan by the Hebrews was derived from the Persians must take into consideration the meaning of the serpent of the temptation.

Yet the serpent is not wholly of evil import in the Bible. Although it was by serpents (Hebrew *saraph*, plural *seraphim*) that the Israelites were bitten in the wilderness, yet it was a brazen serpent that had healing power. Moses' rod became a serpent, as did the rods of the Egyptian magicians, and their office was not unfriendly.

This same double office of the serpent, as either good or bad, is familiar in Babylonian and Greek mythology also. It was a malignant serpent that attacked Hercules in his infancy, and equally malignant was the hydra destroyed by him. On the other hand, the serpent was an agathodæmon protecting the home, and *Æsculapius*, god of healing, was always connected with a serpent.

Babylonian archaeology shows us how familiar were the Chaldeans of Ur, the original home of Abraham, with both the malignant and the auspicious serpent. An old Babylonian deity, not certainly identified, is represented on the seals as a seated god, the lower part of his body ending in serpent folds. One or two such seals are in the fine collection belonging to the Metropolitan Museum of New York. This may represent the serpent god Siru, or even, possibly, the more important god Ea, one of the chief Babylonian trinity of gods.

But more interesting from the biblical point of view is the use of the serpent as a rod or sceptre, held in the hand by a god, as frequently represented in old Babylonian art. It is only lately that this rod has been recognized as a serpent, and it is yet too early for the commentaries to have got hold of the illustration this offers of the serpent rods of Moses and the magicians. An ancient royal cylinder seal, bearing the name of King Dungi, represents a god standing before an altar, and holding what seems to be a branch in one hand, and in the other a serpent rod resting on his shoulder. The serpent is somewhat like the Egyptian asp conventionalized, with a very thick body just below the neck. We may probably conceive of this serpent as representing both the wisdom and the power of the god, a sort of live weapon, indeed, to be used against his foes, just as the serpent rod of Moses devoured the serpent rods of the magicians. Such a serpent rod is a favorite emblem connected with a Babylonian god. Bel-Merodach is generally represented as carrying a scimeter-shaped weapon; but in the older forms the scimeter is a serpent. The goddess Ishtar, or Venus, is almost always represented, in the older art, as carrying upright in her hand an object which has generally been compared to a candelabrum, but which is really a serpent rod; only in this case the rod has become a sort of caduceus, with a stiff, straight handle, and the upper part consisting of the upper bodies and heads of two ser-

pents. The destructive god Nergal also often carries the same weapon ; and probably the caduceus of the Greek Hermes had its origin in this rod of Nergal and Ishtar.

But it is the malignant serpent that is most familiar to us in the Bible, and the same appears in the old monuments, although, as has been before remarked in these papers, the full Babylonian story of the serpent tempter of man has not yet been unearthed among the *débris* of the cuneiform libraries. This serpent has a double counterpart in Babylonian mythology. Usually it appears as the "dragon" or rather griffin, called Tiamat, half lion and half eagle, though unlike the griffin of Greek art, in that its head is that of the lion, and its feathered body, without wings, its tail and four legs those of an eagle. This monster represents the principle of disorder or evil, and is overthrown by Bel-Merodach, the divine representation of righteousness and order. The pictures of this conflict are among the most striking designs of Assyrian art, and the story of the conflict forms one of the finest as it is one of the best preserved of the old Babylonian dramatic poems that have been recovered from the ashes of ancient cities.

But beside this more usual representation of the evil principle was another which gave to it the form of a serpent. On the famous seal cylinder mentioned in a previous article on the Sacred Tree occurs what I cannot but regard as the representation of the temptation of man, the tree with its pendent fruit, a man on one side and a woman on the other reaching for it, and a serpent behind them. But if this be questioned, there can be no doubt of the meaning of the serpent in another cylinder on which the fight between Bel-Merodach and the dragon is figured, only that the dragon now becomes an undisguised serpent, running away from the god who smites its head as it flees, just as in the curse pronounced on the serpent in the Genesis story, "Thou shalt bruise his head." But these are not the only representations of the malignant serpent. It often appears on Babylonian seals in positions and forms which identify it with the dragon. When we pass from Babylonian to Persian the evil spirit becomes closely identified with the serpent, and takes the name of Azhi-dahaka, the serpent that bites, whose conquest by Thrætona forms the subject of the famous poem of Firdusi, in which Thrætona has been reduced to Feridun and Azhi-dahaka to Zohak.

It is not necessary to quote all the numerous references to hostile serpents found in the Babylonian mythological texts. He is one of the seven evil spirits that made war on the gods ; his attack on the moon is the cause of its eclipse ; a seven-headed serpent is mentioned, and a serpent is called "the foe of the gods." Serpents were also recognized as protecting spirits, and Nergal-sharezer tells how he erected great bronze serpents for a temple as guardians against enemies ; and his predecessor, the great Nebuchadnezzar, placed "strong bulls and mighty serpents" by the gates of Babylon.

Whether we look at the art and the mythology of Babylonia from the side of the serpent or of the sacred tree, we equally find that the ideas which appear in a pure and monotheistic form in Genesis were familiar, in a polytheistic dress, to the Babylonians. The tempter of Genesis is the wicked Tiamat of the old myth, and the brazen serpent and the serpent rods of Moses and the magicians are equally illustrated by the discoveries in the valley of the Euphrates.

---

THE supreme peril to society at the present time is in the depression of our life from moral to material values, in the coarse and unchastened worldly wisdom which makes men concentrate their energies upon material aggrandizement.  
—*Hunter.*

## SERMONIC SECTION.

### WHOSE IMAGE AND SUPERSSCRIPTION ?

By ALEXANDER MACLAREN, D.D. [BAPTIST], MANCHESTER, ENGLAND.

*Whose image and superscription hath it ?—Luke xx. 24.*

It is no unusual thing for antagonists to join forces in order to crush a third person obnoxious to both. So in this incident we have an unnatural alliance of the two parties in Jewish politics who were at daggers drawn. The representatives of the narrow conservative Judaism, which loathed a foreign yoke, in the person of the Pharisees and Scribes, and the Herodians, the partisans of a foreigner, and a usurper, lay their heads together to propose a question to Christ which they think will discredit or destroy Him. They would have answered their own question in opposite ways. One would have said, "It is lawful to give tribute to Cæsar;" the other would have said, "It is *not*." But that is a small matter when malice prompts. They calculate, "If He says, No! we will denounce Him to Pilate as a rebel. If He says, Yes! we will go to the people and say, Here is a pretty Messiah for you, that has no objection to the foreign yoke. Either way we shall end Him."

Jesus Christ serenely walks through the cobwebs, and lays His hand upon the fact. "Let Me see a silver penny!"—which, by the by, was the amount of the tribute—"Whose head is that?" The currency of the country proclaims the monarch of the country. To stamp his image on the coin is an act of sovereignty. "Cæsar's head declares that you are Cæsar's subjects, whether you like it or not, and it is too late to ask questions about tribute when you pay your bills in his money." "Render to Cæsar the things that are Cæsar's."

Does not the other side of Christ's answer—"to God the things that are God's"—rest upon a similar fact? Does not the parallelism require that we

should suppose that the destiny of things to be devoted to God is stamped upon them, whatever they are, at least as plainly as the right of Cæsar to exact tribute was inferred from the fact that his money was the currency of the country? The thought widens out in a great many directions, but I want to confine it to one special line of contemplation this evening, and to take it as suggesting to each of us this great truth, that the very make of men shows that they belong to God, and are bound to yield themselves to Him. If the answer to the question be plain, and the conclusion irresistible, about the penny with the image of Tiberius, the answer is no less plain, nor the conclusion less irresistible, when we turn the interrogation within, and, looking at our own being, say to ourselves, "Whose image and superscription hath it?"

I. First, then, note the image stamped upon man, and the consequent obligation.

We can very often tell what a thing is for by noticing its make. The instructed eye of an anatomist will, from a bone, divine the sphere in which the creature to whom it belonged was intended to live. Just as plainly as gills or lungs, fins or wings, or legs and arms, declare the element in which the creature that possesses them is intended to move, so plainly stamped upon all our natures is this, that God is our Lord since we are made in a true sense in His image, and that only in Him can we find rest.

I need not remind you, I suppose, of the old word, "Let us make man in our own image." Nor need I, I suppose, insist at any length upon the truth that though, by the fact of man's sin, the whole glory and splendor of the Divine image in which he was made is marred and defaced, there still remain such solemn, blessed, and awful resemblances between man and God that there can be no mistake as to which beings

in the universe are the most kindred ; nor any misunderstanding as to who it is after whose likeness we are formed, and in whose love and life alone we can be blessed.

I am not going to weary you with thoughts for which, perhaps, the pulpit is not the proper place ; but let me just remind you of one or two points. Is there any other being on this earth that can say of itself, "I am" ? God says, "*I am that I am.*" You and I cannot say that, but we alone, in this order of things, possess that solemn and awful gift, the consciousness of our personal being. And, brethren, whoever is able to say to himself "I am" will never know rest until he can turn to God and say, "Thou art," and then, laying his hand in the Great Father's hand, venture to say, "*We are*" We are made in His image, in that profoundest of all senses.

But to come to something less recon-dite. We are like God in that we can love ; we are like Him in that we can perceive the right, and that the right is supreme ; we are like Him in that we have the power to say, "I will." And these great capacities demand that the creature who thus knows himself to be, who thus knows the right, who thus can love, who thus can purpose, resolve, and act, should find his home and his refuge in fellowship with God.

But if you take a coin, and compare it with the die from which it has been struck, you will find that wherever in the die there is a relief, in the coin there is a sunken place ; and conversely. So there are not only resemblances in man to the Divine nature, which bear upon them the manifest marks of his destiny, but there are correspondences, wants, on our side, being met by gifts upon His ; hollow emptiness in us being filled, when we are brought into contact with Him, by the abundance of His outstanding supplies and gifts. So the poorest, narrowest, meanest life has in it a depth of desire, an ardor, and sometimes a pain and a madness of yearning and longing which

nothing but God can fill. Though we often misunderstand the voice, and so make ourselves miserable by vain efforts, our "heart and our flesh," in every fibre of our being, "cry out for the living God." And what we all want is some one Pearl of great price into which all the dispersed preciousnesses and fragmentary brilliances that dazzle the eyes shall be gathered. We want a Person, a living Person, a present Person, a sufficient Person, who shall satisfy our hearts, our whole hearts, and that at one and the same time, or else we shall never be at rest.

Because, then, we are made dependent, because we possess these wild desires, because immortal thirst attaches to our nature, because we have consciences that need illuminating, wills that are only free when they are absolutely submissive, hearts that are dissatisfied and left yearning, after all the sweetnesses of limited, transient, and creatural affections, we bear on our very fronts the image of God ; and any man that wisely looks at himself can answer the question, "Whose image and superscription hath it?" in but one way. "*In the image of God created He him.*"

Therefore by loving fellowship, by lowly trust, by ardor of love, by submissiveness of obedience, by continuity of contemplation, by the sacrifice of self, we must yield ourselves to God if we would pay the tribute manifestly owing to the Emperor by the fact that His image and superscription are upon the coin.

II. And so let me ask you to look, in the next place, at the defacement of the image and the false expenditure of the coin.

You sometimes get into your hands money on which there has been stamped, by mischief, or for some selfish purpose, the name of some one else than the king's or queen's which surrounds the head upon it. And in like manner our nature has gone through the stamping-press again, and another likeness has been deeply imprinted upon it. The image of God, which every man

has, is in some senses and aspects ineffaceable by any course of conduct of theirs. But in another aspect it is not like the permanent similitude stamped upon the solid metal of the penny, but like the reflection, rather, that falls upon some polished plate, or that is cast upon the white sheet from a lantern. If the polished plate be rusty and stained the image is faint and indistinct; if it be turned away from the light the image passes. And that is what some of you are doing. By living to yourselves, by living day in and day out without ever remembering God, by yielding to passions, lusts, ambitions, low desires, and the like, you are doing your very best to scratch out the likeness which still lingers in your nature. Is there any one here that has yielded to some lust of the flesh, some appetite, drunkenness, gluttony, impurity, or the like, and has so sold himself to it as that that part of the Divine image, the power of saying "I will," has pretty nearly gone? I am afraid there must be some who, by long submission to passion, have lost the control that reason and conscience and a firm, steady purpose ought to give. Is there any man here who, by long course of utter neglect of the Divine love, has ceased to feel that there is a heart at the centre of the universe, or that He has anything to do with it? Brethren, the awful power that is given to men of degrading themselves till, lineament by lineament, the likeness in which they are made vanishes, is the saddest and most tragical thing in the world. "Like the beasts that perish," says one of the psalms, the men become who, by the acids and the files of worldliness and sensuality and passion, have so rubbed away the likeness of God that it is scarcely perceptible in them. Do I speak to some such to-night? If there is nothing else left there is this, a hunger for absolute good and for the satisfaction of your desires. That is part of the proof that you are made for God, and that only in Him can you find rest.

All occupations of heart and mind

and will and active life, with other things, to the exclusion of supreme devotion to God, is, then, sacrilege and rebellion. The emperor's head was the token of sovereignty, and carried with it the obligation to pay tribute. Every fibre in your nature protests against the prostitution of itself to anything short of God. You remember the story in the Old Testament about that saturnalia of debauchery, the night when Babylon fell, when Belshazzar, in the very wantonness of godless insolence, could not be satisfied with drinking his wine out of anything less sacred than the vessels that had been brought from the Temple at Jerusalem. That is what many of us are doing, taking the sacred cup which is meant to be filled with the wine of the kingdom and pouring into it the foaming but poisonous beverages which steal away our brains and make us drunk the moment before our empire totters to its fall and we to our ruin. "All the consecrated things of the house of the Lord they dedicated to Baal," says one of the narratives in the Book of Chronicles. That is what some of us are doing, taking the soul that is meant to be consecrated in God and find its blessedness there, and offering it to false gods in whose service there is no blessedness.

For, dear friends, I beseech you, lay this to heart, that you cannot thus use the Godlike being that you possess without bringing down upon your heads miseries and unrest. The raven, that black bird of evil omen, went out from the Ark, and flew homeless over the weltering ocean. The souls that seek not God fly thus, strangers and restless, through a drowned and lifeless world. The dove came back with an olive branch in its beak. Souls that are wise, and have made their nests in the sanctuary, these can fold their wings and be at peace. As the ancient saint said, "We are made for God, and only in God have we rest." "Oh, that thou hadst hearkened to me, then had thy peace been as a river, and thy righteousness as the waves of the sea." Can-

not you see the blessed, gentle gliding of the full stream through the meadows with the sunshine upon its ripples? Such is the heart that has yielded itself to God. In solemn contrast to that lovely image, the same prophet has for a repeated refrain in his book, "the wicked is like the troubled sea which cannot rest," but goes moaning round the world, and breaking in idle foam upon every shore, and still is unquiet for evermore. Brethren, only when we render to God the thing that is God's—our hearts and ourselves—have we repose.

III. Now, lastly, notice the restoration and perfecting of the defaced image.

Because man is like God, it is possible for God to become like man. The possibility of Revelation and of Redemption by an incarnate Saviour depends upon the reality of the fact that man is made in the image of God. Thus there comes to us that Divine Christ, who "lays His hand upon both," and being on the one hand the express image of His person, so that He can say, "He that hath seen Me hath seen the Father," on the other hand, "was in all points made like unto His brethren," with only the exception that the defacement which had obliterated the Divine image in them left it clear, untarnished, and sharply cut in Him.

Therefore, because Jesus Christ has come, our Brother, "bone of our bone and flesh of our flesh," made like unto us, and in our likeness presenting to us the very image of God and eradication of His light, therefore no defacement that it is possible for men or devils to make on this poor humanity of ours need be irrevocable and final. All the stains may be blotted out, all the usurping superscriptions may be removed and the original imprint restored. The dints may be elevated, the too lofty points may be lowered, the tarnish and the rust may be rubbed off, and, fairer than before, the likeness of God may be stamped on every one of us, "after the image of Him that created us," if only

we will turn ourselves to that dear Lord, and cast our souls upon Him. Christ hath become like us that we might become like Him, and therein be partakers of the Divine nature. "We all, reflecting as a glass does the glory of the Lord, may be changed into the same image from glory to glory."

Nor do the possibilities stop there, for we look forward to a time when, if I might pursue the metaphor of my text, the coinage shall be called in and reminted, in new forms of nobleness and of likeness. We have before us this great prospect, that "we shall be like Him, for we shall see Him as He is;" and in all the glories of that heaven we shall partake, for all that is Christ's is ours, and we that have borne the image of the earthly shall also bear the image of the heavenly.

I come to you, then, with this old question: "Whose image and superscription hath it?" and the old exhortation founded thereupon: "Render therefore to God the thing that is God's;" and yield yourselves to Him. Another question I would ask, and pray that you may lay it to heart, "To what purpose is this waste?" "What are you doing with the silver penny of your own soul?" "Wherefore do ye spend it for that which is not bread?" Give yourselves to God; trust yourselves to the Christ who is like you, and like Him. And, resting upon His great love, you will be saved from the prostitution of capacities, and the vain attempts to satisfy your souls with the husks of earth; and while you remain here will be made partakers of Christ's life, and growingly of His likeness, and when you remove yonder your body, soul, and spirit will be conformed to His image, and transformed into the likeness of His glory, "according to the mighty working whereby He is able to subdue all things unto Himself."

---

DOUBT is not a thing to be denounced, but helped.—*Hunter.*

## THE CHRISTIAN EVIDENCE OF TELE- OLOGY.

BY PROFESSOR JACOB COOPER, D.D.,  
LL.D. [REFORMED], NEW BRUNSWICK,  
N. J.

*There be three things which are too wonderful for me. . . . The way of an eagle in the air ; the way of a serpent upon a rock.—Prov. xxx. 18, 19.*

A CONFESSION of ignorance is always a hopeful sign, for it shows at least a comprehension of the difference between the amount of knowledge necessary to manage the world, and that possessed by any one human being. Here we have the admission of Solomon, who was by both Divine and human testimony admitted to be the wisest man that ever lived, that there were at least four particulars which even he did not understand. He seems to hesitate about the number of things which were too difficult for him to explain, for at first he says there were three, and after a brief reflection admits another to the list. Doubtless had he continued his search, he would have found many more which he, considered as a mere man, could not fully comprehend. With the third and fourth of his difficulties it is not our purpose to deal. The two which are made the basis for our reflection relate to the wisdom displayed in creation, where the handiwork of the Divine Artificer so greatly surpasses the results of human thought and skill, that we cannot understand how they act even when we see them in operation.

The writers of the Bible were divinely inspired to give us a Revelation suited to the continuous progress of the world. For them to be able to do this it is not necessary that they should be equal in wisdom to Him who inspired them ; hence it was not strange for Solomon to say that there were matters in the Divine government beyond his comprehension. Only that which is necessary for man to know at the successive stages of his development, and which he could not find out

by his own unaided powers, was disclosed through inspiration. So it was not derogatory to the Divine wisdom to say that Solomon, though the wisest of men, was not admitted to all its secrets. Nay, rather, it showed the great distance there must be between the knowledge necessary to govern the universe and that required to manage our trivial affairs. So far from fathoming the depths of omniscience, the inspired writers often did not discern the full purport of their own utterances. They were the mouthpieces through which God spoke to enlighten the world during all time. That part of the meaning which was necessary for the guidance of His disciples the Master unfolded to them as they were able to receive it. The full significance of His message is unfolded in the progressive development of spiritual life found in the Church and the individual conscience.

There are few sights in this world grander than the flight of the eagle. He rises majestically from his mountain crag and skims through the atmosphere, seemingly without an effort. By a turn of his wing, which is so slight that we see it not, he moves in his circular course, or poises himself at rest as though supported on nothing. When bent on foraging he descends like a whirlwind, seizes his prey, and by a flap or two of his powerful wings rises exulting to carry the writhing hare or lamb to feed his young. Inspiration has drawn similes from the rapidity of his flight to show how our lives pass away. Heroes have adopted him as the emblem of strength and courage. Naturalists have wondered at the ease and rapidity of his movements ; and his method of cutting the air has been the mockery of their science.

Perhaps there is no gift possessed by those creatures which we class as lower animals so much envied by us as the power of the bird to rise, self-poised as he has been taught by nature, and self-directed while skimming the ether at his own sweet will. Mechanical genius has examined the problem in all its

parts. The fact of the flight has been patent to all. The structure of the bird has been carefully studied, and the action of every feather, bone, and joint attentively considered. The air has been weighed and measured; its resistance determined, and the power of the bird in flapping its wings accurately calculated. With the model in plain view before all who chose to look, persistent attempts have been made, with the utmost resources of mechanics at command, to effect a contrivance which shall successfully navigate the air; and yet the problem remains unsolved, seeming to mock human skill, and presenting to each generation a Gordian knot which can neither be cut nor untied.

Scarcely less strange is that movement of the serpent over the rock, which was too intricate for even the wisdom of Solomon to explain. The feeling as we look at the snake wriggling noiselessly along when undisturbed, or darting like a gleam of light for attack or retreat, is hardly so much one of admiration as of aversion and disgust. The associations with the powers of evil which the serpent personifies are revolting; and we would not care to get down prone and imitate his movements. Even if we could propel ourselves as noiselessly and swiftly as does this wriggling yet gracefully moving wand, we would not choose to accept his shade. And yet when we have been climbing a mountain under a broiling sun, when the loose stones gave way beneath our feet, and we slipped down the bare rock, we have been anxious enough for his power of movement to desire at least to know how it is effected.

I. In whatever domain of nature we look we find evidences of a wisdom and power which are above material forces and our skill in imitating them. They show ability to perform in unnumbered instances, and even by the most insignificant creatures, intricate works which we, with all our boasted skill, cannot equal. Though we have the models

before us, and have tried from generation to generation, we have to confess ourselves baffled. In this fact we find convincing proof that there are power and intelligence as much above our own as the sphere of the universe is greater than the limited space we occupy. We find the evidences of this skill everywhere, working alike in that which is great or small. There is, moreover, a pervading idea in each particular thing, and in its relations to the whole, so as to effect unity of plan and harmony of structure. This is evident alike in the soaring of the eagle or the crawling of the reptile; in the movement of the sun in his course around other suns, or in the atom of dust beneath our feet. Skill shows itself by adapting each part to its fellow, and continuing its purpose through the interaction of all the members of a system, to achieve a result so grand that we can comprehend only the merest fraction of the whole. And though we see but a small part, yet this is enough to convince any one who is not determined to doubt in advance, that there is a design running through all; and this is directed by an intelligence which must both comprehend the system and possess the power to make the whole subservient to his will. The eye of any one who prefers to see rather than to remain blind, to open itself rather than obstinately to remain shut, can

"Find tongues in trees, books in the running brooks,

Sermons in stones, and good in everything."

So that, rising with the Psalmist, he exclaims: "Thou, Lord, hast beset me behind and before, and laid Thy hand upon me. Such knowledge is too wonderful for me. It is high, I cannot attain unto it." Thus every phenomenon which meets our senses and every place where we sojourn becomes a Beer-lahai-roi,\* "the well of Him that liveth and seeth me!" For underneath the phenomena the inquirer will recognize a cause, and in the operation of this cause he will acknowledge a personality;

\* Gen. xvi. 14.



for he knows that in his own experience there is nothing made without a maker, and no maker who works without a plan. The result may be apprehended by the senses; the efficient cause can be grasped only by the intellect. Proceeding on the necessary conditions of human knowledge and action, he must admit that underneath the visible and tangible there is an unseen power at work; and beneath the changing and vanishing phenomena there is something which must forever abide as the support for all the framework of nature. And when the conscience awakens from the stupor of unbelief it will see angels, veritable messengers, ascending and descending between heaven and earth, and will exclaim: "Surely God was in this place and I knew it not!" For as he judges effects from their causes in his own experience and that of all men, he finds himself confronted on every side by the assurance that there must be a Maker and Ruler, possessed of sufficient power and wisdom to account for the origin and care of that world in which he finds himself placed. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even the eternal power and Godhead; so that all men are without excuse," when they deny His existence or rebel against His authority.

II. Thus, from the proofs of external nature, every rational creature comes into such relations with God that he must, unless blindly perverse, feel himself subject to Divine power, and under obligations to perfect obedience; hence this is the cause of their condemnation, that when God left evidences of Himself, His might, His goodness, they first refused to see these and then denied their existence. To prevent acknowledging Him as their rightful Master, who exacts obedience only for their good, they obstinately shut their eyes to prevent seeing that which was before them. For as a great thinker\*

\* Pascal, "Pensées."

has said: "God has left evidences of Himself sufficient for those who desire to see, but not enough for those who do not wish to see." Yet this proof, however clear it may be, fails of its intended effect, for there can be no proof sufficient to convince those who will not hear it, and so are determined to disbelieve evidence, no matter how clear it may be in itself. "And this is the condemnation, that light is come into the world, and men love darkness rather than light because their deeds are evil." For there is more proof for the existence of Almighty God than for the existence of any other being in the universe, since the evidence of each subordinate effect or phenomenon rests ultimately upon that from which they all derive their origin. So that unbelief is condemned by the voice of nature speaking in everything—above, beneath, within us; and when we will not heed the same kind of evidence on which we are compelled to act if we act, if we live at all, each man is self-condemned and inexcusable before his own conscience. Thus all the world becomes guilty before God. "Because when they knew Him, they glorified Him not as God, neither were they thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise"—too wise to believe in an unseen God, though compelled always to accept an unseen cause and power for every visible effect—"they became fools;" and changed "the glory of the incorruptible God into an image" of their own creation. This image is the personification of the desire to get all the enjoyment possible out of this world, while endeavoring to expel the Creator from it to avoid subjection to His authority and gratitude to Him for His goodness.

III. We have spoken of the desire felt when witnessing the ease with which the eagle or the swallow skims the air, that we could lift ourselves up and glide freely through space, without being chained to the earth by our weight

or shaken up by the rough roads we are compelled to travel. Though the conditions of our life seem to preclude this, and the inventive genius of man has never devised a machine to fly, still our wish may be realized ; for we can rise in spirituality. It is of our own choosing if we grovel in that which is mean and low, for we are constantly invited to a higher life, to purer thoughts, to nobler works. The issue of every right purpose, of every holy endeavor, is to lift us above ourselves :

"I held it truth in him who sings  
To one clear harp of many tones,  
That we arise on stepping-stones  
Of our dead selves to higher things."

This would be our privilege and for our own advantage if we had no existence beyond the present life ; but the Divine command is to seek purity of heart, that we may be like that character in whose image we were originally created, and so be fitted for an eternity of blessedness. In this way every effort on our part after a better life brings us toward that condition in which man is the constant companion of his Maker ; and by which we can get complete dominion over nature by obeying the laws of its sovereign. This result is attained by man through first mastering himself, conquering all his grovelling desires, and thus again becoming united to the source of love and energy which sway in heaven and on earth. While acting from selfish motives each man separates himself from co-operation with others, and his power is dissipated because this temper brings him into enmity with all others about him ; but by gaining mastery over himself, he at once becomes united with that Divine power "which works by love, which purifies the heart, and which overcomes the world."

IV. He is still, it is true, subject to the difficulties of his environment, so far as his material nature is concerned. The first man is of the earth, earthy ; and under these conditions he must be disciplined until his spiritual growth is complete. Meantime, however, it is

his privilege to enjoy the presence of God and have his citizenship in heaven ; for when one becomes at peace with himself, in harmony with the Divine law under which he has been placed, he has already risen to a higher life, for he has become one with Christ, and through Him can do all things. Being renewed and fashioned into the image of Him who passed on earth a life of perfect obedience, he waits the time when that which was sown in weakness shall be raised in power ; for as the Divine Father gave authority to Christ to have the disposal of life in Himself, and He by virtue of that energy arose from the dead as the firstfruits so He continues the work by quickening whom He will. Hence every believer, when he has completed his discipline on earth, shall no longer be subject to the shackles of mortality, but arise to that life which the spirits of just men made perfect shall enjoy with God forever.

But just as it is impossible for the wisdom of man to conceive how the bird cuts the air, so the fact of a real resurrection of the body is beyond the comprehension of human nature ; yet we see the one thing taking place continually, and must accept the testimony of our senses, though we cannot explain the method by which it is done. Even so, though we cannot explain, cannot comprehend, how by Almighty power Christ rose from the dead, we accept it with unshaken faith ; for it is one of the best-attested facts of all history—a fact on which the whole superstructure of revealed truth is based, and which must stand or fall with its credibility. The incomprehensibility of a truth is no argument to overthrow the consequences which clearly flow from its acceptance. Nay, rather, they become its voucher. We cannot conceive how a man is born again—that is, how a bad man becomes a good one through no native power or excellence of his own. Yet we see multitudes who have thus become changed, and are leading lives of obedience to the law of God and of

charity with men. The wind bloweth where it listeth, yet while hearing the sound, we cannot tell whence it cometh or whither it goeth. So is the birth into newness of life. It is by an energy which is beyond human nature, both in its origin and its working, but is clearly seen in its effects. By this same secret energy, which enables a wicked man to rise above all that is impure and sinful, both the soul and body of the redeemed man shall rise on exultant wing, and ascend to his proper place to enjoy an endless existence with those for whose society he has become fitted.

This is the consummation of that profound mystery of human life, where as yet we see through a glass darkly, and where we know only in part, but already have intimations of the approach of perfect day.

#### THE SOCIAL ILLS AND THEIR CURE.

SYNODICAL SERMON BY PASTOR GEORG VOGEL [EVANGELICAL], BEUERN, HESSEN.

*And He entered into a ship, and passed over, and came into His own city.*

*And, behold, they brought to Him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.*

*And, behold, certain of the scribes said within themselves, This man blasphemeth.*

*And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?*

*For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?*

*But that ye may know that the Son of man hath power on earth to forgive sins (then saith He to the sick of the palsy), Arise, take up thy bed, and go unto thine house.*

*And he arose, and departed to his house. But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.—Matt. ix. 1-8.*

THE theme which has been assigned for the discourse on this occasion—namely, the question, What are the duties of the Evangelical Church over against the agitations of the social democracy of our times? is a momentous problem, for the elucidation of which the portion of Scripture selected offers. In my opinion, the proper basis. The question is a serious one, as are the times which have called it into existence. We all have the conviction that we are approaching a dangerous future; that we are at the point when the history of our people and of the nations is approaching a crisis, and when the Church of Christ, too, is entering upon a new stage of development. Ye all know that the powers of destruction are long since active in Church and State. The attack is furious and is becoming more furious, and is threatening to destroy everything that is venerable and sacred. The modern conception of the world and of mankind, which confines itself entirely to that which is terrestrial and belongs to time, is shaking at the fundamentals of the family, the State, the Church; for it regards everything in the present order of things only as worthy of destruction. Chaos, destruction, revolution, these are the aims and objects in view. Of whom do we seek succor? Of whom? Of Thee, alone, O Lord. Our text points directly to the Helper and to the Haven of safety, to Jesus Christ, blessed forevermore. Lord, Thou art our refuge forever and ever. And it is the Lord alone and His Gospel that we need in these dire times of distress. He it is who, according to the word of the noble Chateaubriand, is the only Deliverer in the fateful disintegrating process of modern society; for there is salvation nowhere else; our Saviour is the Lord Jesus Christ.

And by the side of this helping Lord our text shows us the help-needing invalid. This is our generation, as it lies helpless and stricken on the ground. What ails it is not always apparent to itself or to others. It indeed feels its

burden and its pains ; yet the most of them do not know the source of their sorrows and the seat of their sickness. They do not know themselves ; they do not know where they are suffering. Therefore it is the duty, especially of the ministry of the Gospel, in the light of God's Word, to point out to the people and to the generation what it is that really ails them ; and then, as did John the Baptist of old, direct them to the Lamb of God as the one that taketh away the sins of the world. This, I must confess, is, according to my convictions, the duty of the Church over against the social ills of the hour, and is the part and portion of the work of healing these ills which the Church of Christ must assume. If this work is done conscientiously and faithfully, if the principles of the Word of God are applied consistently and properly to the questions of the hour, then their solution will follow as naturally as the fruit follows upon the bloom. As is done in the Gospel lesson, we must bring the sick person to Christ, because we know that the power of healing is in Him and in Him alone. Accordingly we discuss in this hour

The social ills and their cure.

I. The ills.

II. The Physician.

I. It is a miserable man, beloved, who is here brought to the Lord. Sick of the palsy, not able to walk or even to stand, he is carried by kind friends on his bed into the presence of Jesus. He who has seen such a person, possibly among his own kin and relationship, can sympathize with this unfortunate being. And yet this sickness was not the heaviest burden that oppressed him. Heavier still than his bodily ailments was the burden upon his soul, his unforgiven sins, the guilt which was known only to him and his God. I do not know whether this sickness stood in immediate connection with his sin, whether, perhaps, it was the consequence of an unholy life, so that the conviction of his guilt rested with double weight upon him—all this I do

not know ; yet so much is certain and sure that he himself felt that this load within him was the heaviest burden of his existence, and that above every other thing he needed relief and assistance here. In the long nights when lying on the bed of sickness, in the hours when he was tormented by physical pain, the consciousness of his guilt must have pressed sorely upon him, and he must have cried out aloud to his God : " O my sins, my sins, my immeasurably great sins ! I am like a dry land ; my soul thirsteth after God, after the living God. As the hart panteth after the water brooks, so panteth my soul after thee, O God ! Lord, be merciful to me according to Thy tender mercies." And the Lord and Saviour, who always knows what is in man, hears the secret sigh of the heart, and searches out its occasion. And because He knows what is the greatest need of the sick man, and what he desires above everything else, He first speaks the word that releases and frees him from the torments within. " Be of good cheer, thy sins be forgiven thee." The Lord cures the soul first ; for the soul is more than the body. If the soul is once free and cured, if it is delivered from its bondage, then the bodily sufferings for all that might remain. For then the soul is strong enough to bear up under these : then the soul can say with Asaph : " Whom have I in heaven but Thee ? and there is none upon earth that I desire beside Thee. My flesh and my heart faileth ; but God is the strength of my heart and my portion forevermore."

Now let us apply what we have learned. Ye know that it is all important in the case of a sickness that the diagnosis be correct. The seat of the sickness, the real causes of the illness must first be determined clearly before the physician can successfully treat the case. We must apply the same rule in this case. If we want to remedy the social evils of the day, we must, first of all, seek to answer the question, What is the real ailment of our genera-

tion? Yes, what is the sickness that torments our times?

We can compare our generation with the palsied man in the Gospel. There are sufficient points of comparison between the two. One who is sick of the palsy has no use of his limbs and members; their co-operation and mutual assistance have been lost, because, as medical authorities tell us, a foreign growth is formed and settles itself at the joints. Whole parts of the body—the hands, the feet—become crippled: a constant pain vexes the body; day and night there is no cessation of sufferings. And the sickness which now afflicts our people—is it not really one of the joints and members? A people should be one organization; but how are the parts and portions of nations divided against themselves by the interests of individuals and sections? Instead of mutually helping one another, instead of living for one another, one part fights against the other and hates the other, although, according to God's plan, and in justice, they belong together. Society is divided into hostile camps; class race and section hatred prevail and antagonize each other. It is, indeed, a foreign growth that has forced its way in between the high and the low, the rich and the poor, the ruler and the ruled, the master and the servant, the employer and the employé. The relations to each other, no matter how venerable and old, are becoming confused and mixed; important members in the social body suddenly refuse to do their work, and the entire body is dangerously affected thereby. Mankind and society have become old. Everything is lame, halt, crippled. How long will it be before the end shall be at hand?

And yet, beloved, it would be a mistake, a grievous mistake, which indeed is made by many of the people of our day, if we would confine our diagnosis to surface indications and marks, and would not look for deeper causes. For in truth the sickness has a deeper seat; it springs from the heart and does not originate in the limbs or members.

That which vexes our people is indeed outward need and sufferings, much woe and grief. It would be a good thing if the hearts would beat warmer and the eyes shine more brightly when we try to remedy this matter of external sufferings. Yet the real ailment is found elsewhere. That which troubles our people is the separation, the departure from God, it is godlessness in the real sense of the term; or is it not thus? You know that large sections of our people are turning their backs to the revealed truth and are being lost to the kingdom of God. Thousands have already passed through this stage, and all this is not at all surprising for him who has eyes to see, and is clear to him who has intelligently followed the development of modern thought and life. What an unbelieving, drunken science has long since proclaimed as the results of its investigations, but which in reality is nothing else than a chain of unproved hypotheses; that which for decades has been the esoteric wisdom of the upper ten thousand, all the neological, destructive theories and teachings in all the departments of modern scientific researches—this has in recent years been filtering into the hearts and minds of the lower and the lowest classes of society. Who is, therefore, surprised to find the masses practice in the market what the protagonists of the destructive views have been teaching among themselves? True it is that these views, as translated into bitter fact and reality, into the prose of life, lose their glittering attractiveness and appear in all their horrible nakedness. The brutality of the lower sections exerts itself, and the lies of glittering but false theories appear in all their terrible shapes and forms and faces. We see what they are, the wisdom of the serpent leading to destruction.

And how do matters now stand on the whole? Faith in the living personal God, faith in the just Judge, faith in the great beyond, in an eternal life—this has been lost. In the room of this we have faith in the present world, the

greed for money and for gold, the greed for pleasures and for honors, the wild pursuit of fortune, the service of Mammon—this is the service of which this generation is the slave and serf. Love of this world, contentment with this world, is characteristic of the thought of our day; and in this way the soul of the nation, which, too, was created for Christ and by nature is Christian, has been crippled and broken. It lies there halt and lame and fettered, as did the palsied upon his bed—a death-like condition for any one thus afflicted. This tearing away from God, this unforgiven sin, which rests upon our society, this ban of death under which it is fading away, this is the real sickness which afflicts her; and this must first be broken before a sure and permanent cure can be effected.

II. Help me, Lord! The Lord is the Helper and Physician. Only he who knows this, only he who has learned to see in Jesus the right physician, only he is in a condition successfully to labor for the true improvement and betterment of society.

Our text shows that the Lord is such a helper in all times of need. He cures the ills of the soul. "Be of good cheer; thy sins are forgiven thee!" He also cures the ills of the body. "Arise, and take up thy bed, and go to thy house." And he arose, and went to his house. He departed cured in soul and in body. All troubles were at an end.

For society, too, and for the social ills and evils of the times, Christ, and He alone, is the true healer. He has been made unto us not only for wisdom, for righteousness, for sanctification, but also for salvation from all suffering. It is a source of joy to me every time when I can proclaim this glorious truth; and for this reason I find the holy office to which we have been called as shepherds and bishops of souls all the more precious, because thereby we are empowered at all times and at all places, and are indeed under obligation to do so—to declare this pre-

clous truth to the children of men. His praise shall forever be in my mouth. He is my one and all, my most glorious possession; and although there are to-day, as there were then, not a few who cry out, "This man blasphemeth," because he ascribes to Christ what belongs to God alone; yet I will for all that not cease to testify of the Son of man that He has power on earth to forgive sins. He unlocks and nobody locks again; He locks and nobody unlocks. I will not cease to believe concerning my Lord and ever to testify concerning Him. He has done all things well. The deaf hear, the dumb speak. He has gone about and has done good deeds, and has healed all who were under the dominion of the devil. Who is like unto Him? I will never tire of praising my Lord and saying that He does all these things even to the present day. Glory be unto Thee, O Christ!

And now then, O my people, would you have help in your needs? *Eccce Homo!* Behold, here is the Man who brings this help; your King with a crown of thorns, your Jesus, who has been exalted to the right hand of God the Father to be a Prince and a Saviour, to give forgiveness and repentance from sins. He it is who has by His death overcome death, who through His sufferings has overcome your sufferings, and helps you in all times of need as often as you are in trouble. There is salvation in none other. He is the only Deliverer who can save in the present disintegrating process of the social status of mankind. He, the Lord, is the physician, your physician also.

I know full well that this claim is not acknowledged everywhere. I know, on the contrary, that in certain circles we need but mention the name of the blessed Jesus, and the result is a storm of abuse and ridicule. Think only of that Berlin candidate of theology whose confession, "Jesus Christ, the same yesterday, to-day, and forever," sufficed to arouse the wildest excitement and opposition in a recent public assembly. So much is certain, that all hell is aroused

when the Lord is acknowledged. His name suffices to awake all the powers of darkness and falsehood; and this alone should be enough to make us reflect most earnestly, to teach us that the Lord must be the source from which to seek the help we need in these dreadful times.

Again, others do not exactly want to reject the proposition that the Lord is the true physician; but yet their faith in this help is only half-hearted. Their faith is far from being an active, living, vital trust in the words and promises of God. Their faith is not such as characterized the men that brought the sick person to Christ. They were firmly convinced that Jesus could and would cure the patient, and therefore they brought him to the Lord.

Oh, that we could be like unto them! As long as this faith and implicit confidence in the Lord is not a living reality in our hearts and minds and souls, our labor at the elevation of the masses, at the regeneration of society will be patch and piece work in every respect. But where this condition has gained firm root, there we will be anxious to bring the sick to the Lord with the petition to have Him cure him. In this case we do not wait until others make a beginning. Faith is aggressive and energetic. Love knows how to find a way to satisfy the dictates of this faith. Shall we not all labor in this spirit and with these aims?

The Lord is the physician, and He alone is such. Do you believe this? It is not always a lack of faith not clearly to appreciate this principle or its application. Sometimes the cause is a lack of knowledge as to the condition of the patient. The diagnosis may be false. He who does not recognize, as the real source of all the ills and woes of modern society, the estrangement from God, but sees only in the corruptions and evils of society phases in the development of human progress, such as occur from time to time, such a person indeed will be slow to see in this God-man and His Gospel the remedy mod-

ern society so sorely needs. Such a person will look to the State, to society, to the laws for an improvement of the social conditions. It is sufficient for him if all kinds of external means of betterment are adopted, such as our ingenious age is so productive in. But let us not deceive ourselves, beloved. All such movements touch only the external and can produce no new life, can be no living fountain. All these fall to the ground with the words of our text, "And they brought a sick man to Him," to the Lord. It is the Lord, beloved, who can give life. It is the Lord who restores health, and it is the Lord alone; and, accordingly, it must be our work, if we would co-operate in restoring new life and strength to the people of our generation, to bring this generation in its sickness to the Lord, and the Lord to this generation in its sickness. This centre of all life we must never lose sight of. We must preach Christ, we must bring Christ home to the hearts and the consciences of the people. We must appeal to Christ in good hours and in bad, in joy and in suffering. Come, Lord Jesus! He is the physician who can do wonders, who can help effectually.

I am at the end. It would be a blessed end if we could say, "And when Jesus saw their faith." It is certain and beyond dispute that the question we are considering to-day, as indeed all social and church problems, can be solved only by faith. Faith gives inspiration, too, to our deliberations and to our work. Lord, strengthen our faith, so that we may see this great misery in its reality and truth around us, but also that we must, above all things, learn in its whole length, breadth, and depth the glorious Gospel truth, that the Lord our God is the true physician for all the ills and woes that afflict the world. Amen.

---

It is as easy as lying . . . to be on amicable terms with error and with wrong.—*Farrar*.

## THE EVIDENCES OF IMMORTALITY OUTSIDE OF THE BIBLE.

BY CHARLES E. LOCKE, D.D. [METHODIST EPISCOPAL], PORTLAND, ORE.

*When a few years are come, then I shall go the way whence I shall not return.*

—Job xvi. 22.

"If a man die, shall he live again?" has been asked by many anxious inquirers from the days of the patriarch Job down to the present time. In this life we labor for results. The operations of to-day depend upon the expectations of to-morrow. As the happiness of old age depends upon the discretion and obedience of youth, so if man is to live again we cannot divest ourselves of the impression that future peace will be in proportion to present faithfulness. Atheism has stubbornly assailed the citadel of the soul's immortality, but only to the substantial strengthening of faith in the doctrine. I used to grow indignant at the impudence of unbelief, but now, even its bitterest attacks, before they reach my ears, are transformed into the doleful lamentations of disappointed and deceived souls. Some one has remarked that agnosticism and unbelief are due largely to an atrophy of that part of the brain upon which the higher and holier tastes depend. Let me hang out the danger signal at the appalling brink of an atrophy of faith. Many a poor soul is being hurled about in the savage whirlpool below unable to extricate himself.

At the request of a small company of thoughtful and devoted young men, I desire to give to you some arguments on the immortality of the soul, outside of the Bible, which I will ask you to place alongside of the unanswerable scriptural argument, as strong and influential collateral evidence: First, in the natural world annihilation is a myth. Your house burns down, but no force is destroyed; by a slow process of growth the soil and rain and sunlight and atmosphere are transformed into the tree, which furnished the building

material. Combustion simply releases these forces and they go back to their original condition. So was it at a point in creation: out of materials already in existence God made man's body. Man stood before his Creator a perfect animal. But from the depths of infinite resources God gave man what other animals do not possess—a living soul. Death is combustion. The body in death returns to the earth, and the soul to the region of its nativity. No diminution! No annihilation!

Again, chaos and confusion precede order and symmetry. In the physical universe, from chaos and gloom, by methods of development, have been marshalled the mighty hosts of suns, planets, satellites, animal and vegetable life, until all is capable of perfect classification. Also in the universe of thought. In their earlier periods principles were followed like phantoms in the breaking dawn. To-day astrology, with its sages and magi, has given way to astronomy, which, with inebriating fascination, handles the telescope and the spectrum. Alchemy, with its witches and wizards and boiling cauldron, has given up its homely chrysalis for the gay plumage of an indisputable science. So we look for order in the moral government of the universe. Here is moral confusion! Peaks of holiness rise higher, but cañons of vice grind deeper! What one holds dear another defames! The laws which some obey others deride. Here the good suffer, the bad prosper. The Psalmist discriminatingly writes, "My steps had well-nigh slipped when I saw the prosperity of the wicked." Here are too many human monstrosities who feed upon the pains and aches of their fellows. Order must come, but another world will be required! Tears enough are wrung from broken hearts by evil influences to run the water-wheel of immortality forever! Another life will be required to correct the irregularities of the rewards and punishments of this life. Creation is a colossal failure if there is no immortality. Better to have



been a brute on the hillside than a man, if there be no life after this! If the Bible doctrine is a myth, then life is a burlesque, integrity a burden, and conscience a curse! Persuade all men that there is no life after this and the human family would be hurried to extinction by suicide! In the future world virtue will be rewarded, and those who throughout their lives here have suffered for the right will be crowned by the Judge of all the earth, who can make no blunders!

Again, humanity instinctively and universally desires immortality. To live again is the hunger of the soul. As the babe instinctively takes nourishment at its mother's bosom, so without instruction men have reached out after a better life. Go back along the years and to every nation propose the question, "If a man die, shall he live again?" and what responses will you hear?

The great Roman orator, Cicero, said: "Yes, oh, yes! But if I err in believing that the soul of man is immortal I willingly err, nor while I live would I have the delightful error extorted from me; and if after death I shall feel nothing, as some philosophers think, I am not afraid that some dead philosopher shall laugh at me for my mistake."

Socrates declared: "I believe a future life is needed to avenge the wrongs of this present life. In the future life justice shall be administered to us, and those who have done their duty here in that future life shall find their chief delight in seeking after wisdom."

Yes, the soul is in exile. Like the homing-pigeon released, it hurries back to the bosom of the Father. Man is not satisfied with his humanity! As one writer has put it, our race is homesick.

Again, I find another argument for the soul's immortality in the fact that though the body may weaken and die, the soul expands. In man, then, are two identities—one physical, the other spiritual. An emaciated body may sustain a master mind. Napoleon said to

his surgeon: "You physicians are unbelieving because you cannot find the soul with a dissecting knife." Alfred the Great, and Talleyrand, and John Wesley, and Gladstone, and Helen Hunt Jackson are conspicuous illustrations of the utter inability of disease and old age to impair the great soul within!

The argument for the soul's immortality is so convincing as to arouse within us mighty determinations to so live that our future estate may be among those whose soul trend has been upward to the regions of nobility and holiness. From the earth-side we are building an arch over the chasm of death. By faith and revelation we learn that a similar arch is constructed from the heaven-side. The keystone of the structure is Jesus of Nazareth. Let us give to Him the place He has won by His sufferings and triumphs! And the arch is sprung from earth to heaven and an highway is bullded over which our souls may travel to the domain of the pure and good! Praise God for the multitudes who are travelling over this highway! Let us be faithful that we too may journey to the regions of the blest!

### PENTECOSTAL POWER.

BY REV. F. P. BERRY [PRESBYTERIAN],  
KANSAS CITY, KAN.

*Ye shall receive power.*—Acts i. 8.

THIS was the promise of Jesus to His disciples just before His ascension, a promise gloriously fulfilled in a few days—at Pentecost and thereafter. The disciples received power, genuine power, power from God, so that in their efforts to establish and extend Christianity they became practically irresistible. Not that they were able to convert all men, but to win many and to give the new faith an impulse which could not be overcome; an impulse that will yet secure for it the conquest of the world.

Now it is plain that this promise of power still holds good. The Church

of Jesus Christ may again have Pentecostal power. But it is also plain that there are conditions. There were for the first disciples. They complied with them and received the blessing. Had they not complied with the conditions the power would not have come, and Christianity would have died almost as soon as it was born. Therefore lack of compliance with the Saviour's conditions is the only reason why His Church ever lacks Pentecostal power. If this is putting the responsibility for the salvation of the world upon the Church, that is where it belongs. God has done all He can do, even with His omnipotent resources, to redeem the world. His people must do the rest. He works through means in spiritual things as well as material. His Church is His instrument. If the Church is not in condition for use, not even God can use it. The Holy Spirit can do all things. Yes and no. He is certainly omnipotent. But He cannot work against the will of men. He works according to law. There are laws in the spiritual world as well as the material. God will not and cannot violate them. Electricity is the best physical agent known by which to illustrate the workings of the Holy Ghost. You say electricity can do almost anything. True; but only in conformity with the law of its nature. Only by means of conductors. Only as its way is properly prepared. Let the machinery be in order, and see how the electricity flies along the wires, carrying your messages, pushing your cars, furnishing you light—in many ways exhibiting power and accomplishing your will; but let the machinery be out of order, let the wire be cut, and where is your electricity? Even so the Holy Ghost. Let the conditions be complied with, and how He flashes forth light, power, salvation! Let the wire be cut, and even the Holy Spirit cannot overleap the break. The fire from heaven cannot come.

So let us look at this Pentecostal power and see some of its characteristics and conditions. What is it?

1. First, it is the power of religious earnestness. Half-hearted religion is no religion at all. God wants the whole heart or none. He says there can be no partition in the heart, no division of affection between Him and the world. The heart that is partly the world's is wholly the world's. Earnestness is working at religion, not playing at it. Earnestness makes religion one's chief business. It goes at it as men dig for gold in the mountains, determined to have it if it is there. That was the way with these first disciples. They knew the power existed and was meant for them. So they were going to have it. They would meet God's conditions, whatever they were, for they were determined to have the power. If they had had to wait in Jerusalem till now, two thousand years, they would have waited. But they would have got the power. That was religious earnestness, which means ardor, intensity, continuance, determination, irresistibility, victory. Earnestness and sincerity are about the same thing in religion. So many Christians are insincere without knowing it. So Jesus says. Their purposes, their professions, their prayers, their piety, do not take a life and death grip. They do not get to the bottom of their hearts. But without Pentecostal earnestness there can be no Pentecostal power.

2. Pentecostal power is the power of union. In union there is strength. In division or separation there is weakness. Forty sticks will not make forty separate fires scattered over the prairie. They will all go out. Put them all together, and now see what a blaze. Again and again are we told that those one hundred and twenty disciples were *all* in that upper room—not one hundred and nineteen, but one hundred and twenty. All there and all with one accord. The heat generated fused all hearts into one. Did you ever see the hard, cold pieces of iron melt and flow together in the furnace? Then the moulder can make what he pleases out of the molten mass. The Church is the

body of Christ. He is the living head. But a body, to be of any use, must obey the head. The feet must walk wherever the head says go. The hands must work just as the brain directs. Did you ever know a healthy hand that did not write or lift or pull or push or work exactly as the mind desired? Did you ever see a healthy foot that did not stand still or move in perfect obedience to the command of the soul? What do you say when the hand or foot does not or cannot work or move when the will sends a telegram down the nerves? You say that there is paralysis there. The foot or hand has lost nerve connection with the brain. It is practically dead. The body is no longer a unit. The connection must be restored or the mind can never use it more. Such is the Christian who is out of connection with Jesus or out of sympathy with the rest of the Church. The lack of union destroys the power of the human body or of the Christian Church. My friend, what if you should be the hand or foot or eye or tongue that Jesus cannot use? Think how a paralytic foot or hand or tongue impairs the serviceableness of the body. Think how a few church-members who never unite in prayer and work with the rest shear the Church of strength.

8. Pentecostal power is the power to witness for Christ. Christianity is a religion that advances by means of testimony; and *only* so. Where no one speaks for it, it dies. It needs the tongue. That unruly member sanctified is its chief disseminator and propagator. The disciples were to be witnesses for Christ. That was their chief character and their main business. So Jesus said. Hence they must talk about Him, and that perpetually. Talk about His miracles, His instructions, His divinity, His death, His resurrection, His fulfilment of prophecy, and, above all, His love and pardon for sinners. For the first thirty or forty years there were no books written about Him. His Church grew mightily, but all by means of talk. If the first disciples had not

talked about Jesus more than some of His present disciples do, His cause would have been dead before the New Testament was written. The knowledge and influence of His life and death and resurrection would have been lost in a hopeless oblivion—buried in a grave from which resurrection would have been impossible. Imagine Peter spending a week or a month without mentioning the name of Jesus. Imagine groups of the disciples meeting and talking about the weather, the crops, politics, or finances, and not saying a solitary word about their ascended Lord. True, holy living is good testimony for Christ. Without it talk is mere hypocrisy. But true, also, that out of the abundance of the heart the mouth speaketh, and when the heart is as full of Jesus as were the hearts of the first disciples, the tongue reveals the fact. "We cannot but speak," said Peter. It required no force to make the words come. It would have required force to keep them back, more force it turned out than either the Sanhedrim or Satan possessed. How many Christians are tongue-tied! My friend, what are you waiting for? In heaven your testimony will not be needed. Every one believes in Jesus there and sounds His praises. It is here that your witness is wanted. Here is where Jesus is denied and disbelieved. And the time is passing. You will soon be gone. Use your voice for Jesus. Use it all the time and everywhere. Sign language will do for mutes. But that is not the language of Pentecostal Christians; and Pentecostal power will never descend upon a church of mutes.

4. Again, Pentecostal power is the power of the Word of God. Have you noticed at Pentecost what a reasoner, what an expositor, what an orator Peter became? Have you observed how his eloquence burned its way into the hearts of his auditors? What gave him that power to move men? Read over his address, and you will find nothing there you can explain by the ordinary rules of rhetoric or canons of secular elo-

quence. It is the plainest kind of a speech. It is founded on quotations from the Old Testament; but it has fire in it, and it is the fire which God says His Word contains. Peter treated it as the Word of God, and found in the actual Jesus, who had just died and risen, its literal fulfilment. That was enough to set a man on fire who had any spiritual life within him. And that is what the Word of God will always do when it is treated as a thing of life and given its living work to do. There is no life, of course, in a book, a sheet of paper, or in a few characters made with printer's ink, any more than there is life in the husk of the grain of wheat; but there is life in the kernel, and if you put the grain of wheat into the proper conditions the life of the kernel will manifest itself. It will grow. And have you not observed how often we read in the Acts, "And the Word of God *grew* and multiplied." Who ever heard of a word growing? But that is what God's Word does; and there is no power in the Church without it. I have no doubt in that daily prayer-meeting before Pentecost the disciples were all studying the Old Testament, and especially the parts Peter refers to in his sermon, and their hearts burned within them as they found how literally the prophecies, uttered hundreds of years before, referred to the man Jesus whom they had seen. My friend, what is God's Word to you? Is it simply a book, a dead book, gathering dust on your book-shelves, or is it a live thing, a living message to you from the God of life and love? Do you love that Word and study it? How much more do you know of it than you did a year ago? How much of it have you planted in your own heart and the hearts of others to grow there? Did you ever know an earnest student of God's Word that did not grow in piety? Did you ever know a church that fed on God's Word that did not have something like Pentecostal power? Did you ever know that power to come where the Divine Word was not honored?

5. Pentecostal power was the power of prayer. Oh, how I would like to have heard the prayers of those one hundred and twenty in that upper room after Jesus ascended. Such thanksgiving for the life and death and resurrection of Jesus. Such supplications for the Holy Spirit. Such confessions of sin and unworthiness and requests for pardon. Such expressions of willingness to be used in any way the Redeemer would indicate, and such petitions for power to convince the world of the truth of the claims of Jesus and to persuade them to accept Him. Oh, here was prayer just in the right place and time and manner. Just as Jesus had directed. And what an answer it received! In God's good time *the baptism of the Holy Ghost*. Who can explain, analyze, define the power of prayer? What marvel and mystery that God should confer such power upon sinners! Power to move the arm that moves the world! The Holy Spirit was promised. He was coming. But He could only come when prayed for. The heavenly electricity could only descend on human wire. Christians, do we want apostolic baptism? Do we want Pentecostal power? Are we willing to pay for it the Pentecostal price of apostolic prayer?

6. There are many other characteristics of this Pentecostal power. It is the power of a complete consecration, the power of an indomitable courage, the power of spiritual concentration, the power to win souls to Jesus Christ. But they are all summed up in this, it is the power of the Holy Ghost—the power of human hearts when taken possession of by the Divine Spirit. Will there be any mistaking this power? Will there be any doubt what has happened to us when we are filled with the Holy Ghost? Did any one ever try to make you believe that a kerosene lamp or a gas-jet or even an electric light was the spring or summer sun? Could electric lights enough be manufactured to make the earth put forth her buds and flowers and fruits? Oh, how easily

the sun awakens the sleeping forces of nature and clothes the earth with verdure! What transformations when the sun goes to work! And what transformations when the Holy Ghost descends! See the coward Peter denying Jesus! See all the disciples fleeing at His arrest! But see their courage after Pentecost! Oh, there will be great surprises when Pentecostal baptisms are multiplied. How mute Christians will talk! How the lame will walk, the paralytic leap, the deaf hear, and the blind see! Many Christians now say, "I can't." But there will be no such word as "can't" in the new Pentecostal vocabulary. Are the resources of the Holy Spirit limited? Is He not infinite? Are not all things possible with God? We have waited six thousand years for steam and electricity; but these forces existed even in Eden, and might have been used if we had only known how. We have waited two thousand years since Christ for the promised conversion of the world. The power to bring it about exists. It is possessed by the Holy Ghost. It is Pentecostal power. Shall we have it? Have it now? Or wait another two thousand years, while the world rolls on in iniquity and generation after generation pass on into hell? Is there any reason why the Church of to-day cannot everywhere equal the Church at Pentecost? What had they that we have not? Nothing but the Holy Ghost. The miraculous manifestations were no part of their power. They were simply to authenticate the disciples and the new faith; but we need for Christianity no further authentication. The speaking with tongues was no part of their power. That was simply an ecstatic utterance of the praises of God in foreign languages which even the speaker himself sometimes did not understand. When Peter and the rest preached, it was in their own vernacular. When a foreign missionary goes to China he must learn the language in the usual way of hard study. We have much more than the early disciples had

of prestige, position, and especially church machinery. They had almost none. No church, no organization, no machinery, nothing. Yet see what results. We have organizations and organizations innumerable; wheels within wheels almost bewildering. What if we are depending on our own machinery? What if the train is detached from the engine? What if the wire is cut?

### WALKING WITH GOD.

By D. J. BURRELL, D.D. [REFORMED],  
NEW YORK CITY.

*And Enoch walked with God: and he was not; for God took him.*—Gen. v. 24.

IN this fifth chapter of Genesis we have a procession of nobodies. Adam and Seth and Cainan and Mahalaleel and Jared—these are mere names. There are those who count themselves fortunate in being able to trace their lineage back through some generations to a baron or a blacksmith, as the case may be, but here is something better.

"A prince can mak a belted knight,  
A marquis, duke, and a' that;  
An honest man's aboon his might—  
Gaid faith, he maunna fa' that!  
For a' that, and a' that,  
Their dignities, and a' that,  
The pith o' sense and pride o' worth  
Are higher ranks than a' that."

The proudest genealogy which any man can boast is that which makes us part and parcel of the human family; as it is written, "He was the son of Seth, who was the son of Adam, who was the son of God."

As we pass along this monotonous list of our commonplace and insignificant forebears, we suddenly come upon one whose life, embraced in a brief sentence, is suggestive of interminable chapters of duty gloriously done—"And Enoch walked with God."

The walk is significant of the manner of life. It is our walk that carries us about to and fro, from door to door, and makes us part of the great busy

world. So life is aptly represented as walk and conversation, the latter word being from *conversari*, "to turn about." You may stand at the corner of Broadway and pass judgment with some degree of certainty upon the character of the passing multitude by the manner of their walk. Here is one whose step is firm and rapid, manifestly a man of purpose; here is another who treads his way in and out—a schemer; here is one who struts past, erect and heedless of others—a self-opinionated man; one staggers by—the manhood is gone out of him; one shuffles by—"interference," as horsemen would say—a shiftless good-for-naught; another passes with a mincing gait—a small man; one saunters by with a jaunty air—a "thing of beauty," but of little or no practical account; here goes a plodder, who sets his foot down heel and toe, a commonplace man, but adept in "the art of ultimate arrival," as they say. Thus does the gait betray the man.

Not without reason, therefore, are we exhorted in Holy Writ to walk aright; to walk before God in the land of the living; to walk circumspectly, not as fools, but as wise; to walk in the truth; to walk in our houses with a perfect heart; to walk worthy of the Lord unto all pleasing; to walk after the Spirit; to walk in newness of life; to run in the way of the Lord's commandments; to walk in the light of His countenance; to walk by faith. "I beseech you," says Paul to the Ephesians, "that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

"Oh for a closer walk with God,  
A calm and heavenly frame,  
A light to shine upon the road  
That leads me to the Lamb!"

The sum total of a holy life is embraced in this expression, "to walk with God." It implies the closest and most intimate relation with Him. He is, so to speak, our companion on the

long journey; our comrade in struggle; the sharer of our plans and purposes; our friend and confidant.

But prior to any such association with the Infinite One it is obvious that there must be a reconciliation with Him, for by nature we are not on good terms with God. In the beginning Adam walked with God "in the garden in the cool of the day." There was nothing between them. Then came sin and opened the mighty chasm of separation; and since then the condition of the race is set forth in those pregnant words: "The carnal mind is enmity against God." It is obvious, therefore, that before the present walk of confidence can be resumed there must be reconciliation. For

"In friends  
That do converse and waste the time together,  
Whose souls do bear an equal yoke of love,  
There must needs be a like proportion  
Of lineaments, of manners, and of spirit."

It has pleased God to make an overture of peace in the Gospel of Christ. The cross is a flag of truce. In accepting Christ we make our peace with God; as it is written: "You, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh, through death, to present you holy and unblamable and unreprouvable in His sight." When we have attended to this prerequisite, and not before, we are ready to walk with God.

Then three things are necessary, as one commentator says, that we may walk consistently with Him; to wit, like-mindedness, spiritual-mindedness, and heavenly-mindedness.

I. *Like-mindedness.* "Can two walk together," asked Amos the herdman, "except they be agreed?" It was in the time of Israel's degeneracy; the altars flamed with sacrifices, the temple was thronged with worshippers, but all was superficial. The people smote with the fist of wickedness and were at variance with God.

If we are to walk in friendliness with Him there are some things concerning which there must be no difference of

view. One of these is *sin*. What does God think about sin? It is filth, leprosy, palsy, bondage, virus, mortification, death. He says: "Thou shalt not bring an abomination into thy house; but thou shalt utterly destroy it, and thou shalt utterly abhor it, for it is an accursed thing." This is how God regards it. What, now, do you think of it? Do you cherish the unclean thing? Have we "a darling sin"? God is pleased to represent His relation to the redeemed soul as that of the bridegroom to the bride; as He says: "Henceforth thou shalt call me no more Baali, but Iah!"—that is, not, my master, but, my husband. But can the husband love the wife who holds an ill-gotten child in her arms? So is a darling sin in the sight of God. If we are to walk in friendly converse with Him we must put the abomination from us.

And then another fact as to which there must be no difference of opinion is *salvation*. It has pleased God to devise a plan of salvation as revealed in the Gospel, of which He says: "There is none other name under heaven, or given among men, whereby we must be saved." This plan of salvation centres in Christ. What does God think of Christ? He says: "This is My beloved Son, in whom I am well pleased." What think ye of Christ? Is He a root out of a dry ground? Has He no form or comeliness that you should desire Him? or are you also well pleased in Him?

II. *Spiritual-mindedness*. The line is clearly drawn in the Scriptures between those who live unto the flesh and those who live unto the Spirit, as in the eighth of Romans, where the apostle says: "There is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do God did by the sending of His own Son to condemn sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but

after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally-minded is death; but to be spiritually-minded is life and peace." Here the two levels of life are clearly defined—the level of the flesh and the level of the Spirit. To the former belong all such as give themselves to sordid pursuits; who are troubled about what they shall eat and drink and wherewithal they shall be clothed; who are chiefly troubled as to a livelihood or a competence. If the flesh were the whole man this would be sound philosophy; let us then eat and drink, for tomorrow we die. Death ends all. On the other hand, those who live unto the Spirit, as being akin with God, who is a Spirit, make much of the higher nature. The abundance of their life consisteth not in the things which they possess. They lay the deepest emphasis on duty and character and responsibility. To them "ought" is a great word. The business of their life is religion in its etymological sense—that is, the binding back of the soul to its Creator: they seek first the kingdom of God.

III. *Heavenly-mindedness*. We are pilgrims and sojourners here. We pass through life like Abraham, who built no house, but dwelt in tents, moving on in obedience to the voice, ever looking for a better country, even for a heavenly, and a city that hath foundations, whose builder and maker is God.

The man who realizes that he is merely sojourning here, and passing on to another country where he shall dwell forever, will surely concern himself as to that future land. Sir Walter Raleigh, when he had determined to sail to Virginia, took the precaution of discovering whatever might be known as to the topography of that far-distant land. He made inquiry of travellers who had been there; he consulted the maps. Much more, if we are going to the celestial country to make eternal dwelling there, we should be concerned to learn whatever may be known about it.

Still further, the man who expects to make his endless home in another land will surely take pains to adjust himself to the needs and customs which prevail there. If Canaan is to be our home we should be mastering its language. If all its inhabitants wear white robes we should assure ourselves that a white robe will become us. If it be true that in that country "His servants do serve Him," we should here be practising an implicit, unquestioning obedience. If over the gateway is written, "There shall in no wise enter anything that defileth, neither whatsoever worketh abomination or maketh a lie," then we should be scrupulously keeping ourselves unspotted from the world. If they sing there "Worthy is the Lamb to receive honor, and glory, and power, and dominion forever and ever," we should attune our voices here in adoring praise.

"All hail the power of Jesus' name !  
Let angels prostrate fall ;  
Bring forth the royal diadem,  
And crown Him Lord of all."

In one of David's Psalms he likens the upward progress of a redeemed soul to the flight of a dove : "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold." The flat roofs of those days were used for the storage of all sorts of rubbish ; shards and broken furniture were deposited there. The doves made their nests among this litter, and at day-break they might be seen emerging and drawing upward and careering through the air ; their wings caught the rays of the morning sun as they wheeled round and round. The glory shone against their breasts. Gold ! Silver ! So from the lower life of sordid cares and pursuits the soul mounts upward in communion with God.

But Isaiah is bolder. He likens the spiritual life to the flight of an eagle : "They that wait upon the Lord shall be as Mount Zion that cannot be moved ; they shall mount up as on eagle's wings." The eyes of the eagle are tow-

ard the noon-day sun. See how on poised wings he rises higher and higher. An intervening cloud hides him from sight for a brief moment. Up yonder he appears—a mere spot upon the blue—still mounting upward, to kindle his undazzled eyes at the full mid-day beam. So

"Rise, my soul ! and stretch thy wings ;  
Thy better portion trace ;  
Rise from transitory things  
Toward heaven, thy dwelling-place !

"Sun and moon and stars decay ;  
Time shall soon this earth remove :  
Rise, my soul ! and haste away  
To seats prepared above."

The end of Enoch's life was worthy of its calm, majestic flow : "And he was not ; for God took him." His life, as lives were counted then, was a short one. He died at the age of three hundred and sixty-five years. His son Methuselah lived nine hundred and sixty and nine, but Enoch's life was the longer ; for he filled it full of heavenly service. He walked along the celestial heights communing with the Infinite—on toward the glorious sunset, until one day the crimson gates rolled back and he passed in. Death ! Oh, no ! Enoch did not die. God took him, and passing in, he continued to walk with God. So let us live, good friends, that at the last our transition may be as calm and peaceful as Enoch's. A good life is the preparation for a pleasant death.

"So live, that, when thy summons comes to join  
The innumerable caravan that moves  
To the pale realms of shade, where each shall take  
His chamber in the silent halls of death,  
Thou go not like the quarry slave at night  
Scourged to his dungeon, but, sustained and soothed  
By an unfaltering trust, approach thy grave  
Like one who wraps the drapery of his couch  
About him, and lies down to pleasant dreams."

It will not be without travail in most classes that a better order of society will be established, and what we sometimes call the Kingdom of God will come.—*Horton*.



# THE BACKBONE OF CHARACTER.

BY REV. GEORGE H. HUBBARD, NOR-  
TON, MASS.

*What doest thou here?*—1 Kings xix. 18.

PURPOSE is the primary element of all true living. Character is purpose crystallized. Success is purpose loyally obeyed. Achievement is purpose bearing fruit. Circumstance and external result are mere side issues, and of secondary importance.

The great question for every one is not, "Where art thou?" but, "What doest thou?"—not, "In what sphere do you move?" but, "How do you fill your sphere?"—not, "What position do you occupy?" but, "What use are you making of your position?" "What purpose brought you into that position and keeps you there?"

Circumstances are not always within our control; but we are absolute masters of purpose. *Where we are* may be determined by others; *what we do* is determined by ourselves alone. We cannot all of us choose the exact sphere in which our labor shall be performed; but we can choose how our work shall be done. Privileges are the gift of God. Attainment and service are the things which human effort fashions from the Divine gift, or by its aid. "God asks no man whether he will accept life. That is not the choice. You *must* take it. The only choice is *how*."

"Do not dare to live," says a great preacher, "without some clear intention toward which your living shall be bent. Mean to be something (and to do something) with all your might. Do not add act to act and day to day in perfect thoughtlessness, never asking yourself whither the growing line is leading." The true life clusters around a clearly defined purpose. From this purpose it takes direction and form. Inspired by conscious loyalty to its purpose, it challenges opposition and criticism with the bold assertion, "To this end was I born; and for this cause came I into the world." For such a life failure is impossible. The man with a pur-

pose is immortal and invincible and irrepressible till his purpose is realized and his work is done.

A life without a purpose is like a ship without a rudder. It matters not how strong a breeze of fortune from without may fill the sails, nor what abundant power of talent or energy may throb within to urge it onward, the voyage will be a failure and no port reached at last. The vessel, however grand and beautiful, will beat aimlessly and helplessly about alike in storm and calm, and be no better off at the end of the voyage than at its beginning. In other words, the purposeless soul will simply drift about on the surface of life's ocean, deriving no real benefit from privileges enjoyed, making no worthy use of talents possessed.

Or, again, our life is like a loom. God puts on the warp of circumstance and privilege and talent: daily duty is the shuttle which, flying back and forth, weaves our threads of purpose into the web of character and worthy accomplishment. If the shuttle be empty, nothing is woven. Without personal effort the best of circumstances can produce no result.

Chief Justice Chase once stopped at a little railway station in Virginia, and was informed that it was the birthplace of Patrick Henry. He immediately went out upon the platform, and admiring the magnificent scene which met his gaze, exclaimed: "What an atmosphere! What a view! What glorious mountains! No wonder that Patrick Henry grew here." "Oh, yes, sir," replied a native standing near, "that is very true. Yet so far as I have heard, that landscape and those mountains have always been here; *but we haven't seen any more Patrick Henrys.*"

We are all of us very skilful in tracing great lives back to their imagined sources of environment and opportunity. We see in Luther only a man lifted high above his fellows by a chance wave of the Reformation spirit that happened to gather just when and

where he was born, and swept him along on its resistless current; and Lincoln, like a modern and masculine Aphrodite, springs full-grown from the foam of the surging anti-slavery movement. Nonsense! Environment and opportunity never yet made a great life unless they were interwoven with the web of noble purpose and earnest effort.

To Luther and Erasmus came the same great opportunity; and Erasmus had unquestionably the greater talent. Yet the life of Erasmus is forgotten, while the name of Luther is a household word throughout the Protestant world. Why? Because Luther wove into the strands of Divine opportunity the threads of his own dauntless purpose, thus making a web (homespun and coarse though it was) of glorious achievement that has blessed all succeeding generations. Erasmus, on the other hand (working always in finest silks), only wove the threads of selfish cowardice, so making of his opportunities a winding-sheet for his burial.

If opportunity and environment could make men great, then would Benedict Arnold be as great as George Washington; but judged by the moving purpose of their lives, one has been crowned with honor and the other is buried in infamy.

The greater the opportunities and privileges that accompany it the greater is the evil that grows out of a mistaken or an unworthy purpose. And there are numberless men and women of every degree of culture and natural endowment, living amid the most favorable circumstances, who, because they are wanting in purpose, float about the surface of life like the jelly-fish in the sea, mere inert and pulpy masses. They add no strength nor interest nor character to the society in which they move. The world would be quite as well off without them. They contribute nothing to its wealth or wisdom or happiness while they live; and they are not missed when they die.

Purpose is a distinguishing mark of

true manhood and womanhood. It is the offspring of intelligence and moral sense. It brings humanity into contact with the Divine.

You ask a rock, What doest thou here? and if it were gifted with a voice, it could only reply: "I do nothing here. I was placed here by some great upheaval of nature. The glacier brought me here; or the volcano hurled me here; or the ocean with its mighty billows rolled me here. I came hither without purpose or will of my own, and I remain here without purpose or achievement; for I am only a lifeless, insensible rock."

Are there not also men and women, yes, and very many of them, who, if asked the same question, could give no better reply? There are thousands and tens of thousands of men in business or professional life, who, if you should ask them, What doest thou here? What motives led you to choose this particular line of activity? What end do you hope to attain as the result of your toil? must, if truthful, answer, "I did not *choose* my calling; I merely drifted or stumbled into it. The tide of circumstance placed me here. I do not expect to accomplish any great thing; but am satisfied if I make a living and do no harm in the world."

Ask many a student in college or seminary, What doest thou here? and the reply will come: "I am here because my parents have sent me;" or, "I am here to study." Yes, but that means simply that you are here and that you will permit your surroundings to exert their full influence. The question is, What is the purpose of your study? What are you going to do with the knowledge acquired? Of what use shall it be to yourself or to the world? Who learns merely for the sake of learning, and prides himself that he is better than his ignorant brother in consequence, is like a rock on the summit of Mount Washington priding itself by contrast with a rock in some obscure valley, when perhaps the same convulsion deposited both in their places.

Ask many a Christian in the Church, What doest thou here ? and he will be compelled to reply : " I was floated here by a strong current of religious training and influence ;" or, " The prayer-meeting glacier, slow and cold, landed me here ;" or, " A volcanic eruption of revival excitement and emotion hurled me here almost before I was aware." Yes, but what *doest* thou ? " Do ? Why, I am here. Isn't that enough in itself ? I am a respectable, established church-member. I expect to be saved by Divine grace, not by anything that I may do. This is the fulfilment of all purpose. This is the be all and the end all of religion. Hallelujah, 'tis done !"

So we may find them everywhere, souls wholly absorbed with the thought of privilege, but with never a thought of the purpose of life. Individuals priding themselves in the position they occupy or the blessings they enjoy, but persistently ignoring the fact that they have anything to do in their position, or that they are called upon to use their privileges for any great end. They might as well be rocks, for all the benefit they confer upon their fellows. And such they are. " Stones of stumbling and rocks of offence," the apostle calls them. They lie right athwart the pathway of human progress and hinder the advance of other souls.

Your true man, your true woman, is the man or the woman with a purpose, who bends all circumstance and privilege to the accomplishment of that purpose ; and there are no circumstances so adverse, no spheres of service so small that cannot be made glorious by high purpose. The most limited talents, the smallest opportunities are, by the magic of earnest purpose, transformed into rich channels of blessing to the world.

Mankind may be divided into two great classes : those who have a purpose in life and those who have no purpose ; those whose sole thought is to enjoy and those who try to *do* something in the world. Some one has said

that " the aim in life is what the backbone is to the body ; without it we are invertebrate, belong to some lower order of being not yet man. No wonder that the great question, therefore, with a young man or woman is, What am I to be ? and that the future looks rather gloomy till the life-path opens. The life of many is a tragedy of aimlessness. There are lives that have no meaning on earth. Lose them, and the earth has lost nothing ; no niche is empty, no force has ceased to play, for they have no aim, and are therefore—nobodies. Get your meaning, then, first of all. Ask the question till it is answered past question, What am I ? What do I stand for ? What name do I bear in the register of forces ?" And the answer must come from yourself. It is not to be found in your surroundings. Circumstance and environment cannot reveal it. It is contained in that one word—*purpose*.

Again, purpose is the *measure of value* for any life. Wealth, culture, opportunity, learning, fame, all these are absolutely valueless unless they are directed by a noble purpose to the accomplishment of some worthy end. The rascal who can speak a dozen languages is no less a rascal and does no less harm to his fellows than the rascal who cannot even speak his mother-tongue correctly. The chances are that he will do much more harm than his less cultured brother-rascals. The luxurious but aimless idler who is a model of taste and refinement is a greater curse to society than the rude and thriftless pauper who begs his bread from door to door.

Then do not tell me that you are striving to make an independent fortune. Tell me rather *why* you are toiling for riches. What are you going to do with your wealth when you have won it ? A single dollar wedded to a noble purpose is worth more than a million aimless dollars. Two mites have stood through the ages as the type of largest benevolence and devotion ; while countless larger gifts and princely offerings

have been forgotten in a day. Why ? Because the mites embodied the largest purpose and the most lofty desire of which the human soul is capable.

Do not tell me that you are cultivating your mind. Tell me *why* you are cultivating it. Who is to be the better for your study and learning ? Will the world be richer or poorer for the sacrifices that have been made and the effort that has been put forth that you may have opportunities for culture ? Better is a scant education consecrated to noble aims than the profoundest learning acquired for its own sake merely. Mr. Moody has won more souls for Christ and has done more to uplift and bless the world, despite his imperfect grammar, than many a faultless rhetorician and scholar who has drifted into some prominent pulpit without any definite purpose.

Again, do not tell me that you are in the Church, a member "in good and regular standing." Tell me *why* you are in the Church ? What are you doing there ? The Church is nothing, unless it be the place to do the most and the best work for the Master. Are you doing His work ? Or are you merely trying to bask in the sunshine of His presence ? There is Christianity and Christianity. There is religion that is useless alike to its possessor and to his neighbors ; aimless, invertebrate religion. And there is religion that uplifts the soul in which it dwells and all other souls that it touches ; religion full of grand, unselfish purpose. There is the disciple who asks, "What shall we have ?" as did Peter, and the disciple who cries with Paul, "What shall I do, Lord ?" The two types are as far apart as the poles—yes, as heaven and hell.

Jesus Christ is universally acknowledged to be the greatest of earth's great men ; and by a large part of the Christian world He is worshipped as Divine. What is it that so exalts His life over all other lives ? What has placed Him without a peer at the summit of human living ? Circumstance ? Few are the

men for whom circumstance has done less than for Him. A poor carpenter's son. Of a race that has been despised and persecuted the world over. Limited in His travels to a radius of less than a hundred miles. Having no opportunities for culture or education. Rejected even by His own people. If we speak of learning, there have been thousands more learned than He. If we say His teachings made Him great, we do well to remember that the New Testament contains more of the teachings of Paul than of Christ. If we look for the secret of His greatness in His death on Calvary, we are reminded that hosts of men before and since have suffered as much as He, and have died for truth and righteousness. No ; none of these things nor all of them together are sufficient to explain the unique exaltation of Jesus. It was the *sublime purpose* that inspired Him from the beginning to the end of His life, that shone out in His every word and look and act ; that changeless devotion to the will of His heavenly Father ; that single-minded pursuit of His Divine mission ; that perfectly self-forgetful yearning for the salvation of His brethren.

Men have rivalled His wonders of miracle-working. They have discovered the parallel of His teachings ; they have surpassed Him in worldly knowledge ; they have imitated His sacrifice ; but in the one all-controlling purpose of His life He stands alone, immeasurably higher and more Divine than the noblest saints of the ages.

To-day we become Christ-like and fulfil the true Christian ideal, not merely by imitating the outward life of the Master, not even by studying His teachings and acknowledging their truth, but by striving to enter into fellowship with the grand purpose of His life, by making it the purpose of our lives, by letting the spirit of Christ so perfectly control us that it shall shape everything about us and bring everything into harmony with itself. The struggle toward a clearly defined purpose, "the

straight line right from His own self-knowledge to His work," was perfect in Jesus. His life pierced like a ray of resistless sunlight through the cloud of aimless lives by which it was obstructed, losing nothing of its brightness nor being deflected in the slightest degree from the mark. And so it should be with His disciples. Never was a more Christly definition of the Church than that recently given—"a covenant with a purpose."

That is a wonderful time in any life, whether young or old, when the soul wakes up from its long sleep of aimlessness and indifference and becomes conscious of a noble purpose throbbing within; when the man or woman ceases to look upon life merely as a thing to be enjoyed or endured, and sees in himself the embodiment of a Divine plan, the repository of Divine possibilities; when there breaks in upon the thoughtless ear the still small voice of God, asking: "What doest thou here?"

For so many this time never comes. They so fill their lives with the din of careless merriment that the voice of God is drowned. Or they are so stupefied with the sleep of selfishness that the sound makes no impression upon their ears; and so they go through life without grasping the great motives and inspirations of life's mission. They may be active, busy, restless, interesting, and interested in some good things; but they move all the while on the lower and not on the higher plane. They never discover the true meaning and possibilities of manhood or womanhood. There is a certain large activity of the physical and intellectual and social natures, but the moral or spiritual nature is dwarfed—the truer, higher self is neglected. What is needed is the breath of the Almighty and the touch of the Divine hand; not to destroy the lower nature or in any way to lessen its pleasures and enjoyments, but to arouse the higher nature to the great motives and purposes of self-denying love. No one can tell what sublime

possibilities are in any life till this awakening takes place.

"Set yourself earnestly to see what you were made to do, and then set yourself earnestly to do it," says Phillips Brooks. "That is the first thing that we want to say to any young man or woman in the building of whose life we feel an interest." Form your purpose and throw your whole life and energy into its accomplishment; and the grander your purpose is, the more sure you will be to make the world richer with every enrichment of yourself. But remember that

"The flighty purpose never is o'ertook,  
Unless the deed go with it."

*What doest thou here?* It is a sentry's challenge to every soldier on the battle-field of life. And he must be living to little purposes who cannot answer the challenge. It comes to the youth, before whom life is just opening with untold promise, and bids him find his life-purpose quickly, that no time be wasted in aimless drifting. It comes with startling emphasis to those who are floating carelessly with the current of life, and calls them to a nobler manhood. It comes to the Christian selfishly resting in the shade of the tree of life, and reveals to him a larger service, a more worthy ideal. It speaks to all of purpose and achievement. It reveals to us the largeness and divinity of our lives. It calls to labor, to battle, to conquest.

### "FREEDOM BY THE TRUTH."

BY REV. WALTER M. ROGER [PRESBYTERIAN], ST. CATHERINES, ONTARIO, CANADA.

*Ye shall know the truth, and the truth shall make you free.*—John viii. 32.

Jesus added, "If the Son therefore shall make you free, ye shall be free indeed." This is the one hope of poor, frail humanity, as Gladstone remarked when asked as to his faith in the divinity of Christ. Well did this text deserve the place of pre-eminence given

to it before the eyes of the nations gathered at the Columbian Exhibition. The first thing which strikes us is that—

I. There is such a thing as *the truth*. All creeds are not mere matters of opinion, true to those who believe them. This is impossible, as they contradict one another. If any be true, all inconsistent or contradictory must be false. Jesus claimed to be what thoughtful men for many a day had been expecting, "a Teacher come from God"—in short, Himself the embodiment of Truth, knowledge of which would bring freedom from the bondage of error and evil. From the book of the prophet *Esaías* He read, at the inauguration of His public ministry, His commission to "preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." He promised that all the burdened and heavy-laden should find rest, if they would only "learn of Him." The reality of these claims He was willing should be tested by the results of His teachings. "By their fruits ye shall know them." Meantime, to help men into the exercise of the personal trust which was the one great essential to the experimental knowledge of this salvation, He wrought many mighty works, which were not only "wonders," but "signs," explanatory as well as confirmatory of His unprecedented claims. Witness the scene in the synagogue over the poor woman "whom Satan had bound these eighteen years"—prone and grovelling like a beast of the earth, instead of "upright," as God made man at first, with heavenward gaze, capable of holding converse with his Maker. She was bowed together and could in nowise lift up herself—a typical slave of Satan. He, who was manifested that He might destroy the works of the devil, called her to Him. Now, faith cometh by hearing, and hearing by the Word of God, and at this most critical moment in her history she had faith to hear and obey. He said to her, "Woman, thou art loosed from thine infirmity;" and

He laid His hands upon her, and immediately she was made straight and glorified God. Hence we conclude that—

II. The *truth is knowable*. How? Amid the many and varied replies to this question the present theme confines us to (1) the character of the Teacher, and (2) the results of His teachings. Now, friends and enemies alike agree that the character of Jesus is unique. For lofty dignity, purity, unselfishness, and consistency He is incomparable. Equally clear must it be to every candid student of the history of Christianity that its truth, *rightly understood and continued in* (v. 81), brings to men and to society freedom from the bondage of evil. This is capable of extended elaboration and illustration. For the present we are specially concerned with apparent failure, only too common, the error which accounts for it and the correction specifically provided by our Lord and His apostles. Amid endless variety of detail, the great trunk line of salvation through self-righteousness under the law has ever been the rival of salvation by grace through the all-sufficiency of a Divine Saviour, "to him that worketh not but believeth." The one inevitably leads to bondage, for which the only remedy is "the adoption of sons," leading into "the liberty of children." Paul's experience in Galatia led to a remarkable commentary on these very teachings of Jesus in the eighth of John. Hence we have very clearly, in Gal. iv., the special aspects of the truth as it is in Jesus needed and suited to the insidious error referred to.

III. The "*truth as it is in Jesus*" which meets the case. Him whom we receive and trust is (1) *Jesus under the law* (Gal. iv. 4). Man had sinned and incurred the curse of the broken law. To redeem him from this, Jesus was "made of a woman, made under the law," fulfilling its claims by His righteous life and His accursed death. This He did as a preliminary to His great achievement—"that we might receive the adoption of sons." Hence we are

asked to believe in (2) *Jesus ascended and enthroned* — “giving gifts unto men,” and, first and chiefest of all, “the spirit of adoption, whereby we cry, ‘Abba’ (Father),” and rejoice in the “liberty of children.” This position Jesus and His apostle contrast with that of the man who turns to the law and its doings, “that he may live thereby.” Of the two classes in the Father’s house, servants and sons, he who chooses the former is warned of the inevitable consequences. “The servant abideth not in the house forever, but the son abideth ever.” So said Jesus, and Paul illustrates it by what happened in Abraham’s house. “Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, Abraham had two sons; the one by a bond maid, the other by a free woman. But he who was of the bond woman was born after the flesh; but he of the free woman was by promise. Which things were an allegory: for these are the two covenants; the one from Mount Sinai, which gendereth to bondage, which is Hagar.” As in the house of Abraham, so in the house of God, the time will come when the mandate will go forth, “Cast out the bond woman and her son, for the son of the bond woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond woman, but of the free.” There is all the difference in the world between serving God in the hope of being saved, and serving Him in love as children whom He has saved and adopted. The one leads inevitably to bondage and final rejection, the other as surely to the freedom of children and the fellow-heirship of Jesus’ glory — a reward not recovered of debt, but of grace. “Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.” “Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.”

Should any man say, I know all this, yet do not find freedom, Jesus replies:

“If ye know these things happy are ye if ye do them.” “If ye continue in My words, then are ye My disciples indeed.” He puts the key in your hand, but you must use it if the door of your prison-house is to be opened.

### THE BELIEVER SEPARATED FROM HIS SINS.

BY REV. NORMAN MACDONALD [FREE CHURCH OF SCOTLAND], KINCRAIG, INVERNESS-SHIRE, SCOTLAND.

*As far as the east is from the west, so far hath He removed our transgressions from us.*—Ps. ciii. 12.

THE UNCONVERTED man is united to his sin in life, in death, at the great day, forever and ever; but the sins of believers are put far from them.

Inquire:

I. In what respects? He is separated from his sins as regards:

1. The sentence they procured—the sentence of death. What this sentence implies. How was it removed?

2. The power they wielded—that is, their *reigning* power. “Sin shall not have dominion over you.”

3. The alienation they caused. From God, hence from His favor, family, fellowship, kingdom.

4. The prospect they commanded. Of wrath to come, of exclusion from heaven, of endless destruction.

II. To what distance? “As far as east is from the west”—one side of infinite space from the other—infinity intervenes:

1. An infinity of merit intervenes—the atoning merit of Christ’s sacrifice intervenes. What? How?

2. An infinity of rectitude intervenes—the rectitude of the Divine nature. Describe and show how.

3. An infinity of faithfulness intervenes—God’s faithfulness to His word, covenant, purpose.

4. An infinity of love intervenes—God’s love, which is infinite, eternal, unchangeable, sovereign.

All these infinities must be exhausted

and cease to exist before his sins can be reunited to the believer.

Learn, 1. That separation from sin is necessary to admission into heaven. "There shall in no-wise," etc.

2. That the separation here described is the work of God—of His grace, righteousness, word, spirit.

3. That separation from sin requires active exertion on our part. "Work out," etc.

4. That the separation we have been considering is the privilege of only true believers.

### STRIKING THOUGHTS FROM RECENT SERMONS.

It must ever remain as a most significant and memorable fact that the Apostle made the *Church* beware of envy, malice, hatred, and all uncharitableness. Christian men and women at that time, I take it, were guilty of spite and anger and jealousy; men and women, who at bottom were good, sound, earnest souls, ruined their influence for good in the circles wherein they moved because they did not know how to keep their temper. What trifles they are that upset our equilibrium! We laugh at them and at ourselves half an hour afterward. Some little inconvenience, some mistake in business, some silly affront, and we have lost our temper, and, of course, our advantage with it. Robert Browning caricatures the falling in "The Ring and the Book" as he describes "All hell let loose on a butterfly." What a triviality to move our souls to fury, and to evoke a storm of passion and blind tears of violent anger! It is our faith that the power of Christ is given us to teach us to be calm and self-controlled. We covet the character of the Patriarch of Ur, of whom it might be said that he lost everything but his temper. It is said that Mr. Henry Drummond on one occasion was asked to remonstrate with a coachman who had yielded to the love of drink. He put the question to the man, "Suppose your horses ran away, and you lost control of them, and they turned down a steep hill, what should you do?" The man confessed his inability to do anything under those circumstances. "But suppose," said Drummond, "some one sat by your side who was stronger than you are, what should you do?" "I should give him the reins," was the reply. Mr. Drummond turned to the man, and pointed out to him that his life had run away with him; that he had lost the control of his passions and appetites. But he told him that Christ was near, and besought him to give Christ the reins.—*Horne*. (Prov. xvi. 32.)

Do not, I pray you, confound religion with religious observances. Don't imagine it is a thing of tones and phrases and ostentatious services. It is for the whole of life, it is for all your daily duty, so that, whether you are toiling at your daily task or poring over the books you require to master, you may be as truly serving God as when worshipping Him in His sanctuary. He asks not for some special pedestal to be reared, but for the whole life to be under the influence of His presence and His saving love; that you bring your whole life into the sunshine of God's presence, and live through its hours as a child of God, do-

ing the work He has put to your hand, and doing it, not for men only, not for self only, but to Him who made you. It is then that life will be, indeed, powerful; it is then it will be full of blessing, when lifted up from being a mere thing of earth into being the service of God.—*Taylor*. (1 Cor. xv. 25.)

OLD things are continually passing away in every department of life—assumptions, methods, sympathies—and we are waiting to see in what form all things will become new. What will be the new poetry, the new philosophy, the new science, the new art, the new humor, and, above all, the new social order? On all sides the older chiefs and prophets who used to guide us are gone or all but gone; yet the new men have not shown themselves, the new types have not been set. In Parliament, in the law, in medicine, in literature, in art, there is an abundance of ordinary ability, but such a dearth, such a strange dearth, of commanding personalities and of creative spirits. There is a pause—such as Plato noticed as happening at certain periods—in the production of first-rate human material—a suspense, that is what we are passing through; and that suspense is so pathetic, because there is so very much doing which seems only to want some creative word, some inspiration, to become so much more than it is. There is everywhere talent and effort that just misses the highest mark. In science, for instance, we know, as Mr. Balfour has remarked, there is good work being done on every side with surprising zest—work which carries us to the verge of some great discovery, some entirely new generalisation. Every addition to our knowledge, every step taken in theory, draws science further and further from its base in sensible phenomena. There is a movement away from the old positions, a transformation process. It goes on reducing its analysis of motion and force into terms that are more and more hypothetical and ideal; it has all but ceased to be science, becoming a metaphysic. Where is it to end? What will the last word be? It must come, and come soon, and all ears are listening. It is a moment when a Newton or a Darwin should appear, and yet the discoverer lingers on the road and the vision is not yet. And philosophy is in a like suspense. Materialism has touched its limit and proved its impotence. It is ready to pass over the task that it cannot achieve. It has lost its spring and hopefulness. Yet instead of a counter-impulse pressing forward to win victories over ground that is laid open to it, we find ourselves engaged only in an interval of experimental industry in intellectual problems, and no strong currents are running; the solution hangs in mid-ocean, and we still falter about in the sensitive timidity which for lack of an impetus has to fall back on a confession of failure and to pronounce itself agnostic. In suspense! Everything seems in suspense, and everything, therefore, is restless and unhappy. What, for instance, is going to be the outcome of knowledge, of criticism on our ancient beliefs? There are these masses of novel material come to hand; the centuries of the past are yielding up their hidden store; every one of our familiar judgments and our habitual arguments must be reconsidered. We must take in this fresh stuff within our scheme. What will be left, what change? Many voices assure us that all will be lost, and many more are positive that all will be saved; but, in the mean time, both are but prophecies, and only one thing is obviously clear: the end is not yet. We cannot sum up the conclusion, we cannot pronounce, we cannot fix the frontiers that are in debate. Books are written to sift and explain and to reassure—books able, suggestive, and thoughtful. They help us, they tide us along, they prompt hope, they gain ground, but they do not sweep the field. They do not lift us into a final security; we lay them down one after the other with thanks to God for them, and yet something more has yet to be done, we feel, before the last word has been said. The material collected, the experience gained, awaits still the touch of some master-spirit, who will



utter the interpretation and make known the dream. Till He arrives, how can we help being excited, upset, and perturbed? Very anxiously we look for the Lord. We are tossed about by the voices that cry confidently, "Lo here! and lo there!" yet the cloud hangs heavy, and the heaven is dumb, and the day cometh not.—*Holland*. (John ii. 3, 4.)

### THEMES AND TEXTS OF RECENT SERMONS.

1. God's Affection for His Sanctuary. "The Lord loveth the gates of Zion more than all the dwellings of Jacob."—Psalm lxxvii. 2. R. A. McKinley, D.D., Clearfield, Pa.
2. The Cry of a Defeated Man. "I will not let thee go except thou bless me."—Gen. xxxii. 26. Rev. Dr. Albert, Philadelphia, Pa.
3. Is Jesus the Christ? "Unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke ii. 11. Rev. Rollin R. Marquis, Sedalia, Mo.
4. The Full Fountain of Grace. "And of His fullness have all we received and grace for grace."—John i. 16. A. T. Pierson, D.D., Philadelphia, Pa.
5. The Superlative Value of the Bible. "Heaven and earth shall pass away, but my words shall not pass away."—Matt. xxiv. 35. S. V. Leech, D.D., Terre Haute, Ind.
6. The One Force that Overcomes Evil. "Overcome evil with good."—Rom. xii. 21. Rev. J. D. Stanley, Terre Haute, Ind.
7. The Moral Power of the Incarnation. "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—1 Cor. i. 30. Albert J. Lyman, D.D., Brooklyn, N. Y.
8. The Larger Works. "He that believeth on Me, the works that I do shall he do also, and greater works than these shall he do, because I go to the Father."—John xiv. 12. Rev. J. E. Lancelley, Toronto, Canada.
9. The Relations of Minister and People. "Whom we preach, warning every man, and teaching every man in all wisdom: that we may present every man perfect in Christ Jesus; wherunto I also labor, striving according to His working, which worketh in me mightily."—Col. i. 28, 29. John Humpstone, D.D., Brooklyn, N. Y.
10. The Lord's Initiative. "The mother of Jesus saith unto Him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come."—John ii. 3, 4. Canon H. Scott Holland, London, Eng.
11. The Silence of Jesus. "And He gave him no answer, not even to one word; inasmuch that the governor marvelled greatly."—Matt. xxvii. 14. Newman Smyth, D.D., New Haven, Conn.
12. The Branded Conscience. "Having their conscience seared with a hot iron."—1 Tim. iv. 2. David J. Burrell, D.D., New York City.
13. The Church and Its Authority. "Paul called to be an apostle of Jesus Christ through the will of God . . . unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus."—1 Cor. i. 2. David S. Schaff, D.D., Jacksonville Ill.

### Suggestive Themes for Pulpit Treatment.

1. God's Intentional Secrets. ("The secret things belong unto the Lord our God."—Deut. xxix. 29.)
2. God's Communicated Secrets. ("The secret of the Lord is with them that fear Him."—Psalm xxv. 14.)
3. The Pious Heart's Longing for the Divine Inspection. ("Search me, O God, and know my heart; try me and know my thoughts; and see whether there be any wicked way in me; and lead me in the way everlasting."—Psalm cxxxix. 23.)
4. The Irrepressibility of Goodness. ("A just man falleth seven times and riseth up again."—Prov. xxiv. 16.)
5. The April Fool. ("As a madman who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbor, and saith, Am not I in sport?"—Prov. xxvi. 18, 19.)
6. The Self-Control of Christ. ("The mother of Jesus saith unto Him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? Mine hour is not yet come."—John ii. 3, 4.)
7. Ungratified Curiosity. ("And He gave him no answer, not even to one word; inasmuch that the governor marvelled greatly."—Matt. xxvii. 14.)
8. Corroborative Divine Evidence. ("Long time, therefore, they tarried there, speaking boldly in the Lord, which bare witness unto the word of His grace, granting signs and wonders to be done by their hands."—Acts xiv. 8.)
9. Human Limitations of Divine Action. ("Haste thee, escape thither; for I cannot do anything till thou be come thither."—Gen. xix. 23.)
10. A Yearning God. ("Oh, that there were such a heart in them, that they would fear Me, and keep all My commandments always, that it might be well with them and with their children forever."—Deut. v. 29.)
11. A Day without Compare in Human History. ("And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel."—Josh. x. 14.)
12. A Multiform and Manifold Protector. ("The Lord is my rock, and my fortress, and my deliverer: the God of my rock; in Him will I trust; He is my shield, and the horn of my salvation, my high tower, and my refuge, my Saviour."—2 Sam. xxii. 2, 3.)
13. The Humility of Greatness. ("And David the king came and sat before the Lord, and said, Who am I, O Lord God, and what is my house, that thou hast brought me hitherto? And yet this is a small thing in thine eyes, O God; for thou hast also spoken of thy servant's house for a great while to come, and hast regarded me according to the estate of a man of high degree, O Lord God."—1 Chron. xvii. 16, 17.)
14. The Fullness of Christ and His Disciples. ("In Him dwelleth all the fullness of the Godhead bodily, and in Him ye are made full."—Col. ii. 9, 10.)
15. The Best Preparation for an Honorable Graduation. ("Hear counsel, and receive instruction, that thou mayest be wise in thy latter end."—Prov. xi. 30.)

## LIGHT ON SCRIPTURAL TRUTHS FROM RECENT SCIENCE AND HISTORY.

**THE WORK OF OUR HANDS, ESTABLISH THOU IT.**—The eminent scientist, John W. Powell, speaking recently upon "competition as a factor in human progress," said that the doctrine of the "survival of the fittest" is not an infallible condition of actual human progress. Indeed, he declared a real and positive distinction, generally overlooked, between human progress and this well-known and usually accepted doctrine. He holds that evolution is practically shut out from actual human progress in the sense that the fittest did not always survive—"the mind advancing in some senses at the expense of the body. The struggle for existence is hence actually transferred from man to the works of his own hands."

In this distinction may be recognized something of the practical and highly intellectual experience breathed by the Psalmist in his prayer when he said, "Establish Thou the work of our hands upon us; yea, the work of our hands, establish Thou it."

**THE WORLD'S BROTHERHOOD.**—The constantly growing closeness of human brotherhood, bringing even the "utmost parts of the earth" into central and vital relation with all the rest of the world, is again emphasized by the statement made by a British scientific authority, Mr. Breece, that Great Britain alone employs constantly thirty-seven vessels in the exclusive work of laying and repairing telegraph cables under almost all the known waters of the globe. In 1875 it was thought wonderful that the cable between England and Ireland was made to transmit eighty words a minute. To-day by it more than four hundred and sixty-one words per minute are transmitted!

**ON THE NATURE OF THE SPIRITUAL ELEMENT IN CHRISTIANITY.**—The scientific engineer and the physicist do not regard the nature of electricity from the same standpoint, hence have different

conceptions concerning it. The physicist esteems electricity as a form of matter only, and the engineer as a form of energy.

Thus similarly viewed, differing conceptions touching the nature of the spiritual element in daily life are held. One man demanding only material expressions of the spiritual, will come to regard it of value, only as a form of matter. Such a man usually denies the spiritual as spiritual altogether. Another, willing to admit the existence of the spiritual, regards it as a form of Divine energy, and he, the latter man, proves himself to be the more practical of the two, the opinion of the former to the contrary notwithstanding.

**WHEN THE HIGHER VISION OF FAITH IS CLEAR.**—Every one knows that the new observatory on Mt. Hamilton—the famous Lick Observatory—commands from its unexcelled position especially advantageous facilities for what the astronomers call "steady seeing;" which means simply observation uninterrupted by fog or mist. The remarkable absence of foggy conditions around the top of the observatory is thus explained by the astronomer in charge:

"The secret of 'steady seeing' at Mt. Hamilton lies in the very coast-fogs themselves, so to be dreaded under ordinary circumstances by the astronomer everywhere. These fogs roll in from the sea every afternoon throughout the summer, and settle over the hot valley below the hill upon which the observatory stands, and keep the radiations from the valley shut down. There are no fogs in the night, and in winter there are very few at any time.

Thus the fogs and mists of doubt, spiritual obscurity and depression, are often rolled in upon the soul in order to keep the clouds of the lower nature from rising and preventing the clear vision of man's exalted faith. Is it not true that, after all, just because of our

doubts and depressions faith gains steady advantage over the lower nature, and may always see God without a cloud, though in the lower nature itself all may be thickest gloom?

**THE PILOT CHART OF LIFE.**—The Hydrographic Office of the United States, which leads the world in its particular department, places at the disposal of mariners monthly an invaluable "pilot chart." This chart shows the meteorological conditions that may within the month be expected, the variations of currents, floating wrecks and the like; beside such phenomena as water-spouts, cyclones, and storm-tracks.

Each chart shows that it has passed, before issue, through three processes of most careful preparation.

First, printed in black are given all the permanent features of the sea and coast-line, such as islands and shore-indentations, together with the current-lines, storm-compass, and explanatory tables.

Second, printed in blue, over and above the black, are given the meteorological forecast, and sailing-routes from month to month.

Third, printed in red, over and above both black and blue, are given all the latest items of information necessary to the mariner.

It is impossible to estimate the incalculable help these charts have been in preventing loss of life and property; and in almost all instances where losses have occurred, they have arisen mainly from disregard of the indications given by this chart.

Thus is it with the Bible, the true pilot chart of life. It warns against the rocks and shoals, indicates the lines of temptation's currents, forewarns against life's storms that we may prepare for them, and inarks for every man his "sailing route" to the port of heaven. Beside all this, it gives the beacon-lights of promise in their several relation, shows the dangerous obstructions, and reveals the eccentric movements of life's moral wreckage.

With this chart of charts the mariner may guide his bark clear and safe, with the assurance that its indications are infallibly correct; or should he disregard it, with equal assurance that he will bring loss both of body and soul upon himself, and, alas, too often upon others also.

**THE ABUNDANCE OF THE DIVINE GRACE GREATEST WHERE SPIRITUAL LIFE IS HIGHEST.**—The records of the meteorological stations show that the average rainfall for every year is usually greater among the hilly regions than it is in regions where the surface is level. So the more exalted our spiritual existence, greater are the showers of Divine blessing.

**BEARING LIFE'S BURDENS.**—Different persons vary in their capacity to bear the burdens of life; some successfully sustaining the very heaviest pressure, and others readily succumbing to comparatively light affliction. The same fact is true in nature. Certain forms of organic life peculiar to the deep sea, though apparently of exquisitely delicate mould, bear a water-pressure upon every square inch of body surface equal to that necessary to drive a railway-train twenty-five times over. Again, creatures of the sea living at shallow depths would, if immersed in deep water, be instantly destroyed.

As God has fitted these various organisms to sustain either deep-sea or shallow pressure, so, regarding the disciple under affliction, He has ordained that he shall not be tried above that he is able to bear, whether that ability be considerable or comparatively slight.

**THE VALUE OF "POPULAR FORMS" OF PRESENTING THE GOSPEL.**—A writer in the London *Spectator* remarks that there are persons who have objected somewhat to the popular scientific lectures given by the British Association for the Advancement of Science, because the popular mould into which the scientific material is thus cast prevents that technical accuracy of statement which should always characterize all

scientific utterance. It is wisely answered by some one, that the aim of these popular lectures is "to arouse such general interest in science that the minds which are fitted for such study will be inclined to devote themselves to it. To obtain the ablest in any pursuit, we need a vast reservoir of men who are more or less interested in it. You cannot have your Napoleon of science without an army to draw him from, and the work of increasing the area of recruiting is not unworthy a great association. Of course 'interesting papers' often add little to positive science; but then neither do music and banners and fine uniforms add to military force, yet they bring recruits, without which such force remains latent and useless."

The same argument precisely should answer those who object to the "popular" methods of presenting the Gospel. We can, of course, do without our elaborate *forms* of worship, our fine choir music, our costly churches, our social features in church life; but omitting these, how long would we as churches be able to maintain our "recruiting" power from among the masses?

**LIMITATIONS OF THE SUPERFICIAL.**—It is well-known that, whether produced naturally or artificially, all dyes upon being exposed to the light will fade more or less quickly, according to their several constitutional qualities. So all externals, things superficial, things used simply to "color" our existence, must sooner or later fade away before the light of the eternal truth, which is divinely set to be their limitation.

**POINTS OF MORAL WEAKNESS CONSTITUTE THE SUSCEPTIBILITY OF THE HEART TO TEMPTATION.**—Naturalists tell us that a scorpion will never use his sting, of which he is always extremely careful, unless he can find a spot upon the body of his enemy or victim sufficiently yielding to admit its insertion with injury. Having secured a firm hold upon his prey, he will delib-

erately search for a vulnerable point upon which to inflict his fatal sting. If he find none, as sometimes is the case, he will release the intended victim at once.

The power of temptation never would press its fatal sting upon men's hearts were it not for the existence of points of moral softness, vulnerability there-in exposed.

**GOD ALWAYS AT HAND, THOUGH WE MAY NOT ALWAYS BE ABLE TO SEE HIM.**—We are reminded of this profound, spiritual truth by reading the following account of an occurrence which illustrates an impressive scientific fact touching the invisible: "Photographs of the invisible are what M. Zenger calls two pictures which he took about midnight of August 17th from a window looking out upon the Lake of Geneva. They gave faint yet distinct images of the lake and of Mont Blanc, which could not be seen in the darkness. Mr. Bertrand remarks that invisibility is a relative term, the significance of which depends on the power of the observer's eye. The photographs were taken with a light of very small intensity, and did not represent an invisible object. So sky-photographs, taken in observatories, show stars which cannot be discerned by the most piercing vision."

**LIGHT THE ONLY ACTUAL AND PRACTICAL STANDARD.**—Drs. Michelson and Morley, of the American Association for the Advancement of Science, have hit upon an actual and practical standard for measurements of all kinds—"something that has never been obtained," declares an authority, "until now." This standard of measurement is found in what these scientists term the "wave-length of sodium light."

Jesus, the Light of the world, is our only actual and practical standard of perfectness. As saith the apostle, in Eph. iv. 18, "Till we all come . . . unto the *measure* of the stature of the fulness of Christ."

**"ORTHODOXY PLUS CHARITY."**—Mr. Henry Adams, in a recent paper on the

endurance of metals, says : " At first sight the material which would bear the greatest steady stress before breaking would be considered the safest and most reliable. This, however, would be a mistake, for in many cases this apparent strength is due to an absence of elasticity, and a very slight jerk or sudden application of a small stress would cause a fracture. The toughness, which is, after all, the chief quality sought for, depends as much upon elasticity as upon the ultimate tensile stress."

Persons who pride themselves upon their moral strength because of their rigid orthodoxy generally prove themselves weaker in the end, and at all times are more readily exposed to inconsistency than those who with the proper degree of doctrinal firmness combine the elastic quality of true charity.

" **WHEN THOU WALKEST THROUGH THE FIRE.**"—Dr. William J. Youmans describes a process in metallurgy which seems to be little short of the miraculous. He says : " A process has been discovered for casting iron and other metals upon laces, embroideries, fern-leaves, and other combustible materials, including even the most delicate fabrics. When this is done the tissue is not injured or disturbed at all, while there is produced upon the casting a sharp and accurate mould of the design, which may be used as a die. In one experiment a piece of lace having open meshes a little larger than a pin's head was suspended in the mould so as to divide it into two equal parts. The molten metal was then poured in on both sides of the lace. When the casting was cold it was thrown upon the floor of the foundry and separated into two parts, while the lace fell out uninjured !"

This astonishing piece of work brings vividly to mind the Old Testament incident of the three Hebrew children in the fiery furnace, who came forth from the terrible ordeal not only uninjured, but upon whom there was not even the smell of burning. Also it recalls the statement of the prophet (Isa. xlii. 2)

" When thou walkest through the fire, thou shalt not be burned ; neither shall the flame kindle upon thee."

**THE SKILL OF THE SPIRITUAL SENSE.**—In the village of Tarrytown, N. Y., lives a blind sculptor named Munday, who has recently completed a remarkable statue of Washington Irving, of heroic size. Aside from the aid which his delicate sense of touch has rendered, the blind sculptor has had scarcely any assistance in projecting his beautiful statue ; although it is said that sometimes, at the hour of high-noon, with the aid of very powerful optical glasses, he can see a little of his work, yet for the most part undoubtedly it is all done in absolute, physical darkness.

So the fashioning of man's soul is wrought. No physical sense-perception discerns the process of development in its accomplishments. The exquisite touch of spiritual power within can alone discriminate the nature of the work, and pursue it to completion. No other aid is rendered, except as given, perhaps, by an occasional high-noon glimpse through faith's powerful vision.

**A PROMOTER** of spiritual life is good air for your soul to breathe. A soul requires oxygen as much as the body. Have you not noticed how an audience will drop off into listlessness, and some of them into slumber, when the oxygen has become exhausted in the room ? The fetid air of some railway cars is poison to the lungs. Our souls have lungs also, and you cannot keep them in health while you are in the atmosphere of a business that has trick or gambling in it ; or in the atmosphere of amusements, which stimulate sensual passions ; or in any sort of atmosphere which puts conscience to sleep, and benumbs your moral sensibilities. Orange-trees do not thrive in Labrador, or tuberoses bloom in snowbanks. Just as soon expect to make your graces thrive by taking your soul out of fellowship with Christ and steeping it in the hot air of selfish schemings, or in the poisonous air of social frivolities.—*Cuyler.*

## HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

### Marginal Commentary : Notes on Genesis.

GEN. v. This chapter begins a new section, and is the Westminster Abbey of Old Testament characters. Comp. Heb. xi., which occupies a similar position in the New Testament.

1. *The Book of the Generations of Adam.*—The first ten generations : Adam, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, Noah.

Note the periods they represent. Adam, 980 years ; Seth, 912 ; Enos, 905 ; Cainan, 910 ; Mahalaleel, 895 ; Jared, 962 ; Enoch, 365 ; Methuselah, 969 ; Lamech, 777 ; Noah, 950. Sum total, 8575 years, or an average life of 857½ years. Note also as chronological aids to memory, approximately equal periods.

1. From the time Adam was created until the time Enoch was translated was about a thousand years (987).

2. From the time Enoch was translated until the time Abraham was born was about a thousand years (1020).

3. From the time Abraham was born until the time Solomon dedicated the temple was about a thousand years (981).

4. From the time Solomon dedicated the temple until the time Christ was born was about a thousand years (1012).

This is the Bible history of 4000 years divided into four nearly equal portions, sufficiently equal for practical purposes.

Some curious facts appear by comparing this ancient chronology of patriarchs, which are given on another page for convenience of reference.

Taking Adam's creation as the starting-point, the birth years are about as follows. (The Septuagint chronology makes Adam 280 years old at Seth's birth.)

Adam created	A.M.	1
Seth born	"	130, died 1042 A.M.
Enos	"	235, " 1140 "
Cainan	"	325, " 1235 "
Mahalaleel	"	395, " 1290 "
Jared	"	460, " 1423 "
Enoch	"	622, trans. 987
Methuselah	"	687, died 1656 A.M.
Lamech	"	874, " 1651 "
Noah	"	1056, " 2006 "
Shem, etc.	"	1556.

Noah began to be a father 1556 years after creation, and the flood occurred 100 years later, 1656 A.M. Consequently Adam lived to see Lamech 56 years old, or till within 126 years of the birth of Noah. Methuselah died the year of the flood. Could he have perished in that disaster ? Lamech died 5 years before the flood. Seth lived to within 14 years of Noah's birth. Noah was 69 years old when Enoch was translated, and lived until the twenty-first century of the world's history dawned. Enoch's period lies almost exactly in the middle of the period reaching from creation to the flood. Six hundred years precede and 600 years follow it. Here, again, there seems to be a Divine design and a typical lesson taught. Similarly Elijah's translation came nearly midway from Abraham's death to Christ's birth. Probably none of these facts are without significance. God framed the ages, as He did the world, by a law and plan. Right in the middle of these various epochs a special lesson was needed on the nearness of the unseen world and the continuity of life, to rebuke man's drift toward atheism and materialism.

It is easy to see how tradition might hand down knowledge of events in those days when there was no literature, since the lives of these men so overlapped that practically *two* average lifetimes added together more than covered the entire time from creation to the flood, each averaging 857½ years.



7. Rests with God at last. As a little girl said: "God was accustomed to take walks with Enoch, and one day they went farther than usual, and God said, 'Enoch, you are a long way from home; better come in and stay with Me.' So he went and has stayed ever since."

There are three ascensions in three eras, and only three. Enoch, in ante-diluvian era; Elijah, in post-diluvian ante-Messianic times; and Jesus, in the new Christian era—reminders to men of life's continuity and the reality of the unseen world, as already hinted.

32. *Noah begat Shem, Ham, and Japheth.* This chapter gives us the three fountains of the original civilization which parted into three great head streams: the Semitic, Japhetic, and Hamitic; the Semitic pouring mostly through eastern channels from the Mediterranean toward sunrise, over Asia; the Japhetic, mainly toward the northeast across Europe, toward the Atlantic; and the Hamitic, southwest into Africa.

---

Chapter VI. Here we meet a perplexity which never can be solved. Who were the "sons of God" and "daughters of men"?

Five solutions have been suggested.

1. Sons of God, young men of rank; daughters of men, maidens of humble birth. The sin being the corrupting of wives and daughters of servants and dependents.

2. Sons of God, angels assuming human form and wedding fair daughters of men.

3. Sons of God, descendants of Seth, called by name of Jehovah; and daughters of men, of Cainite race.

4. Sons of God, sons of the gods—i.e., by reason of inventive ingenuity—giving themselves up to subtle corruption of human virtue, etc.

5. Sons of God, worshippers of false gods, a pre-Adamite race wedding daughters of Adam.

The third theory finds most general

acceptance by devout Bible students. One great perplexity lies in the genders—why *sons*, as applied to the descendants of Seth, and *daughters*, as applied to Cainites?

3. *My Spirit shall not always strive with man*, etc. Another great perplexity is suggested here. The rendering of the accepted version it is hard to improve. The general significance of the passage, which is not essentially affected by a different translation, seems to be that the spiritual principle, divinely implanted in man, shall no longer rule in him nor contend against his evil nature and tendencies. Some think that the meaning is that God will not continue to forbear, but give man a respite of 120 years, and then withdraw for judgment. This interpretation seems to fit the context. Noah was 500 years old when he begat Shem; but the threatening of the deluge may have antedated this, so that 120 years may have been given to man after the doom announced.

4. *There were giants*, etc. It has been argued or rather assumed that these giants sprang from the union of these sons of God and daughters of men, and hence that the sons of God were fallen angels; but nothing is said of the giants as being their offspring.

The obvious import of the verse is that the *nephilim* were on the earth, independent of this mixed marriage, and that of such marriage there sprang other men of warlike nature who achieved fame, like the giants, though nothing is said of their giant stature. The resemblance is in the *renown* of both classes; and the statement explains the *violence* which (in verse 11) is said to have filled the earth.

5. Here we have an awfully vivid picture of the enormity and deformity of sin. Great wickedness, iniquity of gigantic sort. Every imagination only evil, continually—better rendered, "the whole imagination"—and the word covers desires and purposes, the *whole interior life*. Elsewhere in Scripture this effect of sin is referred to—total



depravity—not that all men are equally bad, or any man as bad as he can be, but that the whole man is corrupted and depraved by sin, the virus having worked its way through the whole being, so that even the *conscience* needs purging. If any part of man's being might be supposed exempt from such corruption, it is the moral sense, yet even here perverted judgments, like the variations of the compass or the illusions of vision, require a corrective standard of infallible truth.

6. *It repented the Lord, etc.* This and similar language in Scripture, called anthropomorphic and anthropopathic, because drawn from the form and passions of humanity, need be no stumbling-block to the reader. Manifestly God can use no language in addressing

man which is not drawn from man's vocabulary and limited by man's experience. To use a set of terms that only fit Deity would be to devise a language unintelligible to men. Human speech takes its mould from human life, habit, experience, and cannot convey any impression it did not first receive. We must simply, therefore, accept the terms and concede that they only faintly approach or approximate truth.

Again, be it remembered that many terms not *absolutely* true are *relatively* true. If a man moves about a stationary object it has a changed relation to him, though itself unchanged. So God changes because we change. Himself immutable, He relatively changes because *our attitude* is altered.

## THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

APRIL 1-7.—THE SUNWARD SIDE OF HABIT.—Rev. xxii. 11.

The Revised Version more perfectly brings out the peculiar meaning, "He that is righteous, let him do righteousness still; he that is holy, let him be made holy still."

One of our quaint earlier English poets sings :

"We are but farmers of ourselves, yet may  
If we can stock ourselves and thrive, uplay  
Much good treasure for the great rent-day."

It is a great thing to have mighty forces working for you instead of against you, so enabling you "to uplay much good treasure for the great rent-day." Mr. Emerson puts the matter well: "The water drowns ship and sailor like a grain of dust; but trim your bark, and the wave which drowned it will be cloven by it, and carry it like its own foam, a plume and a power."

But there are certain vast moral forces

at work within every one of us, which make life if they be working for us; which make death if they work against us.

Habit is such a moral force.

Think of the laws controlling habit. There are many of the laws, but I think a philosophical friend of mine has admirably reduced them all to two main laws :

(a) "Habit diminishes feeling and increases activity"—*e.g.*, the empire of a musician over an instrument. At first all sorts of feelings against—dislike of practice, inability to deftly use the fingers, etc.; and also only slow and labored activity both of mind and body. But when the empire has been established, all these hindering feelings have been overcome, and activity has become so easy as to be almost spontaneous.

(b) "Habit tends to become permanent and to exclude the formation of other habits." Certainly the simple statement of this law makes it evident.

See, then, what a boon it is if a man get this force of habit working in him and for him, on the side of righteousness and nobleness! *E.g.* :

(a) Habit of pure thinking and feeling.

(b) Habit of prayer.

(c) Habit of Bible-reading.

(d) Habit of church-going.

(e) Habit of a scrupulous integrity.

(f) Habit of steadily seeking to please and test things by the Lord Christ.

(g) Habit of testimony for Jesus.

Some people sometimes get troubled because their religious life has settled into the groove of habit. It should be a cause of most joyful thanksgiving rather. Thus one gets the force of habit on his side. This is the sunward side of habit.

"Slowly fashioned, link by link,

Slowly waxing strong.

Till the spirit never shrink,

Save from touch of wrong."

"Holy habits are thy wealth,

Golden, pleasant chains,—

Passing earth's prime blessing—health,

Endless, priceless gains."

"Holy habits are thy joy,

Wisdom's pleasant ways,

Yielding good without alloy,

Lengthening, too, thy days."

But if you are bound by evil habits, and so have this great force working against you instead of for you, break at once their force by one *grand volition for Christ*, and He will impart power. The legend on the banner of John Hampden's regiment in the battle of Englishmen's rights against a law-breaking Stuart dynasty, tells the way into the breaking of bad habits and into the possession of habits' sunward side. On one side the banner was written, "God with us;" on the other side, "*Vestigia nulla retrorsum*"—no steps backward.

be honor and glory forever and ever. Amen."

This is the first thought of God Paul's praises discloses—God is *eternal*. And yet this word eternal here does not mean precisely what eternal means in other places in the Scripture where the word is used to express an attribute of God. By the eternity of God is meant, usually, that God's nature is without beginning and without end; that with God there is no succession of time—God sees all things at once, as in an eternal now, and not in succession, as we finite creatures must, now this thing and then that thing.

But the meaning of eternal in our Scripture means rather, "*the King of the Ages*." As another has well told the meaning, "God is presented to our view as supreme Lord and Director of the successive cycles or stages of development through which this world or the creation at large was destined to pass, the sovereign Epoch-Maker, who arranges everything pertaining to them beforehand, according to the counsel of His own will, and controls whatever takes place, so as to subordinate it to His design." Such is the splendid and heart-cheering conception of God in our Scripture as eternal—the King of the Ages. And as you turn over the pages of history and behold facts and crises and vast tidal human movements, taking their appropriate places and conducing to some evident and uplifting result for humanity, how irresistible the feeling that the hand of the King of the Ages is really on the helm of the ages. It is our own historian, Mr. Bancroft, who says: "It is when the hour of conflict is over that history comes to a right understanding of the strife, and is ready to exclaim, 'Lo, God is here, and we knew it not.'"

"That God, which ever lives and loves,  
One God, one law, one element,  
And one far-off divine event,  
To which the whole creation moves."

APRIL 8-14. — SOME THOUGHTS OF GOD.—1 Tim. i. 17.

The Revised Version is much more accurate, "Now unto the King eternal, incorruptible, invisible, the only God,

But a second thought of God, disclosed by this praise of Paul, is that

God is *incorruptible*. God is beyond the empire of decay. Man passes, but God stays.

But a third thought of God, disclosed by this praise of Paul, is that God is *invisible*. But do not think that though God is invisible He is inactive. As a devout scientist says: "I glory in believing that all these forces are manifestations of the conscious, present, working will of the God, in whom I live and move and have my being. F-o-r-c-e spells will."

A fourth thought of God, disclosed in this praise of Paul, is that He is the *only* God.

And so surely to Him we should render "*honor*" and "*glory*."

(a) Let us render Him honor and glory by giving Him *praise*. Let us remember how God has told us, "Whoso offereth praise glorifieth Me."

(b) Let us render Him honor and glory by giving Him *trust*. "Luther was once in earnest prayer over some matter of great moment, desiring to know the mind of God in it; and it seemed as though he heard God say to him, 'I am not to be traced.' And some one commenting on this adds, 'If God is not to be traced, He is to be trusted.'"

(c) Let us render Him honor and glory by being toward God *patient*. Bengel says: "As to a rich man a thousand pounds are as a penny, so to God a thousand years are as a day."

(d) Let us render Him honor and glory by *cherishing large thoughts of God*. So great a God cannot do mean and petty things toward you.

(e) Let us render Him honor and glory by seeing that we do *the* work He would have us do (John vi. 29).

And what a wonderful and blessed thing it is that this great God condescends to us in Jesus Christ. "The apparent Christ reveals the unapparent God."

instruments of speech, has come to stand for speech, for words.

Have you thought of the wonder of a word? Says Milton, "His words, like so many nimble and airy servitors, trip about him at command." The soul tells itself by a word. What a gift—this gift of the tongue—this power of words!

Consider some of the *sorts of words* the tongue speaks.

(a) Sometimes some tongues speak *profane* words. Singular, the grip of this habit of profanity. Men do get so that they swear unconsciously. You may say such men did not intend profanity, they were so in the habit of it. That is the terror of it, that men should allow themselves to so get under the sway of profanity as not to know they are profane!

And there is a profanity which, while it may not take the form of oaths, does take the form of a careless jesting about sacred things. Says Goethe, "That thing by which a man becomes truly manly is reverence."

(b) Sometimes some tongues speak *impure* words. They damage the one speaking them and those hearing them. Never speak a word you would not have your mother, your wife, your sister hear.

(c) Sometimes our tongues speak *cutting* words. In his drama of "Titus Andronicus," Shakespeare makes Titus say of some words another is speaking to him, "These words are razors to my wounded heart."

(d) Sometimes our tongues speak *slandering* words. "There is a machine in the museum at Venice, by which some forgotten Italian tyrant used to shoot poisoned needles at the objects of his hatred." Our tongues are sometimes such machines.

"Finding low motive unto noble deeds,  
Fixing all doubt upon the darker side.

(e) Sometimes our tongues speak *untrue* words. Truth is correspondence with things. Not always do our words hold such correspondence. "Excuse develops into subterfuge; subterfuge

degenerates into equivocation ; equivocation ends in lies."

Consider now what words the tongue speaks *remain*

(a) In their effects on others.

(b) In their effects on ourselves.

And so, in a most real sense, the words are the man.

Therefore on our words shall the judgment pass.

There is a terrible side to the phonograph—it confronts a man with his words. It is a real symbol and illustration of the judgment. There we shall be confronted by our words.

"When thou comest to die think of the passion of Christ," said Michael Angelo. How the fact that one is to have judgment passed upon the words his tongue has uttered ought to press him to the swift acceptance of Christ's atonement! Who of us does not need forgiveness for the words his tongue has said?

---

APRIL 22-28. — THE GOSPEL OF GLORY. — 1 Tim. ii. 11.

Read the context ; verses 8-12.

Gospel means glad tidings ; joyful news. The glorious Gospel of our Scripture is more literally the gospel of glory. Glory means a shining forth, a burst of radiance, as when the sun breaks forth from clouds. And the gospel of glory is the gospel of glory because it is the joyful news of God's light and love and forgiving mercy breaking through, and shedding moral radiance upon man's darkness, and sin, and hurt, and various sorrow.

The gospel of glory of the *blessed God*. The blessed God—that is even a quite startling phrase. It means literally the happy God.

The tendency of a great deal of our modern speech is to blurr God, to cover Him up and to hide Him away, and to put Him out of relation with our human lives by vague and foggy speech about Him. Here is a cloudy epithet for God—"a stream of tendency." Herbert Spencer talks much of the

"Unknowable," "the inscrutable power behind the phenomena around us." Another way of talking about God when you wish to be very philosophical and wise, is that God is the "impassive and unthinkable essence." In startling contrast with all this the apostle designates Him as the happy God. See how the personality of God comes out in this epithet, for only a person can be happy. See how the notion that God is a kind of vast impassiveness is shattered ; that there are no tides of emotion infinite in God, that somehow God does not quiver with feeling, that He cannot be pleased. Nay, fathomless and infinite oceans of peace and delight are constantly welling up in and flowing forth from God. He is the blessed, happy God. The sea of glass before His throne is but the mirror of the unvexed and peaceful happiness within His heart. He is the blissful God.

Our Scripture suggests certain reasons why this Gospel, this good news from the blissful God is a gospel of glory.

First. Because this Gospel puts *a man in right relation with the law of God*. Nothing is more certain than that law is. What is law? Take the great Blackstone's definition, "Law is a rule of action." Apply that definition a little. There is a rule of action in the realm *material*. There is a rule of action in the realm *mental*. Also there is a rule of action in the realm *moral*. The word for this vast moral realm is that word awful and infinitely ponderous—*ought*. Confining attention to the moral law, notice one use of it the apostle suggests. The moral law, or rule of action for moral beings is for purposes of *restraint*. This is the law's thunderous utterance concerning this or that sort of action opposed to it, *thou shalt not!* And in this use the moral law is good ; its purpose is to restrain from evil (see verses 8-10).

But this is not the best and highest use of the law. Thus one is in the relation of slavery to it. There is a high-

er far and nobler use of the moral law suggested by the apostle, "For the law is not made for a righteous man." There is a relation to the moral law of *loving* and *heartly submission* to it, so that the law takes up its throne *within* the man and becomes an inner force and impulse, prompting to spontaneous action conformable to itself; so that the man himself becomes the embodied law, and does easily the right because he pleases to do the right.

Now in this sense, in this highest sense and hollest, the law is not made for a righteous—that is to say, for a justified, a Christian man, because he has come so sweetly and spontaneously under its empire that he lovingly pleases to do what the law commands.

And the gospel of glory of the blissful God is such gospel because it brings justification to a man, and thus brings him into the most right, the highest and hollest relation to the moral law. For Christ comes, and by His atonement forgives, and so frees from penalty; and by His Spirit regenerates and puts into a man's heart a new love for the law and the things the law commands.

(a) Take the law against *profanity*. When a man becomes a Christian he so loves God he *cannot* be profane.

(b) Take the law about prayer. Prayer becomes the *delight* of the Christian soul.

(c) Take the law about the study of God's Word. The real Christian is not driven to study it, he loves to study it, etc.

The man is in a new relation to the law altogether. He is under it and at the same time he is over it. He has come into a delightful state of moral freedom toward it. He has been forgiven his offences against it. A love for the law has been put into him. Ah, when a man gets even dimly conscious of such a relation to the moral law as this, through God's Gospel, that Gospel is verily the gospel of glory for him.

Second. One other reason why the gospel of glory of the happy, blissful God is a gospel of glory—*because the*

*bliss of God streams through it upon the man accepting it.* Why is God happy—blissful? Because God is the Right; and through this Gospel the man gets right, and so even a little hint, at least of the bliss of God is his.

Notice now, something our Scripture tells us about this gospel of glory—it is a *trust*.

(a) A trust to be by yourself accepted.

(b) A trust for your dissemination.

APRIL 29, 30; MAY 1-5.—THE GOOD OF NOT GETTING.—Phil. iv. 19.

Notice, first, the distinction between a want and a need. A want is that which we desire for any reason; a need is that without which it is impossible that we get on. The gratification of the want is not an indispensable necessity; nay, sometimes, in our ignorance and narrow vision and childish passionateness, to meet our want with answer might do us utmost injury; but a need is that which must somehow find its filling. I may want cake. I need bread.

Notice, second, the test by which wants and needs are divinely discriminated. "But my God shall supply all your need *according to His riches in glory.*" (See 2 Cor. xi. 24, 28; iv. 16-18.)

God's riches in glory means our ultimate and shining salvation. Now, the Divine test by which discrimination is made between a want and a need is, that riches in glory, many things we want which would hinder us from that. Every need through the filling of which we shall be fitted for that transcendent issue shall be supplied.

Notice, third, in the light of these things *the sometimes certain good of not getting.*

(a) Do not allow yourself in wrong thoughts of God. I have known Christians who seemed to think that whatever they specially delighted in God grudged them. Nothing can be more false. God wishes us richly to enjoy. God would only hinder you from what would harm, from what would prevent the transcendent destiny He intends for

you. And so, when you are baffled from this and that, think lovingly of God, and be sure there is often highest good in not getting.

(b) See the reason of denied prayers. Yet a denied prayer is an answered one. Denial is answer. And denial is never made to need; only to want, when the

answering of the want would harm and hurt.

(c) Amid our necessary disappointments, amid our frequent mistakings of wants for needs, the comfort and solace for us is *Jesus Christ*. "But my God shall supply all your need according to His riches in glory by *Christ Jesus*."

## EXEGETICAL AND EXPOSITORY SECTION.

Notes on Eph. ii. 10.

BY REV. JAMES E. W. COCK, NEW LONDON, O.

*For we are His workmanship.*

IN the context the apostle to the Gentiles speaks of the former condition of the Ephesian converts to Christianity, in contrast with their present condition as followers of the Lord Jesus Christ.

The picture he portrays loses none of its vivid effects of light and shade, whether we believe that this epistle was a circular letter to the churches, an apostolic *encyclical*, with the address left out, or that it was directed to Ephesus in particular. What the apostle says equally applies to the converts of the city, country, and to the converts in other cities. He says their past, when they worshipped the great Diana, was dark and dreary in spite of all the gilded glory of a popular and powerful mythology; but their present position in Christ Jesus is one of hope and promise.

He assures them that they "are saved" through "faith," not by the ritual of a dominant priesthood, nor by the ceremonial observances and frequent sacrificial offerings of a superstitious people, but through "faith;" and that, through the Eternal God, "rich in mercy," whose "great love" and "the exceeding riches" of whose "grace" prompted the gift of His Son.

"We" (i.e., all believers, whether Jews or Gentiles) "are His workmanship;" and "good works" are the nat-

ural outflow of this new creation in Christ Jesus; the result of our salvation, not its cause; the object God had in view when He "quickened" us; the appointed path, "afore prepared," by Him, in which we are to walk as the followers of our risen Lord.

It will not be necessary here, within the limits of this short paper, to enter more fully into the teaching of the context. The readers of THE HOMILETIC REVIEW have only to turn to the earlier numbers of this year's issue to find erudite and interesting information on this chapter.\*

But I would call attention simply to the figure contained in that word "workmanship"—*ποίημα*—which if not concealed from the Greek student, is at least unobserved by the English reader.

Perhaps, too, it has not been emphasized more generally because it lies in the shadow of that more fully developed analogy of the spiritual temple at the close of the chapter.

Bengel says, "This word rarely occurs in this sense, and its force is increased by the *κτισθέντες*, created." Indeed, the phrase in which it occurs is remarkably emphatic. This is seen in the expressed antithesis between "*we*" and "*His*;" "*workmanship*" and "*created*;" while, as Winer points out, "the genitive of the personal pronoun

\* THE HOMILETIC REVIEW: January and February, "Exegetical Notes on Eph. ii. 1-7." By the Rev. A. Welch, Glasgow, Scotland. *Ibid.*: March and April, "The Church of Mankind," an exegetical study of Eph. ii. 11-22. By George Dana Boardman, D.D., Philadelphia.

is *designedly* put before the substantive" for the sake of emphasis: *αὐτοῦ γὰρ ἔσμεν ποίημα* being much more forceful than *ἐσμεν γὰρ ποίημα αὐτοῦ* would have been.

*ποίημα* was first used by Herodotus, but he limited the word to works in metal only. That is its first meaning, *a work, piece of workmanship, anything made or done*. The second and special meaning of *ποίημα* is a *poetical work, or poem*; and was so used by Plato, Lysias, and others. The word for *poet*, used by Paul in Acts xvii. 28, is a kindred word—*ποιητής* ("as certain even of your own poets have said")—that also occurs first in Herodotus. A poet was called *αἰδός* (singer, minstrel) until after the time of Pindar, when distinctions began to be made between music and strict poetry; for melody and words, music and song, were wedded in the beginning.

In Rom. i. 20 we have another form of the same root word—*τοῖς ποιήμασι*—"For the invisible things of Him since the creation of the world are clearly seen, being perceived through *the things that are made*."

*ποίησις* is also frequently found in classic Greek in the sense of the poetic faculty or art.

All these words come from the verb *ποιεω*, which means to make, create, produce, to do, etc., with the special meaning also of making poetry; and this was preserved in the old English word *maker*, which was applied to the writer of verse.

The relation of *ποίημα*, therefore, to our English words *poem, poetry, poesy*, and *poet*, with their cognate terms, is easily seen; although this is the only place in which the word occurs in Scripture. Jamieson, Fausset, and Brown, in their commentary, render the word "workmanship" *lit.* "*a thing of His making*." A poem is nothing if not a creation; and the ancients conceived of creation in that sense. But, it seems to me, we should be within the limits of correct translation in accepting the special meaning of the word,

and the verse would have for most minds even more force and beauty if we translated the phrase "for we are His *poem*."

*God is the great Poet of the Universe.* Plato and the ancient philosophers knew that. He "uttered the planets in His energy, and they went singing around Him, perfect." The harmony, the music of the spheres, was more than a mere idea. A truth lay beneath the philosophy. David realized it when he sang, "The heavens declare the glory of God." The old Greeks had a glimpse of it far back in the hoary past, when was born the fable of Orpheus's lute leading mountain and grove in stately and measured dance.

God gives a rhythm to the ocean-waves as they beat and break on the sandy beach. He gives to the running brook a pulsation in its flow. Rhyme lies at the bottom of all nature. In the flap of the swallow's wing, in the sinuous course of the garden worm, in the swaying trees of the forest, in our rising and falling lungs as we breathe, in our pulsating blood, even in our walk, may be traced the subtle law of movement—the rhythm of motion. God has not only made "everything beautiful in its time;" He has made everything rhythmic too. He is not only "not a God of confusion, but of peace;" He is the God of poetry also. The stars across the evening sky spell His name; the flowers that deck the meadows are His autograph; and all His works praise Him from the very spirit of poetry He has infused into them.

"Look how the floor of heaven  
Is thick inlaid with patines of bright gold;  
There's not the smallest orb which thou behold'st

But in his motion like an angel sings,  
Still quiring to the young ey'd cherubins;  
Such harmony is in immortal souls;  
But, whilst this muddy vesture of decay  
Doth grossly close it in, we cannot hear it."

*A redeemed man is God's greatest poem.* He is not merely a piece of

\* Shakspeare, "Merchant of Venice," Act 5, sc. 1.

work from His hand—a vessel moulded by the Divine Potter from base clay—a thing made by an Infinite Artisan. More than mere manual labor is bestowed on him; he is the recipient of mental labor, and of mental labor incited by love. He is not merely God's "*workmanship*," but a work of beauty, a poem; a work of His genius, the child of His thought and feeling and love. God has put into him something of His own mental and psychical life. He has bestowed on him His best—the best form for the purposes of His plan, and the best graces for its accomplishment. How this truth softens the thought of our relationship to our Author, and makes it instinct with grateful life! And does it not invest with a new meaning a hundred passages from the Old and New Testaments, as "Bless the Lord, O my soul;" "Come before His presence with singing;" "And I will praise Thy name forever and ever;" "In everything give thanks;" "And the voices which I heard was as

the voice of harpers harping with their harps; and they sing as it were a new song before the throne."

God is the Poet of the Universe; man is His greatest poem, when through Christ Jesus he has been quickened and filled with God's spirit, and restored to the Divine likeness; and for this reason, too, his praise is most acceptable to the Author of Praise. "All Thy works praise Thee, O Lord; and Thy saints shall bless Thee."

*The uses of such a human poem are threefold:*

(a) He adds to the Divine glory by increasing and extending the knowledge of His beauty and goodness.

(β) He contributes to the sum of his own happiness, and to the stock of the world's pleasure.

(γ) He awakens love of the Poet in those who read him.

Our life should be a psalm; our every-day deeds a poem of praise to the Divine Poet in whose image and imagination we have been formed anew.

## SOCIOLOGY AND COMPARATIVE RELIGION.

### Mohammedanism in Africa.

#### ITS MISSIONARY CHARACTER.

By ANSON P. ATTERBURY, D.D., New York City.

MOHAMMEDANISM is one of the great missionary religions of the world, though its motives and methods are largely low. Its career throughout has been one of proselytism through conquest. In this it contrasts markedly with Christianity, for the religion of Jesus Christ has made a career rather of conquest through proselytism; but Christianity and Mohammedanism are the two great missionary religions of the world. Buddhism for a while went forth conquering and to conquer, but its missionary spirit has largely exhausted itself and is not an essential characteristic of the religion. It has been

well remarked, "When a religion loses its missionary spirit, it dies." It is still more true of a religion without the missionary spirit—it cannot have extent and permanency. It is because Mohammedanism is so essentially a missionary religion that it has so magnificently conquered; and it is because that missionary spirit has been revived, and is fervent in Africa during this century that we have to meet the great problems contained in our subject. In Africa, during this century, has been one of the greatest outbreaks of missionary zeal that human history presents—but on the part of Mohammedanism rather than Christianity.

There are certain fundamental principles of Islam which necessitate this missionary effort and make success comparatively easy. Thus it is ingrained in the very constitution of the



true believer that he is to go out to the infidel, not to wait for the infidel to come to him. The claims of Mohammed were emphatic; his follower was under obligation to force them upon the world around, and the infidel was under obligation to recognize and believe. If the unbeliever should refuse, then came the forced choice, "Believe, pay tribute, or die." As with resistless enthusiasm the early followers of the prophet swept like "the pestilence that walketh in darkness, and the destruction that wasteth at noon-day" over the world, as they held the drawn scimeter over the necks of prostrate nations, we can hardly wonder that large masses of men accepted the first of these possibilities, and consented to believe. There was a business shrewdness, amounting almost to genius, in the proposal of the second of these choices, pay tribute; for, after all that may be said, we must acknowledge that with mankind religious principle is more precious than gold; and many there were of those times, as of these times, who would pay tribute rather than believe or die.

Thus the Mohammedan went forth; but we must notice what an astonishingly simple creed he presented for belief. Simply say, "There is but one God, and Mohammed is His prophet," simply perform a few necessary acts, and you are a Mohammedan, safe here and hereafter. That this statement is not exaggerated is amply proved on every side. Mr. Richardson in his travels through the most fanatical Moslem tribes of the Desert was constantly enjoined to confess himself as of Islam simply by the recognition of Mohammed as the prophet of God. Security was assured to him if he would do this. Some few other travellers, notably Calle, purchased security at the price of this profanation. It is easy to confess with the lips that Mohammed is the prophet of God, it is hard to pay tribute, it is bitterness extreme, even for a negro, to die; can we wonder at the choice often made?

One other consideration explains the ease with which Islam has proselytized, especially in Africa—the recognition of equal manhood in all believers, which Mohammed earnestly impressed upon his followers. Apparently there is no religion, Christianity not excepted, which gives such practical illustration of the essential equality of all fellow-believers, whether white or black, bond or free. Theoretically Christianity presents even a higher basis of equality, in that all true believers are sons of God; and in time the essential equality of all Christians will be recognized by Christianity. But as things are at present, undoubtedly Mohammedanism, wherever its early enthusiasm still has away, more completely obliterates false distinctions between man and man and uncovers the essential equality of believers. This principle is of especial avail in connection with the advance of Islam in Africa; but most of the nations of the Dark Continent seem peculiarly susceptible to the impression made by a stronger man or nation upon themselves. The white man is readily recognized as superior, at least throughout a large part of Africa. The Arab with his rifle, his fighting slaves, his cruelty, is feared by the natives as one above themselves. Now when the superior being receives the native into something like equality, simply on the basis of Mohammedan belief, it makes the pagan more strongly in favor of that religion. Mohammedanism tends to break down tribal and caste distinctions. It imbues the negro believer with a sense of dignity. It has been remarked that "the negro who accepts Mohammedanism acquires at once a sense of the dignity of human nature." Once a believer, there is nothing in his color or race to debar him from the highest privileges, social or political, to which any other Moslem can attain. Said Mohammed to his followers, "I admonish you to fear God and yield obedience to my successor, although he may be a black slave."

Here is a combination of mighty in-

fluences at work to facilitate the conversion of Africa to Mohammedanism. The impelling need, felt by the true believer, to force his religion upon the infidel; the simple nature of the creed presented; the preference of many to believe rather than to pay tribute or to die, especially when belief raises one into assured equality; and with this potent fact in addition, that the tribe accepting Islam is no longer subject to slave-raids. But this opens before us a question on which there has been much misapprehension. Thus it is said, "The slave who becomes a Mohammedan is free." On the contrary, the testimony throughout Africa is that surely there are slaves that are Mohammedans, whether or not converted in slavery; and apparently Mohammedans do make actual Mohammedans slaves. Mr. Richardson in his travels in the Desert speaks of the slaves in the town of Ghadames as "mostly devout if not fanatic Mussulmans." But we are warranted in asserting that there is at least a spirit of fraternity throughout Islam that gives it tremendous advantage in Africa. Mohammedanism "does not abolish slavery, but it does take away its sting," so far as Mohammedans are concerned. "Equality of all men before God was a principle which Mohammed everywhere maintained; and which, taking as it did all caste feeling from slavery, took away also its chief sin." Certainly Islam rises far above that narrow prejudice against the negro which characterizes too largely the white Christians, as illustrated by Dr. E. A. Freeman's statement, "The law may declare the negro to be the equal of the white man, but it cannot make him his equal." Or in Mr. Thomas Carlyle's assertion that "God has put a whip in the hand of every white man to flog the negro." On the contrary, Mohammedan history abounds with examples of distinguished negroes. Bilal, a slave, a black man, a favorite of Mohammed, the first Muezzin or caller to prayer, was once addressed by the great prophet somewhat in this way,

"What shoes were those you wore last night? Verily, as I journeyed into Paradise and was mounting the stairs of God, I heard your footsteps before me, though I could not see."

Into three phrases we may condense the description and explanation of Mohammedan missionary advance in Africa—indigenous agents, simple methods, intolerant zeal.

It is largely through native agency that Islam has been propagated, for the Arabs that penetrate the interior, whether for good or ill, may now be called natives of the country. They are recognized by the negro as "in it, if not fully of it." In the wide inclusiveness of the races of Africa the Arabs are certainly of the native population. Even the invaders of Zanzibar, a century ago, have made Africa their home and have identified themselves, though disastrously, with the native races. The difference between the white man and the Arab, in native estimation, shows clearly that the Arab is to be counted as an indigenous agent.

But Mohammedanism makes use of other agents, more closely allied to the negro, in securing its advance. Let us refer again to the Hausas and the Fulahs as perhaps the most conspicuous agents in the great advance of Mohammedanism throughout Central and Western Soudan. These magnificent tribes, one purely negro and the other mixed, but now essentially native, have carried Mohammedanism through the forests from the desert to the ocean in one direction, and to the lakes in the other.

Much has been said of late concerning the great University of Cairo as a training school for native agents of Mohammedanism in Africa. Dr. Blyden quotes the following description of this great institution at Cairo, the educational pride and glory of Islam: "This university is nine hundred years old" (older than Oxford), "and still flourishes with as much vigor as in the palmy days of the Arabian conquest. There I saw collected ten thousand students. As one expressed it, 'there

were two acres of turbans' assembled in a vast enclosure, with no floor but a pavement and with a roof over it supported by four hundred columns, and at the foot of every column a teacher surrounded by his pupils. These students are from all parts of Africa. When their studies are ended, those who are to be missionaries mount their camels, and joining a caravan cross the desert, are lost in the far interior of Africa." On the other hand, take the report of General Haig, sent out by the Church Missionary Society about the year 1887. He makes an intelligent statement to the effect that he had never heard of missionaries being sent out from the college to spread the faith anywhere, and did not believe that there was any organization for Central Africa. According to his statement, the number of students in the Ashar varies according to political events. Just before a great conscription the number is enlarged with a view of avoiding the enlistment. Sometimes the number reaches eight thousand. Weighing testimony, taking into consideration the statements of various travellers and writers, we are forced to the conclusion that Dr. Blyden's assertions concerning this monumental institution in Cairo are greatly exaggerated, particularly with regard to the missionary work of its graduates in Africa. A careful study of available facts will, we are persuaded, lead to the conclusion that Mohammedan advance is not due to missionary propaganda such as we are accustomed to think of in connection with Christian work, and such as has been attributed on a large scale to the Cairo University. Undoubtedly many native Africans attend that school of the faith. Certainly Mohammedan educational effort, as we shall see, is made elsewhere in Africa. There seems to be clear testimony to the effect that Mohammedan teachers, of a certain sort, roam through the land; and doubtless they have some influence as missionaries. But the indigenous agency on which Mohammedanism principally de-

pends is the power of the native Mohammedan state, exerted mightily to conquer and thereby convert.

Accepting, however, the assertions that individuals go forth throughout many of the pagan tribes and regions of Africa teaching Mohammedanism—though largely for purposes of personal gain—it is interesting to notice the simple methods which are pursued in making this advance. Dr. Blyden's description of these Mohammedan missionaries is almost pathetic. "In going from town to town, and village to village, they go simply as the bearers of God's truth. They take their mats or their skins, and their manuscripts, and are followed by their pupils, who in every new pagan town form the nucleus of a school and congregation. These preachers are the receivers, not the dispensers of charity." "The Arab missionaries whom we have met in the interior go about without 'purse or scrip,' and disseminate their religion by quietly teaching the Koran. The native missionaries—Mandingoes and Fulahs—unite with the propagation of their faith active trading. Wherever they go they produce the impression that they are not preachers only, but traders; but, on the other hand, that they are not traders merely, but preachers. And, in this way, silently and almost unobtrusively, they are causing princes to become obedient disciples and zealous propagators of Islam. Their converts as a general thing become Muslims from choice and conviction, and bring all the manliness of their former condition to the maintenance and support of their new creed." "Local institutions were not destroyed when Arab influences were introduced. They only assumed new forms and adapted themselves to the new teachings. In all thriving Mohammedan communities in West and Central Africa it may be noticed that the Arab superstructure has been superimposed on a permanent indigenous substructure, so that what really took place, when the Arab met the negro in his own home, was a

healthy amalgamation and not an absorption or an undue repression." "After the first conquests of the Moslems in North Africa, their religion advanced southward into the continent, not by armies, but by schools and books and mosques, by trade and intermarriage." And Mr. Bosworth Smith asserts concerning Mohammedanism in Africa that "it has spread, not by the sword, but by earnest and simple-minded Arab missionaries."

We have already ventured to dissent from some of these statements, so positively made concerning Mohammedanism and its advance in Africa; in conflict of testimony the weightier should prevail. Bishop Crowther says, "The real vocation of these so-called quiet apostles of the Koran is that of fetich peddlers;" and in view of many exaggerations of statement that we are compelled to acknowledge as made by Dr. Blyden, Canon Taylor, and those who reassert their conclusions, we can only say that the authority of Bishop Crowther is to be trusted in any contradiction. It seems evident that the picture of Mohammedan missionaries just quoted is largely poetic imagination.

After making all due allowance we are left with these simple facts, that indigenous agents have been at work, particularly throughout Western and Central Soudan, hardly in the beautiful and self-denying way described, rather as men seeking self support by means more or less honorable; but carrying with them as they go hints of Mohammedanism and the Koran. They familiarize the pagan tribes with Islam. Doubtless they win some converts. When compulsion comes, when the dreadful alternative is presented, "Mohammedanism or slavery," the choice is made the more easy. Another tribe ranges itself nominally, and perhaps actually, under the name of the prophet of God.

In this missionary advance the sword and preaching, the soldier and the missionary, the State and the individual supplement each other. An intolerant

zeal is shown. To some extent it is true that "in Africa is the most fanatical and proselyting portion of the Mussulman world, in its negro converts."

Mr. Richardson, throughout the Sahara Desert, not only saw but felt the fierce fanaticism of the Mohammedanism of that region. Said a Touarick to him, "You are a Christian; the people of Timbuctoo will kill you unless you confess Mohammed to be the prophet of God." "To have said a word, or even to have breathed a syllable of disrespect about Mohammedanism would have exposed me to have been torn in pieces by the Mohammedans. It is next to impossible to induce the Sahara Mohammedans to think favorably of Christianity." Mr. Anderson, a negro of Liberia, made a journey to Musardu, the capital city of the Western Mandingoes. In his description of this fine race of negroes, hinting at their missionary activity, he says, "Their zeal for Islam has caused the name of Mohammed to be pronounced in this part of Africa, where it otherwise would never have been mentioned."

It is made evident by a consensus of testimony that in North Africa Mohammedanism is furiously fanatic, extending to violent hatred of all who are not Mohammedans. In approaching Central Africa we find this zeal gradually less intolerant, though burning fiercely enough to make the Mohammedan tribes and rulers desirous of impressing their religion upon neighboring tribes. Even in Central Africa the Mohammedan law threatens with death both "the proselytized and proselytizer;" but this seems to be directed simply against renegades. The zeal which animates the "earnest and simple-minded missionaries of Mohammedanism" is sufficiently mixed with selfishness to make them more tolerant than the furies of early Mohammedan history, and than the fanatics of the desert of the present day. But, wherever it goes, there are the elements, whether or not there is the exhibition, of that terrible intolerance of zeal, which, when logically de-

veloped, points the sword at the throat of every one everywhere who ventures to deny that Mohammed is the great prophet of God.

For this intolerance is an essential element in Mohammedanism; "there is no precept in the Koran enjoining love to enemies." The following is said to be a literal translation of a missionary prayer which is offered every evening in the great University at Cairo, "O Lord of all creatures, O Allah! destroy the infidels and polytheists, Thine enemies, the enemies of the religion. O Allah! make their children orphans and defile their abodes! Cause their feet to slip; give them and their families, their households and their women,

their children and their relations by marriage, their brothers and their friends, their possessions and their race, their wealth and their lands as booty to the Moslems. O Lord of all creatures! fight Thou against them, till strife be at an end, and the religion be all of it God's. Fight Thou against them until they pay tribute by right of subjection, and they be reduced low." Intolerance; elemental in all Mohammedanism, potential in the Mohammedanism of Africa, considerably modified as exhibited in Central Africa.

Such is the zeal, such are the methods, such are the agents—all of which indicate the missionary character of Mohammedanism in Africa.

## MISCELLANEOUS SECTION.

### *How to Conduct a Revival.*

BY REV. HENRY M. WHARTON.\*

[REV. HENRY M. WHARTON, who has been prominently connected with the great revival in Brooklyn during January, is a Virginian by birth, and is forty-six years of age. He was educated for the ministry at the Southern Baptist Theological Seminary, Greenville, S. C., was ordained in 1875, his first regular pastorate being at Luray, Va. Later he became pastor of the Lee Street Baptist Church, Baltimore. While there he decided to engage in evangelistic work, in which he has been very successful. In connection with his revival work he built the Brantly Tabernacle in Baltimore, a handsome stone structure which is one of the architectural features of the city. During the past few years he has travelled from New York to Florida and in the West, holding revival meetings, and has been very successful.]

Revivals come from God; and the prayer of the old prophet, "O Lord, revive Thy work," should be the peti-

tion of every Christian. After a revival has been started I would suggest that the pastor should announce the coming meetings, and ask the Christian people to pray in their homes for the outpouring of the Spirit upon them. Get them to carry the burden on their heart day by day. It is a good plan also to have them make out a list of the persons in whom they are personally interested and whom they would like to see brought under spiritual influences, and to pray for such persons.

I believe in the mission of the evangelist. No pastor ought to hold his own revival meetings. The work is too much for any one man. Our Saviour sent the preachers out two and two together, so that they could bear each other's burdens. Lord Coke once remarked that any man who acted as his own lawyer had a fool for a client. As a rule, I would say, being a pastor myself, that any clergyman who would undertake to hold his own revival meetings stands very much in his own light. It is too much work for a pastor in charge of a church. Aside from that, a strange voice, a new messenger, like a new "babbler" in Athens, will al-

\* An interview.

ways attract attention and make an impression, from a merely human point of view.

I have held revival meetings in Brooklyn more or less often during the last ten years. I regard the present revival (January, 1894) as the greatest I have ever seen here. The special features in regard to it are, first, the union of the different congregations and the hearty co-operation of the pastors. Second, the absence of undue excitement; intense interest, but not excitement; enthusiasm, but not fanaticism. Another feature is the immediate addition to the church of so many members. It is often the case that, when evangelistic meetings are held, the results of the work are not seen so soon. This is not the case in Brooklyn. Dr. Gregg, for example, had fifty additions to his church last Sunday (January 21st). Besides, all classes and conditions of people are being interested. I have seen the woman with her sealskin coat and sparkling diamonds side by side with the veriest outcast. I have seen the wealthy citizen standing up for prayer beside the ragged tramp of the slums.

The hard times have something to do with the revival. The fact that a great many people are unemployed has helped to turn their attention to God. We always think of God when we get into trouble.

I am reminded that there is less emotion in revivals now than formerly. This is true, and I think it is due to the fact of the larger cultivation on the part of preachers and people. The emotion is there, but is subdued. It is getting so now that it is considered indelicate to laugh heartily in the circle of the *élite*. After awhile I presume the state of our society will be such that a shout will not be heard this side of heaven. For my own part I believe in emotion, and I do not see why a happy heart should not shout its praises to the Almighty.

There is too little emotion in our revival meetings at the present time. I

would call attention to the day of Pentecost, when the hearers were touched to the heart; when they cried out, saying, "Men and brethren, what must we do?" There was emotion there when Paul and Silas were in the prison at Philippi, and the jailer rushed in and said, "Sirs, what must I do to be saved?"—there was emotion there. There wasn't much emotion when the Pharisee said: "God, I thank Thee that I am not as other men." But there was emotion when the publican, smiting himself upon the breast, said: "God be merciful to me a sinner."

You will generally find that where there is very little spirituality there is very little emotion. That is the result of my experience and observation in this age. Of course, I do not mean to refer to any particular denominations, but take churches as they come, and you will find that to be the case.

I am asked if there is not a greater spiritual atmosphere about some assemblages than others. I think, if the spirituality is deep, a person coming into the meeting will find himself affected by it; just as if you should put a cold bullet into a vessel of molten lead, instead of cooling the lead it would itself become melted. The spiritual atmosphere of a meeting can be raised by godly people or depressed by scoffers and unbelievers.

In conducting a revival I think a special feature should be the music, the good singing of hymns. The preaching should be brief, simple, and to the point. It should be Gospel preaching, telling the simple story of the Word; I find that is what those who come to these meetings want.

The services should not be prolonged; in the evening, if they begin at half-past seven, say until nine o'clock, or an hour and a half. Then give the congregation an opportunity to go before announcing that you will hold an after-meeting, say for twenty minutes; and be sure that you are as good as your word. When the twenty minutes expire (if the interest demands a continu-

ance of the meeting), allow any members of the congregation to go if they wish to, while those will remain who so desire.

The prayers should be short. I believe that long prayers ought to be made in private. Our public prayers should be brief.

I think that when one man has the ear of the people he should do the talking. Occasionally he might call for a few words of testimony, but each speaker in the audience should be limited to one or two minutes.

I question whether there should be more than one speaker on the platform. During my work with Mr. Moody, in Chicago, at the World's Fair, I frequently divided time with him, and sometimes others spoke also. This might have done there, and did work very well with an ever-changing crowd, but where you have only one congregation, as a rule, I should say let one man do the talking.

Afternoon meetings are usually attended only by Christians. I rather prefer morning meetings. You can reach outsiders, non-church-goers, mostly at the evening meetings. It is well to have a noonday meeting in some busy section of the city. The meetings held in Association Hall, Brooklyn (Y. M. C. A.), have been very largely attended, and have been productive of a great deal of good.

### **The Highland Minister.**

BY REV. D. SUTHERLAND, CHARLOTTE-TOWN, P. E. I.

THE Highland minister represents a type of clergyman different from his fellows in mood of thought, habit of work, and singular influence over his people. No other Protestant preacher comes as near being a pope in his own parish as he. He reigns with unquestioned authority over things ecclesiastical, and his word on social matters is often accepted as a law from which there can be no appeal. His isolation from the centres of thought and life ac-

counts to some extent for the conservatism which characterizes his thinking and methods of work. Usually his lot is cast "far from the madding crowd" on some vast moorland expanse, or in the midst of a scattered mountain hamlet. The mail which comes twice a week, an occasional visitor from the south country, and a few tourists in summer are the only links which bind him to the busy world, echoes of whose restless activity seldom penetrate the silence that broods over the lonely hills. He goes his own way and does his own work, content to be the faithful shepherd of a faithful flock.

When Samuel Johnson visited the Western Highlands he was greatly impressed with the dignified bearing, refined manners, and extensive learning of the Highland ministers of that time. They were nature's own gentlemen, carrying into speech and action a courtliness learned not in the drawing-rooms of society, but taught by whispering breeze and moaning wave, and by communion with books and lofty thoughts. The famous lexicographer testifies: "I saw not one in the Islands whom I had reason to think either deficient in learning or irregular in life." The same thing may be said of Highland ministers of to-day. As a body they are pure in life, refined in manner, and versed in theological lore and the masters of literature. The long winter evenings are spent to good purpose in reading books which enrich thought and knowledge.

The Highland minister's week-day labors follow a routine which is far from monotonous. Patriarchal in its simplicity, it is also patriarchal in its command of every detail of family life. He is the guide, philosopher, and friend of his people. They consult him about everything, unburdening their troubles and telling their joys with a frankness that keeps nothing back. Twice a year he goes from house to house in his parish, calling parents and children round his knee, examining them in the Bible and the Shorter Catechism, that admira-

ble compendium of theology, and instructing them in religious doctrine and practice. Until these exercises are over the range of his talk is limited. For a minister of the Gospel to talk on any other subject than God, salvation, and eternity until certain preliminaries are past, is to slide into worldly conversation, but after these he is free to drop into a kind of dignified gossip, and even tell funny stories. The social element follows close upon the heels of the religious. Over a cup of tea or a glass of Highland whiskey—for total abstinence has not made much impression as yet in the glens of the far North—he relaxes into conversation which is often merry.

It is on the Sabbath-day that the Highland minister is to be seen in his glory. He steps out from his manse a few minutes before the hour of worship. His coming is the signal for some vigorous peals of the bell in the steeple, which hasten the people walking slowly down the road, and draw into their pews the crowd wandering aimlessly among the grave-stones of the church-yard. The bell stops, a hush falls on the congregation, and from the vestry with grave mien and measured pace the minister moves toward the pulpit. An old elder used to say that he and his fellow-worshippers had three sermons before the regular sermon began—the minister's way of entering the church, his manner of reading the psalms and chapter, and the way in which he engaged in prayer. To this day the people can tell accurately the kind of sermon with which they are to be favored before it is preached. If the minister's face is clouded or overcast, they expect a discourse in which some stern or gloomy aspect of the truth will be presented; if it is bright or beaming, they know they will have a joyful exposition of the Gospel. The Highland minister is nothing if he be not doctrinal. He manages to put his whole system of theology into nearly every sermon, emphasizing such doctrines as the total corruption of human nature, irresistible

grace, election and perseverance to the end, which constitute the soul and substance of Highland theology. We fear he makes too much of the law and too little of the Gospel in his pulpit exhortations. The sovereignty rather than the love of God is for him the central truth of revelation.

A few lessons in elocution would do no harm to the average Highland minister. The way in which he presses lungs and arms and legs into service is somewhat alarming to a nervous hearer, for the unwritten canons of pulpit elocution require that he should occasionally shout at the pitch of his voice, saw the air with his long arms, and seal an argument with an emphatic stamp on the floor. It is on record that one Highland elder proved the remarkable pulpit power of his minister by asserting that he had knocked two pulpit Bibles into pieces in one year; but that may be the creation of an imaginative tourist. The fact remains that fervor of speech and gesticulation are considered indispensable to efficient preaching by the ordinary Highland congregation.

Many readers have formed their conception of the Highland minister from the picture of him drawn by Buckle in his great book. There he is represented as grossly perverting the character of God, clothing Him with fury, filling Him with hatred of men, and ascribing to Him a malignant delight in the torments which the greater part of the human race were destined from eternity to endure forevermore. This representation is not less false than it is vulgar. Highland preachers do not pervert the character of God, although, as already admitted, they are apt to lose the harmony of Divine truth by dwelling more on the sovereignty than on the love of God. The kind of life produced by the teaching is a tribute to its excellence and scriptural quality. Nowhere on the face of the globe is religion a more real force in daily life or more reverentially obeyed than in the hamlets of the Highlands. In almost every house family worship is regularly ob-



served morning and evening, the people read their Bibles carefully and attend church with unflinching constancy. The very insistence upon the sovereignty of God, which many think the weak point of Highland religion, builds up character granite-like in strength, resolute to will and to do. Life is full of solemnity. Its duties are accepted

as tasks from the great Task-master, in presence of whose all-seeing eye work is to be done, and at whose bar an account must be rendered for the stewardship of human activity. This seriousness of mood and endeavor characterizes every typical Highlander, and is largely the fruit of the religious training he receives from his minister.

### PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussions, but Experiences and Suggestions.

**"He that is Born of God, Sinneth Not."**

OUR version has, no doubt, what the apostle wrote. He touched here one of the deepest of psychological studies, of which I have only time and your space to define the outline.

This same apostle, summing up, as it were, the purport of the Bible, says: "This is the record. God hath given us eternal life, and this life is in His Son." If these words mean anything, they declare that as we are have not eternal life, and that therefore the race will not live eternally, that the purpose of the incarnation was to bestow upon us "eternal life."

That as the Lord Himself averred, He came to give us "life," and that, as it now is, "life and immortality were brought to light by His Gospel."

The whole story of the Bible is concerned with the history of this "eternal life." How we may get it, how we may retain it, how it will behave itself if we have it, and what will be the final effort of its nature—all this would require a whole issue of THE HOMILETIC REVIEW to deal with. But just as there is no such thing as spontaneous generation, that as our planet earth would have been lifeless unless the Author of all life had imparted life to the world, so the human race would be without immortality unless "the Second Man from heaven, the life-giving spirit," had produced for us and imparted to us this higher kind of life,

"eternal life." I say "produced" for us, for the work of our Lord Jesus Christ was in reality the modification of the Divine nature, so that it might transact its undertaking through "a body of this flesh."

We say He shed His blood for us. We are constantly told that "blood is the life," that the blood of the Lord Jesus contained "the life" which had descended from Adam, and by the operation of that blood "a body had been prepared Him." At Calvary He parted with the Adam blood, the Adam life, but by virtue of His Divinity He lived through the catastrophe of human death, and rose again, the last Adam, from whom issues a current of another kind of life hitherto unknown to the universe. Now this life, this Christ-life, this "eternal life," is not another phase of existence, but it is a distinct and veritable "life." It is to be had by assent of the will. "If any man *wills*, let him take of this life." "Ye *will* not to come unto Me that ye may have life." "If any man open unto us we will come unto him," etc. "And he that hath the Son, hath life."

These and many such expressions are not figures of speech, they are accurate and scientific statements, and moreover are capable of proof.

Just as all bodies in the natural world are divided without contradiction into organisms which have life and things which are lifeless, there is nothing nearly alive; and just as no amount of re-

finement and clarification will bring matter nearer to having life; indeed, soot is more likely to be incorporated into a living organism than the same substance in its purest state, as the diamond; so is it in the world of human life. Men are as absolutely divided into those who have and those who have not "eternal life," and no amount of education or refinement or any other human process will of itself cause a man to possess or develop this "eternal life" within himself. It is a gift, a bestowal from Him in whom is "that life which is the life of men."

When a man receives this life he is said "to be born from above." St. Paul properly calls him then "a new creation." He is something which he was not before; he is "a new man," no longer a "natural man;" he has become "a member of Christ, the child of God, and therefore an inheritor of the kingdom of heaven."

He now finds himself under a new "power," and is impelled to live "contrary to his natural nature, contrary to the flesh."

But this "life" obeys the laws of all life. It has a beginning. At its inception it is but, as it were, a germ, it is "a seed." The soil in which alone it will grow is human righteousness. Man's righteousness is to God's righteousness what the soil is to the seed. The soil is not the seed, but the seed will not grow without the soil. The Bible directs us by precept, by parable, by example, what we are to do to cherish this seed of the new life; and if we obey the directions, so that the life may reach its intention, which is the intention of every kind of life, to reproduce its original, then "Christ will be formed in us," and "we shall be like Him." So the second creation exactly repeats, but at a much higher level, the first creation, and we are made in God's "image."

The trouble with religious people is, they use the terms I have quoted not as referring to an absolutely new and distinct kind of "life," but to a higher

quality of the life with which we come into the world. But let them observe the action of "this life," and let them apply to it the ordinary scientific mode of examination and then ask, whether it be not just as distinct a "sort of life as sheep-life or lion-life." Every kind of life has its character, and this character never varies. Abel's sheep bleated with the same bleat as our sheep, and sheep nature in his day was precisely what we find sheep nature to be in our day; and wherever we find an animal exhibiting those instincts and habits and appearances which we observe in sheep, without any hesitation whatever we at once pronounce the animal under observation a sheep.

Now look at the Christ-life in the same way. Let a Chinaman, or a South Sea Islander, or a Zulu, or a Hottentot, or a Hindu, or a Frenchman, or an American become a Christian, and immediately one and all begin to exhibit the instincts of the same nature. Read John Paton's experiences on Aniwa, and how can you account for an island of savage cannibals becoming in eight years not only civilized, but fully developed Christians. Go where you will, and whatever habits of life or thought have been ingrained into the convert, they at once are changed, and "the life they begin to live in the flesh" is that which the faith of Jesus Christ caused Him to live. This extraordinary biological observation has never received the attention it deserves.

I only allude to it, in support of my assertion that the gift of God, "eternal life," is a distinct and another sort of life; it is implanted in the willing soul as a "seed"—"a seed of God." The man who receives it now finds that he is two—the old man and the new man. There is in him the realization of the first promise God ever gave to man, "*the enmity*," "I will put enmity between the seed of the woman and thy seed." Read the seventh and eighth chapters of the Romans, where the work of this enmity is dissected. The conclusion the apostle renders is, "So

then with the mind I myself serve the law of God ; but with the flesh the law of sin."

That "*I myself*" was the regenerate Paul, that was the personality which had been vivified with the "eternal life," this was the man who had been in the third heaven and had seen and known Jesus Christ. This "*I myself*" was locked in deadly struggle with the flesh animated with "the life" of Adam ; "crucified," but by no means dead, and the terrible struggle would continue until death ; for it is only "he that is dead is freed from sin." If your correspondent (*HOMILETIC REVIEW*, January, 1894, p. 88) will consider why it was that the slayer of blood left the city of his refuge at the death of the high-priest, a flood of light will be thrown on this wonderful subject, the place of death in the scheme of redemption. It was this "*I myself*" of St. Paul to which St. John alludes when he writes, "He that is born of God sinneth not, for his seed (the Christ-life) remaineth in him, and he (the immortal person) cannot sin, for he is born of God," which is a strictly true and indeed a scientific statement. It is tantamount to saying that a lamb cannot kill prey and live on flesh. Such is not the character of sheep-life ; and the character of the Divine life, "God's seed," is holiness ; it is impossible for the "regenerate man" to sin.

Sin is poison to the Divine life, and if the "new man" doth not renounce sin, declare it is foreign to his nature, hateful to his disposition, and agonizing to him by its near contact "in his flesh," sin will kill the "Divine life" imparted to him, and he will at some time or other, go out of existence.

But he that is "born of God" and manages in the battle of life to "hold that which he has," then no man will take his "crown of righteousness," and when he dies he will leave behind him "the flesh" through which sin attacked him, and he will by virtue of the "life" he has obtained through the operation of the Holy Ghost, "the life-giver,"

enter that spiritual state where all the environment will conspire to aid the Christ-life to carry out the object of its effort—that is, to "form Christ," and so "he will be like Him, for he will see Him as He is."

H. MARTYN HART,  
*Dean of St. John's Cathedral.*

DENVER, COL.

### "Plagiarism."

F. W. I.'s article in the January number of *THE REVIEW* is, you think, an evidence of his "sensitiveness of conscience." But how any one can be so conscientious that he will not use the words in which another person has expressed a thought, but will use the thought itself is a conscientiousness I cannot understand. Surely "the body is more than the raiment," the thought more than the words in which it is expressed. If it is stealing to take the raiment, it certainly must be stealing to appropriate the body. If a person should steal a horse and then disfigure it so much that it would be scarcely recognizable, and because he had done this claim that taking the horse for his own use was not theft, what would we think of his "sensitiveness of conscience" ?

When any one takes another person's thought and deliberately and intentionally works it over in his own words for the purpose of making it appear, or giving the impression that he has originated it, or "that it is his own production," he is guilty, as I see it, of the worst kind of plagiarism.

In your editorial comment on the article I have referred to, you show by a beautiful illustration what plagiarism is not, but when you add, "He is no plagiarist who makes use of the thought of others in language of his own coining," you, it seems to me, might as well assert he is no thief who takes another person's jewel providing he does not take the casket, but places it in a casket of his own making.

Plagiarism is defined by Worcester in these words : "The act of appropriat-

ing *the ideas* or the words of another and passing them for one's own." According to this definition, F. W. I. was certainly guilty of plagiarism when he appropriated "the ideas" of "a renowned orator," and passed them for his own in his Thanksgiving sermon.

In an editorial in the November issue of THE HOMILETIC REVIEW you wrote, "The unacknowledged appropriation of a sermon or a part of a sermon is no less theft than is the appropriation of money, or jewels, or property in any form;" and F. W. I. in his article speaks of "a sermon-thief" and "a horse-thief," and adds, "in both cases a thief." Is not this shameful charge too severe? If not, he who appropriates another man's ideas or language, without acknowledgment, should be regarded as guilty of a criminal offence and dealt with accordingly. But we cannot steal another person's thoughts or words as we would his horse, his flowers, or his jewels. The thoughts and words of another must remain his, and may be used by him, while the property he has lost by theft may be forever beyond his reach. The preacher cannot rob any one by using his thoughts and words in his sermon to the injury of the person from whom he has plagiarized, but he can injure another preacher if he steals either his "horse" or "horse feed."

We cannot by grinding out words "make another's wheat our flour." The wheat itself in some way must become ours before the flour is ours. We may legitimately use the thoughts of others as we use garden seeds. If rich and beautiful flowers are ours we must prepare the soil, sow the seed, and carefully cultivate the plants.

C. Y. S.

#### Awaking Sleepers.

IN THE REVIEW for January, 1894, R. P. says: "I'm glad to say that in my church I rarely see a sleeper during service, but one Sabbath morning a good brother, who is a deacon of a nearby church, was with us, and I noticed

he was asleep. I cut my sermon short, and called out very loudly, 'Will Brother G— please lead us in prayer?' The effect on the brother was most ludicrous to witness, but it taught a lesson to my people not to sleep in church." I have read this article over and over, but I confess always with feelings of sorrow and pain mingled somewhat with indignation. Would it not in the circumstances have been altogether better to let the visitant brother sleep on? *was there not such a measure of Christian courtesy due him as a stranger and brother in Christ?* Besides it was not honoring the Word being preached to "cut it rather short," for the poor satisfaction of administering a rebuke to a brother unintentionally offending, when there may have been cause for his slumbering. Was it calculated to much benefit this brother or the congregation to have him surprised by a "loud call" out of sleep, acting ludicrously, and hence unprepared and with feelings perturbed and flushed with conscious shame, lead them in holy worship? It seems to me such solemn act, by such person, all the circumstances considered, should be the last thing desired or sought by one impressed with a due sense of God's awful dignity or the overwhelming sense of need of a congregation of sinners. It may be that the object sought in the keeping awake R. P.'s congregation during service through immolation of Brother G— may be attained, but may there not be others also which he did not look for, and may have an occasion to deplore if not fear? "I desire mercy not sacrifice," is a Divine and always safe rule to follow.

JOHN McNABB.

KING GEORGE C. H., VA.

#### Flexibility of the Church.

IN THE February number of the REVIEW Mr. Grant gives us some very decided opinions regarding the true idea of the Church, and the mischievous tendency of other organizations for Christian work.

May I be kindly permitted to suggest that most people do not find it necessary to think of those subordinate organizations as being anything apart from the Church, outside of the Church, or opposed to the Church, but rather as part of the Church. Those who oppose such organizations seem to base their opinion on the idea that the Church is a crystallization, so that, however much it may increase in size, it can never change its form. Those who favor those organizations believe the Church to be not a dead crystal, but a living organism, so that, though it cannot change in its essential nature, it may expand and take on new growths in harmony with its own nature and purposes. It is, indeed, true that Christ established a visible kingdom in this world, and it is equally true that He did not complete the organization. The Church had no system of theology, no officers of any sort, until long after the ascension of Christ. It was the apostles, especially Paul, who developed the theology of the Church, appointed its officers, and established its polity. Furthermore, it cannot be proved that there is a church on earth to-day that is organized exactly after the New Testament model. The diacö-nate as now interpreted was not known in the apostolic age. The ordination of ministers, either by a bishop or an ordaining council, is a modern invention, as well as many other things that the various denominations claim to be of scriptural origin. I fail to find in the New Testament any such ironclad notion of the Church as our brother lays down with such decisive authority. In the same chapter from which he quotes (Eph. iv.), as well as in the twelfth chapter of first Corinthians, Paul certainly makes ample provision for a division of labor, showing how God had given, not only apostles, prophets, and miracle-workers, but also teachers, help, governments, etc. Just what those helps were no one knows, but if a Sunday-school or a Christian Endeavor society, a Ladies'

Aid or a mission circle can help, then by all means let it be organized, just as Paul, when he felt the need of help, appointed deacons to look after the poor. I cannot see how the unity of the Church is affected by these societies any more than the unity of a school is affected because it is divided into classes and departments.

Again, how can the local church perform the work of education and foreign evangelization? Are not our Christian colleges and academies the property of the churches? Are not our great missionary societies and our boards of education parts and parcels of the churches? And yet our brother, if he is logical, puts them all under the ban together with the Sunday-school and all reformatory organizations. Mr. Campbell truly says in his article on "The Mission of the Church," that its mission is threefold — evangelistic, educational, and sociological. Therefore it follows that the Church must organize boards of education and missionary societies, as well as hold revival meetings. The Church must go into society, into politics, into everything that concerns human welfare; and it is the glory of the Church that it is flexible enough to do all these things without losing its unity or its divinely constituted form. As the vine has a perfect right to grow, and in growing to add new branches and run over the wall and bear grapes on the other side, where the poor and needy and suffering ones may gather them, so has the Church a right to grow, and in growing become more complex and carry blessings through multiplied channels to a dying world. And all this because the Church is not a dead machine, but a living organism.

PRESTON K. SHELDON.

WATKINS, N. Y.

### "English Undeified."

WHILE I cannot but admire the zeal of our good Canadian Brother Fenwick for the purity of our common mother-tongue, I very much fear that the task

of reforming it which he has undertaken will prove a burden so heavy that, "under the circumstances" which it constitutes, he will conclude to relieve himself of it by laying it down and getting from under it with the best grace possible. In view of our confirmed habits he will, I think, find that his efforts to have us view things as "in the circumstances" which surround them, instead of "under" them, are not attended with the success that he seems to anticipate. And why should we not be permitted to use the preposition "under" in connection with circumstances generally, as well as in speaking of them in detail, as when we say that a public officer is "under bonds," or a body of troops were "under fire" from the enemy by whom they were surrounded? We should bear in mind, too, that it is generally, if not always, the circumstances of the case we are dealing with, and not ourselves, that we have in mind when we make use of the expression to which exception is taken.

And this leads me to consider again what I have often had occasion to observe, the persistency with which some persons will contend for a fixed use of certain words and phrases, insisting that their original meaning must be preserved and adhered to, to the exclusion of any other, especially that their etymological signification must be followed, regardless of the necessities of the case, or the demands for greater freedom in their use. I am glad, however, that the best lexicographers recognize the fact that the meaning of a word is just that which good common usage gives to it, regardless of its etymology or its former meaning, or that of the word from which it may have been derived. If this were not so, many of our words in common use would have to be abandoned—at least as now employed. Our land, it is true, would then be free from "villains," as it has never yet been, and every "dunce" among us would be changed, nominally at least, into a philosopher, and all

"monotony," except as relating to audible sounds, would be removed, but then THE HOMILETIC REVIEW would no longer be a "magazine" and our "familiarity" with it would cease, and we could never have another "symposium" in its columns or those of any other periodical, and nothing would again "transpire" through the daily papers, and all "ventilation" of both public and private matter would be at an end, and we should no longer be permitted to "saunter" out on the street or in the fields for a little innocent recreation, after our reading and other indoor work are over, and verbal or philological demoralization generally, I fear, would follow the loss of so many of the old familiar words that have become so dear to us by long usage, and that we should have, practically, to abandon.

In this connection I am pleased to note in the new Standard Dictionary, after the adjective "lesser," which is such a trial to Brother Fenwick, and which he says is a "double comparative" as its definition, "Less; archaic or poetic, except in the sense of smaller, inferior, or minor, often preceded by the definite article, as 'the lesser lights,' 'the lesser prophets.'" And Webster says of it, "This word cannot properly be called a corruption of *less*, but is rather a return to the Anglo-Saxon form *lasra*, *lasre*."

And as to our "do," would not its omission as an auxiliary to the verb "have" by one of us, in some cases arouse the suspicion that he is a foreigner not yet fully master of the English language? Mr. Fenwick declares that the word may be used with "have" to give more force to an entreaty, as, "Do have a little more patience with him." Why, then, may it not be used to give more force, and also clearness, to an interrogation or an affirmation, as, "But do you have enough patience with him? Yes, I *do* have a great deal of patience with him." Suppose that, as is very common now, in these hard times a man applies to me

for assistance. I ask him if he is entirely without means of his own, and he replies, "Yes, sir; I did have a little money, but I haven't a cent now." Does not the "did" in that case serve to emphasize to me his present destitute condition, and give force to his appeal for help?

Why not, then, leave us to "do" as we choose with this little word, and to make use of it as our own judgment shall point to its fitness, in each individual case? And the same with reference to "lesser" and many other words, about the liberal use of which the ultra-conservatives quarrel with us so much?

There are some more things in this connection that I should like to say, now that I have the *STANDARD* to support me, but *under the circumstances*, as I can claim to belong only to the *lesser* forces in this controversy, and as I wish to avoid the forfeiture of what standing I do have as a contributor to the *HOMILETIC*, I will bring this screed to a close, and wait for some other opportunity to continue the discussion.

I will simply add that I rejoice to see the *STANDARD* recognize as it does the flexibility and expansiveness of the English language, and I am sure it will for this as well as for many other reasons prove a great help to us poor scribblers, the poverty of whose vocabulary places us in need of all the aid we can get in this connection, and renders welcome to us all the liberty we can secure.

JAMES WOODWORTH.

SAN FRANCISCO, CAL.

### National Pride.

I READ THE *HOMILETIC REVIEW* devoutly and profit by it exceedingly, but there are certain sermons appear in it occasionally which are a little hard upon me, a poor unfortunate Britisher. In the January number the Rev. K. B. Tupper, D.D., preaches a national sermon, the very text of which savors somewhat of self-glorification. Now I question whether it is modest, to say

the least of it, to indulge in such panegyric when there are other civilized countries actually existing in the world; for the whole tone of the sermon in question would suggest that the other nations were all in the deepest darkness, and I do not think that such fulsome flattery can be healthy as a steady diet even for the greatest nation under the sun. Let me point out in the mildest way and with no desire to rouse an international dispute, or to lead Mr. Cleveland to give the British Ambassador leave to return home, that it is scarcely fair to contrast the present *golden age* in the United States with England under Elizabeth or Bloody Mary. I grant it has rhetorical advantages, but I think it would have been somewhat more satisfactory to some of your readers, if the comparison between the countries were made from the present condition of Great Britain, under the blessed Queen Victoria, and the freest and purest and most enlightened, etc., government in the world. Why, it is only necessary, in order to show the inconsistency of the eloquent orator, to contrast the introduction of his sermon with the actual facts as to the giant evils which mark the American golden age, to which he candidly alludes in the body of his discourse. If the United States is the model nation of the world we are in a very bad way, and may look for the final conflagration very soon. Do not mistake me: I am an honest admirer of all that is good and great in American institutions, but I find it exceedingly tiresome to hear continually, "We are the people, and wisdom will die with us." May I hint very modestly that there is a young nation to the north of Denver that has some advantages which are lacking in your great country? First, a law-abiding, homogeneous people who, though of different races, have been welded into a new national type. Second, a God-fearing people who respect the Sabbath, and, in fact, the whole of the ten commandments, not even leaving out the seventh. Third, a people who

honor the marriage-tie, and as yet have no divorce law. Fourth, a people who are self-governing and who enjoy true liberty. Fifth, a country in which the law is righteously administered, so that Americans of the criminal class give us a wide birth. Sixth, a country in which the wealth is more equally distributed than anywhere else in the world, so that there is a blessed freedom from these two great scourges, millionaires and tramps. Seventh, a country which has proved itself better equipped for a time of adversity than its great neighbor, having passed through the late crisis without a bank failure, and with fewer commercial failures than in previous prosperous years.

Now, though I venture on this statement as a plea for more modesty in your national sermons, I feel that it is a poor ambition to implant in any people a boasting spirit, and it is fatal to true and lasting progress. Let us be done with the Nebuchadnezzar pride, "Is not this great Babylon that I have builded?" and rather urge upon our people to remember, "It is not by might nor by power, but by My spirit, saith the Lord." Did you ever hear of the boy who was flattered by foolish parents and presented to the world as a prodigy amounting to much? Have any of the greatest men been puffed with self-conceit? Then the greatest nation is surely that which has least self-consciousness and least bluster, and which rather hides than displays the greatness of its resources.

P. McF. MACLEOD.

VICTORIA, B. C.

P.S.—Dr. Tupper has under-estimated the students in British universities by some thousands, but we slow Britishers are more anxious about quality than quantity, and the number of divines from Canada and the mother country adorning your pulpits is no bad testimony to the educational advantages to be enjoyed outside of the modern Garden of Eden.

### On Harseness.

ON the subject of freshness of voice, let me say that on Sabbaths I attend early prayer-meeting and take part, preach morning and evening to a large congregation, take large Bible class in the afternoon, and during the summer preach to considerably over a thousand persons in the open air after evening service, sing most of the hymns, yet my voice is all right at the end of the day. My simple plan is this: Speak from the stomach, articulate clearly, open the mouth, keep the head erect, not down or back, eat plain food, drink nothing intoxicating, and avoid wrapping up the throat summer or winter. I have tried this plan successfully for twenty years.

X.

CANADA.

At page 540 of *THE HOMILETIC REVIEW* for December, under the heading "Illustrations of Bible Truths from Science and History," there is quoted the statement of the Psalmist, "He telleth the number of the stars" (Ps. cxlvii. 4); and this saying, viewed by the light of modern astronomy, which has revealed to us that the heavenly host represents "a great multitude which no man can number," is very properly referred to as a proof of the greatness and majesty of Him "who has set His glory above the heavens;" but this is only one side of the Psalmist's thought as set forth in the Psalm, the verse which comes immediately before the words, "He telleth the number of the stars," taken in connection with it, opens up to us a still more wonderful view of the greatness of God. "He healeth the broken in heart and bindeth up their wounds;" then follows, "He telleth the number of the stars." Greatness consists in the union of opposites, in the power of dealing with immensities, and descending to the administration of the most minute details. There is scarcely a more beautiful and striking example of this union than we meet with in the two verses of



the one hundred and forty-seventh Psalm. The same loving hand "that healeth the broken in heart and blindeth up their wounds telleth the number of the stars." The Psalmist did not know as we do the marvels of "the glorious firmament on high," but he did know God as the great spiritual healer. It was his vision of the starry throne in combination with his experience of the Lord's power to pour the oil and wine of his consolations into the wounded and broken heart which led the Psalmist to the sublime conclusion contained in the fifth verse, "Great is the Lord and of great power; His understanding is infinite." J. G. Y.

### "Tired?"

A wise and witty but hardly fair critic in the January HOMILETIC finds fault with the discussion on "How to be Physically Fresh in the Pulpit." He thinks a preacher *ought* to get tired, and that if *he* does not his people surely will; and there is much force in what the brother says. A preacher should get tired. That is so.

But the question is not whether the preacher should get tired or not, but whether he may not get more tired than he should. There are different states as well as different degrees of weariness. There is a weariness of work and there is a weariness of exhaustion. The one is healthy, and to be expected, and rejoiced over; the other is unwholesome, and to be deplored, and guarded against. It is this latter state of which we have been speaking—a physical state, known to

many preachers, if not to the wise and witty critic as yet (he may live to know it if he has not yet experienced it), in which the out-go of physical nerve force is abnormally and excessively great, a waste on the system heralding premature break-down. A locomotive is, of course, made for use, and ought to be used. It is expected that it shall "wear," and after a while be worn out; but that it may not wear out too fast the skillful engineer gives it the best of care that it be not "cut" or "burned out."

And, moreover, while it is sometimes true, as the brother says, that "if the preacher does not get tired his people will," yet it is not always true. It does not necessarily follow that the preacher and his auditors go by contraries, so that if the preacher be fresh the people must be tired, and if the preacher be tired the people must be fresh. A preacher may be tired and his people be more tired still, as the following will show: "An old Fife gentleman had been to church at Elie, and listening to a young and perhaps bombastic preacher, who happened to be officiating for the Rev. Dr. Milligan, then in the church. After service, meeting the doctor in the passage, he introduced the young clergyman, who on being asked by the old man how he did, elevated his shirt-collar and complained of fatigue, and being very 'tired.' 'Tired, did ye say, my man,' said the old satirist, who was slightly deaf, 'Lord, man, if ye're *half* as tired as I am, I pity ye.'" ("Anecdotes of Scotch Preachers.") H. M. K.

EASTON, PA.

## EDITORIAL SECTION.

### LIVING ISSUES FOR PULPIT TREATMENT.

#### Churches on Wheels.

THERE is a vigorous missionary bishop, somewhere "out West," who has a church which can be coupled to a rail-

way train, and which moves with railway speed. It is a practical form of church building and somewhat in advance even of that marvellous rapidity with which churches are now removed

from place to place in large centres of population, especially in New York City. Statistics show that there has been a vast amount of church building which has been hasty and unwisely conceived. In New York City there are several churches which have, during the last thirty years, been substantially and elegantly built, and yet their congregations have removed to different sites, the vacated buildings becoming Jewish synagogues or theatres or places of business.

In some cases these edifices were erected at great cost by liberal contributions from the laity, and frequently as memorials of departed friends, or given specially with reference to some endeared associations connected with the sites occupied by the churches, and yet within the recollection of a generation these buildings have been sold, quite regardless of the feelings which prompted their erection in the first instance. It may, therefore, be a question whether the Western bishop with his "church on wheels" has not solved the problem, and for the present necessity will it not be wiser to have our houses of worship so constructed that they can be moved at the whim or caprice of a congregation? If, for example, an edifice should be erected on Avenue A, and the congregation should be unfortunate enough to have called a minister who has the popular gift to attract the wealthy and to repress the poor, it would then be an easy matter to transport this church on wheels to some vacant lot in some fashionable avenue where churches flourish and live in the sunshine of prosperity.

In London the "iron church" has long been used for the accommodation of temporary congregations, and some

of these structures are exceedingly comely, not to say handsome edifices. They are so constructed that in the event of a demand being made for a stone church the new structure can be erected over the temporary iron church. Buildings of this kind are not permitted in New York and other large cities in this country, but as they have not the objections attached to them which apply to wooden buildings there would seem to be no reason why special acts of legislation should not be passed so as to permit the use of iron churches.

The wonder is that the people have not grown tired of contributing thousands of dollars for substantial stone walls, handsome stained-glass windows, marble memorials, and other expensive adjuncts to places of worship, which in all probability within the short space of thirty years will be sold for secular uses and add grace, dignity, and even solemnity to an express office, a Jewish synagogue, or even a theatre.

It is said the masses very rarely take to a theatre which had been once a Christian place of worship. Herein surely "the children of this generation are wiser than the children of light," for where ministers, deacons, trustees, and vestrymen see no impropriety in secularizing their places of worship, the worldly public having some sense of the fitness of things feel otherwise.

In a rapidly developing community, such as we have in America, the question must sooner or later be raised, whether too much money is not spent in building churches of which there was not the least evidence that they would be permanent and enduring structures to the glory of God for generations to come.

## EDITORIAL NOTES.

### Some Helpful Books.

AMONG the many volumes recently appearing there are several which it is a pleasure to bring to the attention of

our readers as eminently helpful. A. C. Armstrong & Son have brought "The Expositor's Bible" nearer completion by the addition of a volume on the Epistles of St. Peter, from the pen of Pro-

fessor J. Rawson Lumby, D.D., of Cambridge University. We have already given expression to our appreciation of this "Bible" as containing the reverent and ripe scholarship of some of the most careful biblical students of modern times. The latest volume well sustains the reputation of the entire series. From the same house comes the final volume of "The Sermon Bible," containing outline sermons of many of the passages in the Epistles of Peter and the books that follow. These outlines are exceedingly suggestive, and properly used cannot fail to help their readers. The same publishers send us Dr. Alexander Maclaren's Bible Class Expositions of the Gospel of St. Matthew, in two volumes. Dr. Maclaren's name is the guarantee of thorough work, as the readers of THE HOMILETIC REVIEW must by this time be well aware.

Whatever the attitude of our readers to the Parliament of Religions itself, the two volumes giving the story of that Parliament, edited by Dr. John H. Barrows, and published by the Parliament Publishing Company, of Chicago, cannot fail to be of great practical value. They give in compact form a most interesting presentation of the distinctive traits of the various religions of the world from the view-points of their most intelligent exponents. For those well grounded in the truths of Christianity it will be an instructive study to test their claims by the facts of history, and to note the infinite superiority to them of the religion of the Bible in its ethical features and in its spiritual results.

#### A Request.

A COMMUNICATION comes to us from a Michigan correspondent, in which he asks for the best way of preserving the most helpful articles of the REVIEW without going to the expense of binding the numbers. Perhaps our readers will assist us in answering by stating what their methods may be. Some time since one of our correspondents

wrote that it was his custom to cut out articles deemed especially suggestive and insert them in the pages of his cyclopædia in their proper places. It seems to us, however, that the preferable way is to file the numbers, even though left unbound, and note, along the margin either of Bible or of cyclopædia, the titles and locations of such articles as bear upon given texts or themes. Economy of labor, of space, and of time is the great desideratum in any system.

The last number of the REVIEW was especially rich in material concerning the resurrection of our Lord. If preachers desired to keep this fact in mind in their future preparation of Easter sermons, they could readily do so by noting on the margin of their Bible opposite the resurrection story, "H. R., xxvii., 226 *seq.*," which would immediately refer them to THE HOMILETIC REVIEW, Volume xxvii., pages 226 and following. This method is equally applicable in the preservation of the fruits of all one's reading. A single letter, or a combination of letters, might stand as the symbol of any volume, as Hy for Henry, Hg for Hodge, Ht for Hurst, etc.

Other methods, however, may be preferable, and we invite our readers to answer the question of our correspondent as they may deem best.

#### A Few More Hints for Preachers.

AIM at being a teaching power in the pulpit. "Give attendance to reading, to exhortation, to doctrine," is St. Paul's exhortation to young Timothy. The "doctrine" of this passage being public teaching, *διδασκαλία* must be the work of the *διδασκαλος*; for the preacher combines in himself the office of prophet, scribe, and evangelist. A vast number of people never get any religious teaching but that which they receive from the pulpit.

Make your sermons scriptural. To be "mighty in the Scriptures" should be the aim of every minister to souls.

It has been observed that the weak side of John Chrysostom's sermons is the want of scriptural instruction in them. Like many less gifted men, he had the fatal gift of fluency. Stier, the author of "The Words of the Lord Jesus," says the Bible is the living foundation of Christian teaching, and a deep acquaintance with it must be the first qualification for a preacher. Observe the Great Teacher, "as His custom was," went into the synagogue and read the Scriptures and then taught.

Always seize the main point of the text, and press it home. Martin Luther likens those who wander from their text to a maid going to market, who wastes her time in talking with this one and that one on the road, and then arrives too late. Digressions often weaken the impression of a good sermon.

"Just put a little common sense into your sermons," said an old Oxford professor to a "clever" young preacher. The common people heard Christ gladly because He was always understood by the people, although there are a great many "uncommon" people who are pleased with learned or eloquent sermons which they do not comprehend. We have all heard of the old woman who went to church because she was so charmed with that beautiful word Mesopotamia, but it did not do her much good.

Always know when to stop. This is the sixth of Luther's nine qualities of a good preacher. Boyle has an excellent essay on "Patience under Long Preaching." The advice is good, but the definition is difficult. What is a long sermon? Nowadays ministers of the Protestant Episcopal Church, especially those designated "High Churchmen," usually keep within twenty minutes; but it is often difficult to preach a really good sermon within such limits. George Herbert, in his "Country Parson," advocates the use of a short sermon. He says: "The parson exceeds not an hour in preaching, because all ages have taught that a competency." Mr. Jay, of Bath, who was a popular

Congregational preacher in his day, says: "I saw one excellency was within my reach, and it was brevity; and I determined to obtain it. I never exceeded three quarters of an hour at most." But both George Herbert and William Jay belonged to generations which are gone.

Never expound a text without consulting the original Greek or Hebrew, with the assistance of some exegetical commentary. For example, in preaching from a text in which the word "mind" occurs, it is well for the preacher to discover that there are seven Greek words translated "mind" in the New Testament; and if the text selected for a sermon be Phil. ii. 5, "Let this mind be in you, which was also in Christ Jesus," it will be instructive to trace in what sense the word is used in the twenty-one places in which the Greek word occurs, and where, of necessity, it is not always translated by the word mind.

#### The Editor's Letter-Box.

*Questions of general interest to clergymen will be printed in this department. The questions sent to us should be put in as brief forms as possible. Answers from our readers are requested. They must be (1) brief; (2) preceded by the number of the question to which they reply; (3) the name and address of the writer must accompany each answer. The name of a writer will not be published if we are requested to withhold it.*

J. A. J.—Did Hiram send the stones as well as the lumber for the building of Solomon's temple?

A. The Scriptures make no such statement. It is interesting to note that the account in Chronicles has nothing whatever to say of any stones save the "precious" ones with which the temple was "garnished" or covered.

I. Q.—Who discovered the key to the mysteries of cuneiform writing?

A. Friedrich Grotefend, of Hanover, early in the present century.

STUDENT, Princeton.—What was the original Jewish mitre?

A. The mitre, bonnet, hood, and diadem of the Old Testament are but varieties of the head-dress known in Asia as the turban, and has nothing in com-

mon with the Episcopal mitre. See Canon Cook's remarks in the "Speaker's Commentary" on Ex. xxviii. 4-87, on the Hebrew word *Mitznepheth* or "mitre," which he says was "a twisted band of linen coiled into a cap like the modern turban."

BAPTIST, Concord, Me.—I find there is some difference of opinion among Episcopalians as to Passion Week, some regarding it as the week before Easter, and others as the week following the fifth Sunday in Lent. Can you give some authority on the subject?

A. Dean Hook, in his "Church Dictionary," says, "Passion Week is that immediately preceding the festival of Easter, because in that week our Saviour's passion and death happened," and he adds that "the custom of calling the week of which Passion Sunday is the first day Passion Week" is "a piece of pedantry founded on a mistake."

R. AVERY.—Did Robert Robinson, the voluminous writer, and the author of "A Plea for the Divinity of our Lord Jesus Christ," 1776, become a Unitarian?

A. The assertion was made by Dr. Joseph Priestley, but we find in the work of Andrew Fuller, Philadelphia, 1845, ii., pp. 221-23, a distinct statement made by Robinson to his friend Feary only a month before his death, in which he said, "My views of Divine truth are precisely what they were when I wrote my plea for the Divinity of Jesus Christ."

LESLIE, N. J.—Is Dr. John Stroughton, the eminent Congregationalist minister, still alive?

A. Yes. He retired from his pastorate in 1875 and from his professorship in New College quite recently; but he is still an active old man of seventy-seven years of age. He is now living in retirement at Ealing, near London.

## BLUE MONDAY.

### "The Broken Covenant."

THERE was once a preacher who so sorely afflicted his hearers with sermons on the same subject, "The Broken Covenant," that they appointed a deputation to wait upon him and respectfully suggest a change. He consented, and next Sunday the congregation were overjoyed to find that he selected as his text the incident of the cup being found in Benjamin's sack. They felt that at last they were to have something new. The first two or three sentences of the sermon were fresh, but suddenly the preacher said, "Brethren, just as Benjamin's sack was cut open, searched, and the cup found in it, so at the great day will your sacks be cut open, and the first thing found in them will be the broken covenant." Having thus got back to his old theme he returned to the old sermon while the congregation went to sleep.

### Rylands's Three Don'ts.

JOHN RYLANDS, who was president of the Baptist College, Bristol, England, was a quaint old man, and when his students left him for the ministry he used to give them "three don'ts." Don't buy too many books—that will hurt your pocket. Don't study late at night—that will hurt your health. Don't fall in love—that will hurt your mind.

### Blocks.

WHEN Sidney Smith was rector of a parish in Yorkshire, England, he found his vestry were discussing the propriety or otherwise of paving a certain approach to the church with wooden blocks. Having decided to undertake it the question arose as to the manner how. "Gentlemen," said the witty rector, "I think if you will all put your heads together, as the saying is, the thing can be accomplished without much difficulty."

# TO OUR PATRONS.

## A Word About Our New Hymnal.—

There are many churches of different denominations who do not feel able to supply their pews with the costly and bulky hymn and tune books prepared for denominational use. There are also many, no doubt, who for various other reasons, desire to change their books. There are excellent hymnaries to be had, but which fail to supply the want. It has therefore been deemed advisable to publish a new hymnal, such as can consistently lay claim to a welcome from Christian congregations of every denomination, and especially so from those who love to sing the new, or modern, as well as the ancient songs of Zion. Referring to Our New Hymnal.

*The Episcopal Methodist*, Baltimore, Md., says:

"This compilation contains many of the choice and proved tunes which have been used by the Church—some of them—for generations. In addition, there is a large proportion of modern music. We have had many of the pieces tested on the organ, and can say that churches seeking a non-denominational hymnal, with a good and varied selection of words and music, will find both in this collection."

*The Church Advocate*, Harrisburg, Pa., says:

"Taken as a whole, many of our churches will, no doubt, see good reasons for changing their present books to use 'Our New Hymnal.'"

*The Baptist*, Baltimore, Md., says:

"It is adapted to the use of every Christian congregation."

*Zion's Advocate* (Baptist), Portland, Me.:

"The churches of every denomination will be glad of this book."

*The Northwestern Congregationalist*, Minneapolis, Minn.:

"It will be welcomed and extensively used, we predict, by churches of every denomination."

As this new book is prepared for the use of every denomination, it contains no hymns of a direct denominational character, and is emphatically the book for churches and missions of every name, each one can consistently call it its own. We have therefore entitled it

## OUR NEW HYMNAL.

It is edited and compiled by Philip Phillips & Son, men who are known the wide world over in the line of sacred song, and who possess a practical experience in leading choirs, and as preceptors of congregational singing.

*Messiah's Herald* (Adventist), Boston, Mass., says:

"This new candidate for public favor is certain to receive a hearty welcome from the thousands of music lovers. We can not think of any persons better adapted to prepare a volume of music for general use in religious services than the editors of the work before us."

*The Buffalo Christian Advocate* (Methodist Episcopal) says:

"The names of the compilers vouch for the character of this new hymnal. Its hymns are well chosen, and the music is standard."

*The Religious Herald* (Congregational), Hartford, Conn., says:

"This Hymnal is to be commended from the fact that it is of moderate size, the compiler being content with 530 hymns, old and new. There are many tried and approved tunes and hymns which will be welcome. The type is clear and the volume has an inviting look."

It is substantially and handsomely bound in cloth, square 12mo, 369 pp. Price, \$1.00.

A returnable copy will be sent free and postpaid, on application, to any pastor or music committee, for examination, with a view to its introduction.

*The Herald and Presbyterian*, Cincinnati, Ohio:

"This book has important features which make it of value."

There are 530 hymns and tunes contained in this volume, whose bulk is limited to 369 square 12mo pages, printed in beautiful brevier type.

The selections are choice, both ancient and modern, from more than seventy different authors. Among these are Wesley, Watts, Cennick, Whitfield, Baxter, Robinson, Keble, Cowper, Newton, Kelly, Montgomery, Doddridge, Bryant, Addison, Simpson, Bonar, Elliott, Denny, Sullivan, Barnby, Dykes, Monk, Neander, Willis, Hopkins, Carey, Scott, Holmes, Newman, Dondney, Phillips, Auber, Top-lady, Hastings, Pope, Muhlenberg, Steele, Clark, Jones, Alexander, Hart, Keys, Crosby, Dix, and more than twenty others.

*The Northwestern Christian Advocate* (Methodist Episcopal), Chicago, Ill.:

"A choice selection of hymns."

*The Independent* (Evangelical), New York:

"This is a far better manual of common song than we get in the average of its class. It shows a reaction against the empty jingles which have been running for twenty years. The standard hymns of the church are in gratifying preponderance. . . ."

Its more than 500 tunes consist of none but the most singable music, simple gospel and classical, with Glaser, Hastings, Mason, Beethoven, Barnby, Malan, Holbrook, Phillips, Dykes, Fischer, Zundel, Sullivan, Edson, Elvey, Holden, Gould, Wesley, Randall, Scholefield, Stebbins, Calkin, Kingsley, Hakergal, Nettleton, Greatorex, Woodbury, Haydn, Hopkin-, Tansur, Tourgee, Rossini, Croft, Bradbury, Root, Abbey, Monk, Ritter, Stanley, Bortniansky, Hatton, Medley, Franck, Perkins, Schumann, Von Weber, Farmer, Gordon, Oliver, Gauntlett, Miller, Hart-rough, Knapp, Vall, Doane, Camp, Malan, Ewing, Von Wartenser, Oakley, Pleyel, Stockton, Elvey, etc., etc., as authors.

*The National Presbyterian*, Indianapolis, Ind. says:

"The selection of music is very choice. It includes almost every tune that has been a favorite with the evangelical churches, and there are few that will not be generally used.

"It is the best collection of hymns and tunes that has yet appeared in this country. We know of no other hymnal of equal size that is so valuable for popular use. It contains the cream of the English and American hymns and tunes. It is better adapted to elicit the interest of the ordinary congregation in this department of public worship than any book now before the American church. Though it is compiled by a Methodist, Presbyterian churches will make no mistake in buying it."

Its scope, completeness, and usefulness, is indicated by its Table of Contents which is as follows :

Praise and Adoration.....	7-92
Opening and Closing Hymns, God's Attributes and Providences, Sabbath and Sanctuary, Morning and Evening Hymns.	
Mediation of Christ.....	92-148
Atonement of Christ, Attributes of Christ, His Power to Save, Hymns of Consecration, Heaven.	
Gospel Invitations.....	148-192
Salvation through Christ, Lost Condition, Warnings and Exhortations, Holy Spirit, and Guide, Repentance and Regeneration.	
Sabbath-school Hymns.....	192-264
Education of Youth, Infant-class Songs, Christian Work and Prayer, Holy Scriptures.	
Missionary Work.....	264-313
The Lowly and Outcasts, National Occasions, Temperance Work.	
Birth of Christ.....	313-344
His Sufferings and Death, Resurrection and Triumph, Christmas and Easter.	
Alphabetical Index of Hymns.....	345-350
Index of Connective Scripture Readings.....	350
Alphabetical Index of Tunes.....	351-354
Concordance Index.....	355-369

An admirable aid, for those who shall use this new hymnal, is its complete Concordance Index (occupying 16 pages), whereby any pastor or leader can find and select, at a glance, the right subject or sentiments needed for any religious occasion. In this index the alphabetical arrangement of the most suggestive words in all the hymns with the lines in which they occur, enables any one to readily find any hymn, if only some important word therein is recalled.

The following extracts from the Concordance Index will explain :

REFUGE—Dear refuge of my weary soul.....	112
God is the Refuge of His saints.....	97
Other refuge have I none.....	22
Our only refuge is Thy grace.....	265
FACE—Faces I shall see no more.....	163
He hides a smiling face.....	101
O, Where shall I behold Thy face.....	64
Show Thy face, and all is bright.....	225
SALVATION—Give the knowledge of salvation....	15
He brings salvation near.....	506
Make Thy great salvation known.....	156
Of Him Who did salvation bring.....	280
O Thou God of my salvation.....	247

GRACE—Accepted at Thy Throne of grace.....	187
Amazing pity, grace unknown.....	257
And Thy refreshing grace.....	64
For the pardoning grace that saves me.....	314
ANGEL—Alleluia! Bread of Angels.....	365
Angels adore Him.....	491
Angels are waiting to welcome you home.....	296
Angels, assist our mighty joys.....	263
DEATH—Borders on the shades of death.....	15
Death comes down with reckless footsteps.....	298
Death, like a narrow sea, divides.....	127
Death of death, and hell's destruction.....	77
GOD—Glory to God in the highest.....	405
Glory to Thee, my God, this night.....	142
God be merciful to me.....	312
God descend in majesty.....	59
HEAVEN—And form our souls for Heaven.....	413
And seal me heir of Heaven.....	267
Find our Heaven of heavens in Thee.....	522
For of such is the kingdom of Heaven.....	348
FAITH—Armed by faith, and winged by prayer.....	225
But pray with faith in Jesus' name.....	469
Faith and prayer can never fail.....	399
Faith in His Name forbids my fear.....	150

Besides this Concordance Index, its Alphabetical Index of Hymns gives the first line of each of the 530 hymns in the book.

We ask a careful examination of this new hymnal, of its hundreds of hymns and tunes, and the attractive and valuable features mentioned above.

*The Advance*, Chicago, Ill., says :

"This hymnal will do good service."

*The Christian Observer* (Presbyterian), Louisville, Ky. :

"This hymnal is prepared and arranged for general use and special services. The selections are good and varied, and for every occasion, anniversary, or subject, suitable hymns can be found. . . . The indices are especially full. . . . The print, paper, and binding are first-class."

It is square 12mo in size; 369 pp.; handsomely bound in cloth, with extra stout boards, and black and gold stamps. Price, per volume, \$1, post free.

A returnable copy of "Our New Hymnal" will be sent free and postpaid, on application, to any pastor or music committee, for examination, with a view to its introduction. Pamphlet containing sample and descriptive pages, introduction prices, etc., sent free to any address.

**Our Special Removal Sale.**—The lease of our present premises is nearing expiration, and we are soon to remove to other quarters, where all departments of our business can be housed in one building. We have but a limited quantity left of some desirable books described on pages 102, 103, 104 and 105, and which we do not propose to carry with us. We will, therefore, close these out at the special bargain prices named to our patrons. In ordering it will be better to name first and second choice, covering similar amounts, so that in case none remain of first choice the second may be had. In cases where remittances are received late and the books ordered are already sold, the money will be returnable. By ordering at once disappointment may be avoided.

# The California "Grape Cure"

Delicious as a Bunch of Fresh Grapes.

The Purest Medicinal Fruit Food and the finest non-alcoholic beverage ever placed before the people.

## SANITAS GRAPE JUICE.

**Concentrated, Unfermented  
and Pure.**



A valuable dietetic and curative agent in cases of Consumption, Gastric Fever, Nervous Debility, Dyspepsia, Constipation and kindred complaints. Forms a superior food tonic for nursing women. Without an equal as a system-builder for weak and pallid children. A safe and successful reconstructor for fever patients during the convalescent period.

**Sanitas Concentrated, Unfermented Grape Juice**

IS BOTTLED ONLY BY

**THE CALIFORNIA GRAPE FOOD CO., at Los Gatos, Cal.,**

in pint bottles containing a HALF GALLON of JUICE, and is for sale by leading DRUGGISTS and GROCERS at sixty-five cents per bottle. Send your address to Los Gatos, Cal., and receive, post-paid, a booklet telling all about Grape Juice

NEW YORK—145 Broadway.

SAN FRANCISCO—408 Sutter St.

NORMAN BARBOUR, Selling Agent, 77 Warren St., N. Y.

# ANY CLERGYMAN

Who can command a small part of his time

**May Easily Add \$1,000 or \$2,000 Yearly to his Income**

**Read this Announcement Through.**

Life Insurance has come to be recognized as an essential in the life of every man who takes thought for his family and their welfare. More persons are being insured than ever before. It is no longer a matter for question, but is an obligation resting upon every one to whom others look for support. Many procrastinate, but all expect at some time to take insurance.

The two great points which every man is looking for are

**ABSOLUTE SAFETY AND LOW COST.**

These are combined more perfectly in

**The American Temperance Life Insurance Association**

Of New York City

than in any other company. As its membership is composed entirely of abstainers from intoxicating liquors, there is the greatest possible security against a large mortality list. The risks on the lives of temperance men and women are reduced to the minimum.

**IT WILL PAY YOU HANDSOMELY**

if you will present the claims and the merits of this Company to your friends who are total abstainers and secure them as members.

We desire the cooperation of alive, intelligent men and women who have standing and influence in their circles of acquaintance. A business-like presentation of such favorable policies as the AMERICAN TEMPERANCE LIFE INSURANCE ASSOCIATION can offer will result in large additions to the membership, and in profit to the person through whose effort they come.

**Earnest work for us will yield you much larger pay than the same effort will in almost any other direction.**

Write to us for general information, terms, etc., and do it to-day, addressing your inquiry to

**E. S. MARVIN, Supt. of Agencies, 730 Granite Building, Rochester, N. Y.**



## The Swiss Referendum

provides for submitting to the people proposed legislation for their approval or rejection, The

## Massachusetts BENEFIT LIFE ASSOCIATION

has been submitted to the people, and has been endorsed by them in the most emphatic manner.

*The Largest and Strongest  
Natural-Premium Insurance Co.  
of New England.*

**\$5,000.00 a day paid to beneficiaries at 60% of usual cost.**

The **NEW POLICY** of the Massachusetts Benefit Life Association has no superior. It gives **Cash Dividends, Cash Surrender Value, Paid-Up Insurance**, and other desirable options.

Splendid Openings for Energetic Men to Act as Special, General and State Agents.

**GEO. A. LITONFIELD, Pres. 53 State St., Boston.**

## CHURCH ARCHITECTURE



Pastors, Building Committees, and others who are interested in the erection of new churches or reconstruction of old ones, should procure Osgood's work on Church Architecture, as it contains 16 modern church designs, ranging in cost from \$1,800 to \$43,000. These designs are a selection from among the 54 Churches that I have designed and superintended during the past 12 years. Price, post-paid, \$1.00.

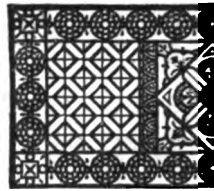
**SIDNEY J. OSGOOD, Architect,**

Widdicomb Bldg.

GRAND RAPIDS, MICH.

## MEMORIAL WINDOWS

.. IN ..



## Stained Glass SUBSTITUTE

WE ARE NOW PREPARED TO MAKE TO ORDER

## ECCLESIASTICAL DESIGNS AND EMBLEMS

OF ANY KIND, SHAPE, OR SIZE

**At Remarkably Low Prices.**

The Substitute produces all the effects of Stained Glass at a fraction of its cost. It is easily applied to old or new glass, and by fourteen years' actual use has proven to be durable.

Send for Illustrated Catalogue and Prices. Samples by mail, 25 cents.

**W. C. YOUNG,** SOLE AGENT, 388 Arch Street, PHILADELPHIA, PA.

## NORTHROP'S STEEL CEILINGS · DURABLE · DECORATIVE ·

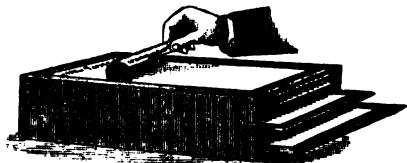


Especially adapted for Church Ceilings. Easily put up without removing old plaster. Send diagram and particulars for an estimate.

**HENRY S. NORTHROP,**  
Catalogue free. 30 Rose Street, NEW YORK.

You can write a hundred letters just as readily  
as one, if you have a

# SIMPLEX PRINTER



Simple, Cheap, and Effective.

Endorsed by Over 50,000 Users.

From an original, on ordinary paper with any pen, 100 copies can be made. 50 copies of typewriter manuscript produced in fifteen minutes. Send for circulars and samples. AGENTS WANTED.

LAWTON & CO.,

22 Vesey Street, NEW YORK.

THE NEW INTERPRETATION.

## THE WORLD LIGHTED

A Study of the Apocalypse.

BY CHARLES EDWARD SMITH, D.D.

12mo, cloth, 218 pp. Price, 75 cents. Postage free.

### STRONG ENDORSEMENTS.

"It is the clearest view of the Apocalypse I have ever seen."—*Howard Crosby, D.D.*

"I hope every scholar in the land will read it without prejudice."—*Pres. Alvah Hovey, D.D., Newton Theological Seminary.*

"It is fresh in its conception, symmetric in its treatment, luminous in its expression, devout in its spirit, rich in its suggestiveness, uplifting in its tendency."—*George Dana Boardman, D.D., Philadelphia.*

"A discussion characterized by great common sense and striking insight. . . . Altogether it is the most rational interpretation that has yet appeared. In fact, it ought to be an epochal book in the study of the Apocalypse."—*William R. Harper, D.D.*

"It makes the visions mean something. . . . It presents a sublime conception of the advance of truth among men."—*The New York Examiner.*

"Your work seems to me to mark a most important advance in the interpretation of the mysterious symbolism of the book of Revelation, and to furnish, on the whole, the most reasonable solution I have met of its many problems. I shall commend it to my students as eminently worthy of their careful study."—*Prof. H. Harvey, D.D., Hamilton Theological Seminary.*

"Dr. Smith has done work of a very high order in this valuable little book."—*The Watchman, Boston.*

"It will virtually add one book to my Bible."—*A. E. Waite, D.D.*

Funk & Wagnalls Co., Pubs., 18-20 Astor Pl., N. Y.

## LANGUAGES SPOKEN AT HOME

IN TEN WEEKS  
..GERMAN, FRENCH OR SPANISH actually spoken and mastered in ten weeks without leaving your home, by "ROSENTHAL'S PRACTICAL LINGUISTRY," latest and best work of Dr. R.S. Rosenthal, author of the Meisterschaft System. Practical lessons for practical people. Pupils taught as if actually in presence of the teacher. All questions answered and exercises corrected free of charge. Part I., 50c.; books and membership in correspondence school \$5.00, each language.

BY ITS OWN  
AUTHOR

## MEISTERSCHAFT SUPERSEDED

Dr. Rosenthal wrote "The Meisterschaft System," so extensively advertised by a Boston house, twenty years ago. His latest work, "The Rosenthal Method of Practical Linguistry," supersedes it entirely.

## SPECIAL OFFER TO CLERGYMEN

Clergymen sending their orders to us on or before the 31st of April, will receive our books inclusive of all privileges FOR \$3.00. This offer holds good for this month only.

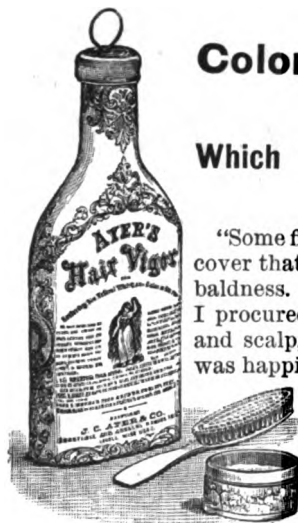
POLYGLOT BOOK CO., CHICAGO.

# Ayer's Hair Vigor

RESTORES

Color, Fullness and Texture  
TO HAIR

Which has become Wiry, Thin, or Gray.



"Some five years ago, I was not a little alarmed to discover that my hair was falling out, threatening speedy baldness. AYER'S Hair Vigor being recommended, I procured a bottle and at once applied it to my hair and scalp, continuing to do so for several weeks, and was happily surprised that my hair stopped falling and new hair came out full of life and vigor. AYER'S Hair Vigor does not only restore new hair, but gives new life and vigor to its growth, and is a blessing to all who use it." Rev. D. J. BURT, Baptist Minister and Clerk of the Superior Court, Dawsonville, Ga.

## AYER'S HAIR VIGOR

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

### A BIG 10 CENTS' WORTH

ABOUT THE

## Standard Dictionary.

Send Ten Cents and Secure the Following: A Prospectus of the Standard Dictionary, containing valuable sample pages, including Prang's exquisite colored plate of 22 birds (cheap at 50 cents and fit for framing in gold), and other illustrations from the dictionary; distinguishing features: the editorial staff; comments of the press and of prominent scholars at home and abroad; also facsimiles of editors' manuscript copy and of proofs under revision, through eleven stages to the final stage of work; an account of journey from A to Izzard, etc., etc. Total, 64 pages, carefully packed inside a pasteboard tube, and sent post-paid on receipt of 10 cents. FUNK & WAGNALLS COMPANY, Publishers, 18 and 20 Astor Place, New York.



AGENTS \$10 a day at home selling LIGHTNING PLATER and plating Jewelry, Watches, Tableware, Bicycles, etc. Plating finest jewelry good as new, and on all kinds of metal with gold, silver or nickel. No experience. Anyone can plate the first effort. Goods need plating at every house. Outfits complete. Different sizes, all warranted. Wholesale to agents \$5 up. Big profits, good seller. Circulars free. H. F. Delno & Co. Dept. No. 6, Columbus, O.

\$12.00 to \$35.00 a week can be made working for us. Parties preferred who can furnish a horse and travel through the country; a team, though, is not necessary. A few vacancies in towns and cities. Men and women of good character will find this an exceptional opportunity for profitable employment. Spare hours may be used to good advantage. B. F. JOHNSON & CO., 11th and Main Sts., Richmond, Va.



### PRINTING OFFICE 15¢

A large host of Type (over 44) with Figure Holder, Indelible Ink, Pad, Tissues, Corsettes, etc., as shown in cut, complete in neat case. Best Line Marker, Card Printer, etc. Regular Price 50c. Sample postpaid for 15c, to introduce, with Catalogue of 1000 new articles. CAT. FREE. INGERSOLL & Bros., 65 Cortlandt St., N.Y. City

Special 10 per cent. discount to Clergymen.

**DEAFNESS & HEAD NOISES CURED**  
by my Invaluable Tubular Ear Combs. Whispers heard. Successful when all remedies fail. Sold only by F. HINCOX, 248 Broadway, New York. Write for book of proof **FREE**

Correspondence Solicited.

THE  
*Electropoise.*  
 TRADE MARK.

Is a Scientific, Simple, Safe, Sure HOME CURE for Disease without Medicine. Curing by causing the absorption of Oxygen in the quantity needed to give the system Vitality sufficient to throw off disease. Not a battery or belt. No shock on applying. Our book tells all about it, and can be had for the asking.

The Electropoise is used and endorsed by such gentlemen as Rev. Wm. McDonald, Boston, editor of the "Christian Witness"; Prof. Totten, of Yale College; Rev. W. H. DePuy, New York, associate editor of the "Christian Advocate"; Gen. R. G. Dyrenforth, Washington, ex-Commissioner of Patents; Governor Thomas M. Holt, of North Carolina; Dr. W. H. Morgan, Nashville, Tenn., former President of

the National Dental Association, and other prominent and intelligent citizens of all sections. Write for certificates.

DO NOT DESPAIR.

The Electropoise has made its reputation by curing supposedly "incurable cases." We court investigation.

22 William St., New York,  
 Dec. 28, 1893.

I take pleasure in certifying to the curative powers of the Electropoise in which I was a disbeliever and very reluctantly consented to make a test of it. It cured me of insomnia of many years' standing, on account of which I was also suffering from nervous prostration and enfeebled digestion.

Yours truly,

P. A. LEMAN,  
 With Henry Hentz & Co.

**ELECTROLIBRATION COMPANY**

345 Fourth Avenue, New York.

Do You Know That Over 5,000 Changes Have Been Made in

# —YOUNG'S— ANALYTICAL CONCORDANCE TO THE BIBLE?

It is designed to meet the wants of the most profound scholar, as well as the simplest reader of the English Bible. By ROBERT YOUNG, LL.D. 4to, 1,106 pp. Price, cloth, \$5.00; tan sheep, \$7.50; half morocco, \$9.00; full morocco, \$12.00. Carriage free.

**Philip Schaff, D.D., LL.D.:** "The most complete Concordance in the English or in any other language."

## THE NEW REVISED EDITION NOW READY.

After years of patient labor on the part of many expert scholars, a thorough revision of this gigantic work has been accomplished. In this grand revision over five thousand corrections have been made. Thus there is secured for this well-known Concordance, for many years to come, a continuance of popularity as the most desirable work of its kind in existence, considering convenience, practicability, fullness, accuracy, and workmanship.

## Some Facts of Vast Importance.

The great superiority of YOUNG'S CONCORDANCE over any other Bible concordance, new or old, is exhibited in its salient and unique features, which are included in the following brief statements:

- 1st. It exhibits about 811,000 references.
- 2nd. It marks 80,000 various readings in the New Testament alone.
- 3d. It contains over 70,000 Greek and Hebrew words—all alphabetically arranged under their English title.
- 4th. Analytical in character, it gives the various shades of meaning of related words, represented in English by one word.
- 5th. Every word is given in alphabetical order, arranged under its Hebrew or Greek original, WITH THE LITERAL MEANING OF EACH AND ITS PRONUNCIATION. The same English words being frequently translated from various Hebrew or Greek words which have either different shades of meanings, or even totally different meanings, the references in Young's Concordance are, in every instance, grouped according to the original words from which they are translated.

No other Bible concordance in existence combine these advantages of variety and position. The priceless value of this unique feature can not be over-estimated. At a glance, without further page-turning, it enables every student, in an important sense to be his own commentator, even though he has no knowledge of the Greek or Hebrew languages.

- 6th. The Proper Name of every Person or Place is given, with the literal meaning.
- 7th. The date or era of every person is given, so as to distinguish him from every other of the same name.
- 8th. A valuable summary of chief results from recent topographical and archaeological research to the illustration of Scripture is given.
- 9th. As said the *New York Tribune*: "It is at once a Concordance, a Greek, Hebrew, and English Lexicon of Bible words, and a Scriptural Gazetteer, and is as valuable to students of the Holy Word as an unabridged dictionary is to the general reader."

Besides the above this great Concordance bristles with other invaluable points of advantage.

*The Interior*, Chicago: "This is the most valuable help to the study of the Scriptures."

*Christian Standard*, Philadelphia: "Not a mere Concordance; it is that and a great deal more . . . with all manner of Biblical information and help . . . wonder how a student can possibly do without it."

*Lutheran Observer*, Philadelphia: "The most accurate, comprehensive, and best work of its kind in all respects that has ever appeared in the English language."

*Rev. Chas. H. Spurgeon*: "Cruden's Concordance is child's play compared with this gigantic production."

*The Author*: "It is the outcome of a forty years' life labor. It took me nearly three years (from 6 a.m. till 10 p.m.) to carry it through the press."

**FUNK & WAGNALLS COMPANY, Publishers, 18 and 20 Astor Place, New York.**

## Worn Out Faces Rejuvenated



20 years' practical experience removing wrinkles, filling out hollow cheeks, re-forming noses, ears and mouths. All skin blemishes and deformities and their treatment described and illustrated in a 150-page book sent sealed to any address for 10 cts.

**John H. Woodbury**  
Dermatological Institute,  
Established 1870. 125 W. 42d St., N.Y.

Woodbury's Facial Soap for the Skin,  
Scalp and Complexion. 3 cakes, \$1.00, at  
Druggists everywhere.

## The Clerical Mutual Association

AFFORDS

### LIFE INSURANCE AT COST

to ministers of all denominations and to professors in colleges and theological seminaries. Organized in 1870. Nearly \$400,000 paid to families of deceased members. For catalogue of members and full information, apply to

**G. M. TROWBRIDGE, Sec'y,**  
94 Washington St., CHICAGO, ILL.



MUNSON No. 1.

The Highest Medal.  
World's Fair, '88.  
Awarded to the

**Munson**  
Typewriter,

The Highest Grade  
Standard Machine.

THE MOST  
ELASTIC AND  
EASY TOUCH.

**No. 1.**

**ABSOLUTE ALIGNMENT.**

Interchangeable Type-wheel. Writes Any Language.

**PERFECT WORK.** Impossible to tell story here. Send us your address for a catalogue giving full description and particulars.

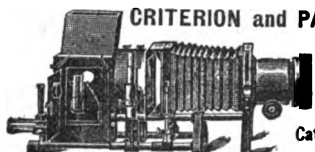
**THE MUNSON TYPEWRITER CO.,**  
162 La Salle Street, Chicago, Ill., U. S. A.

## CLINTON H. MENEELY

.. **BELL COMPANY**

**TROY, N. Y.,**  
and 177 Broadway, New York,  
Manufacture Superior

## CHURCH BELLS



CRITERION and PARABOLON

and Stereopticons, Oil, Lime, or Electric Light, Views illustrating World's Fair, Roman and Medieval Art, Scripture, Temperance and hundreds of other subjects for profitable public lectures or private talks.

Catalogues **J. B. COLT & CO.,** 16 Beekman St., New York.  
free. 169 La Salle St., Chicago, Ill.

## MAGIC LANTERNS



**GEORGE D. SWAN**

Successor to Baxter C. Swan,

..... MANUFACTURER OF ...

**CHURCH**  
Hall, and Lodge Furniture

IN GREAT VARIETY.

Pulpits, Pulpit Chairs, Communion and Altar Tables, S. S. Teachers' Desks, etc.

Write for information to  
246 S. 2d St., Philad'a, Pa., U.S.A.

**Dr. SLOAN'S LINIMENT.** All Dealers have it. 25c.

**BUCKEYE BELL FOUNDRY**

THE YANDUREN & HIFT CO., Best Ingot Copper  
Cincinnati, Ohio, U.S.A., and E. India Tin.

CHURCH BELLS, PEALS AND CHIMES,  
Best Rotary Taps, Wheel and Friction Rollers.

Best Work & Satisfaction Guaranteed. Price, Terms, etc., Free.

Visitors to the World's Fair may remember the

CHIME OF TEN BELLS IN THE

S. E. TOWER OF MACHINERY HALL.

The finest Set of Bells at the Fair. They were purchased by the New Congregational Church, Nashua, N. H.

All our work is The Finest and Best Class only.

## TYPEWRITERS.

Largest like establishment in the world. First-class Second-hand Instruments at half new prices. Unprejudiced advice given on all makes. Machines sold on monthly payments. Any Instrument manufactured shipped, privilege to examine. EXCHANGING A SPECIALTY. Wholesale prices to dealers. Illustrated Catalogues Free.

**TYPEWRITER** } 46 Liberty St., New York.  
**HEADQUARTERS,** { 186 Monroe St., Chicago.

Established 1857.



## The Great Church LIGHT

Frink's Patent Reflectors for Gas, Oil, or Electric, give the most powerful, safest, cheapest, and best light known for Churches, Stores, Banks, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular & estimate. A liberal discount to churches & the trade. Don't be deceived by cheap imitations. **I. P. FRINK,** 661 Pearl St., N.Y.

# A BIOGRAPHICAL SERIES

## OF TWELVE

# AMERICAN REFORMERS

EDITED BY CARLOS MARTYN, D.D.

Uniform Size and Style, with Portraits. 12mo, Cloth, Neatly Bound in Twelve Volumes. Price per Volume, as Issued, \$1.50. Post-free. Eleven volumes now ready.

**I. WENDELL PHILLIPS: The Agitator.** By Carlos Martyn, D.D. 591 pp.

"I do not know of any novel which has given me so much pleasure for many years. . . . I shall recommend all my friends to read the book."—*Hon. Abram S. Hewitt.*

**II. HORACE GREELEY: The Editor.** By Francis Nicol Zabriskie, D.D. 398 pp.

"This new biography of Greeley is worthy to stand beside the biographies of Henry Clay by Carl Schurz, and of Patrick Henry by Prof. Moses Coit Tylor."—*The New York Evangelist.*

**III. WILLIAM E. DODGE: The Christian Merchant.** By Carlos Martyn, D.D. 849 pp.

"Sparkling and inviting from beginning to end. . . . Reads like a romance."—*Mid-Continent.*

**IV. FREDERICK DOUGLASS: The Colored Orator.** By Frederic May Holland. 428 pp.

"A readable biography."—*N. Y. Herald.* "A charming volume."—*Post-Express, Rochester.*

**V. ABRAHAM LINCOLN: The Emancipator.** By Prof. C. W. French. 398 pp.

"A common-sense, calm estimate of the unique character and career of Lincoln."—*Interior, Chicago.*

**VI. DR. S. G. HOWE: The Philanthropist.** By Hon. F. B. Sanborn. 370 pp.

"A volume of interest, information, inspiration."—*Religious Telegraph, Hartford.*

**VII. WM. LLOYD GARRISON: The Abolitionist.** By A. H. Grimke. 405 pp.

"Interesting, instructive, and inspiring reading for young or old."—*The Boston Times.*

**VIII. CHARLES SUMNER: The Scholar in Politics.** By A. H. Grimke. 418 pp.

"Well calculated to fire the spirit of patriotism in the youth of our land."—*Christian Advocate, Chicago.*

**IX. JOHN G. WHITTIER: The Poet of Freedom.** By Sloane Kennedy. 380 pp.

"This biography of the 'poet of freedom,' has the prime merit of interest, . . . though it goes fully into detail, it is never tiresome. It is a careful, praiseworthy piece of work."—*Current Literature, N. Y.*

**X. HENRY WARD BEECHER: The Shakespeare of the Pulpit.** By John Henry Barrows, D.D. 557 pp.

"Compact, succinct, and graphic."—*Francis E. Clark, D.D., Pres. Soc. Chr. Endeavor.*

**XI. JOHN B. GOUGH: The Apostle of Cold Water.** By Carlos Martyn, D.D. 386 pp.

"Dr. Martyn here does for Mr. Gough what he has done for Wendell Phillips—shows us the man."—*The Church Advocate, Harrisburg, Pa.*

**XII. JOHN BROWN AND HIS MEN.** By Colonel Hinton. [In Press.]

**FUNK & WAGNALLS COMPANY, Publishers, 18 and 20 Astor Place, New York.**

NOW COMPLETED.

# COLUMBIAN HISTORICAL NOVELS

A COMPLETE HISTORY OF OUR COUNTRY FROM THE TIME OF COLUMBUS DOWN TO THE PRESENT DAY, IN THE FORM OF TWELVE COMPLETE STORIES. BY JOHN R. MUSICK. 12MO, CLOTH. AVERAGE 450 PP. PER VOLUME. BEAUTIFULLY ILLUSTRATED WITH FULL-PAGE HALF-TONE ENGRAVINGS, AND OTHER ILLUSTRATIONS, BY F. A. CARTER.

\$1.50 PER VOLUME. SENT. POST-FREE, ON RECEIPT OF PRICE.

EACH VOLUME IS COMPLETE IN ITSELF.

- |   |   |
|---|---|
| <p>I. <i>Columbia</i>: A Story of the Discovery of America.</p> <p>II. <i>Estevan</i>: A Story of the Spanish Conquests.</p> <p>III. <i>St. Augustine</i>: A Story of the Huguenots.</p> <p>IV. <i>Pocahontas</i>: A Story of Virginia.</p> <p>V. <i>The Pilgrims</i>: A Story of Massachusetts.</p> <p>VI. <i>A Century Too Soon</i>: A Story of Bacon's Rebellion.</p> <p>VII. <i>The Witch of Salem</i>; Or, <i>Credulity Run Mad</i>.</p> | <p>VIII. <i>Braddock</i>: A Story of the French and Indian Wars.</p> <p>IX. <i>Independence</i>: A Story of the American Revolution.</p> <p>X. <i>Sustained Honor</i>: A Story of the War of 1812.</p> <p>XI. <i>Humbled Pride</i>: A Story of the Mexican War.</p> <p>XII. <i>Union</i>: A Story of the Great Rebellion and of Events Down to the Present Day.</p> |
|---|---|

**Current Literature**, New York: "A remarkable contribution to American literature."

**The Review of Reviews**, New York: "We recommend these books especially to the teachers of American history."

**Godey's Lady's Book**: "From the well-known literary ability of the author, we predict for this series of books a wide circulation."

**Kansas City Journal**: "Mr. Musick reveals a strong, masterful touch, a perfect acquaintance with locality and a clear conception of his characters."

**The Christian Inquirer**, New York: "'The Columbian Historical Novels' are books of a high order and should be widely circulated. They can be safely and profitably read, especially by the young of both sexes."

**Public Ledger**, Philadelphia, Pa.: "The idea of 'The Columbian Historical Novels' is excellent. The incidents are skillfully woven into a continuous narrative that will carry an impression to even the heedless minds who have no inclination to study."

**Journal of Commerce**, New York: "It was said of a history by an eminent author that it was as interesting as a novel. This work (a volume of 'The Columbian Historical Novels') is a novel as instructive as history. It is a history wrought out in living characters."

**Christian Leader**, Boston: "We have found it a tonic to our flagging manhood, a reminder of the heroism in the race, but latent in the most of individuals, and an incentive to a better and less selfish use of the Divinity that makes us human. . . . We thank Mr. Musick for the new inspiration."

**The Standard-Union**, Brooklyn: "No mere history, no matter how cleverly written it may be, will impress the imagination and memory of the average boy so effectively and indelibly as a good historical novel. . . . As a contribution to American historical literature, the educational value, as well as the absorbing interest of 'The Columbian Historical Novels,' is unquestionable."


**The Boston Herald**: "The main features of his narrative do not differ from condensed facts of history, but his stories are related with a grace and ease of expression that will at once attract readers. . . . From the first to the final chapters every page is of intense interest, and reads more like scenes from some romance of life than enlargement upon the authentic facts of history."

**The Lutheran Observer**, Philadelphia: "'The Columbian Historical Novels' is a novel and striking conception. . . . The story or romance of these volumes is told in a most attractive way, while the historical facts thus so delightfully carried along are true, and in keeping with most recent investigations. The illustrations are numerous, and have the rare merit of lighting up the narrative."

**B. O. Flower**, in *The Arena*, Boston: "That was a brilliant idea which led the great publishing house of Funk & Wagnalls to bring out the history of the United States in the form of twelve novels. From the day of Homer, the tendency of writers has been to idealize the conspicuous figures of the past, especially when the persons were shrewd enough to win the plaudits of conventionalism and the popular religion of the age. The author of these works, however, understands the art of writing a delightful story, especially for the young, and there can be little doubt that the young person perusing these volumes will find the study of history very different from the dry text-books in ordinary use. So important is this series of books, that I take pleasure in giving a liberal extract from the publishers' announcement. . . ."

**FUNK & WAGNALLS COMPANY**, Publishers, 18-20 Astor Place, New York.



 We have secured 180 sets (of Eleven Vols. each, including Index Vol.), of this series of the *Expositor* at a special bargain, and can obtain no more at similar rates. We offer our readers full advantage, and will supply these at \$12.00 per set, carriage prepaid by us. Orders should be sent in at once. The books will be ready for shipment April 15.

Sign and return to us the Acceptance Order Blank, Etc.—See foot of next page.



## THE THIRD SERIES OF THE EXPOSITOR

COMPLETE IN TEN 8VO VOLUMES, ALSO INDEX VOL., 4,866 PP., WITH FINE ETCHED PORTRAITS OF 10 CONTRIBUTORS, BY H. MANESSE, OF PARIS, VIZ.: BISHOP MARTENSEN, FREDERIC GODET, D.D., PROF. F. DELITZSCH, BISHOP F. B. LIGHTFOOT, CANON WESTCOTT, DR. ALEXANDER McLAREN, PROF. A. B. DAVIDSON, D.D., PROF. EWALD, PROF. T. K. CHEYNE, D.D., AND PROF. MARCUS DODS, D.D.

THE EXPOSITOR, WHICH IS HELD IN HIGH REGARD, AND HAS A LARGE CIRCULATION ABROAD, IS A MONTHLY MAGAZINE OF

BIBLICAL, THEOLOGICAL, AND PERTINENT EVANGELICAL EXPOSITION AND DISCUSSION.

Edited by the REV. W. ROBERTSON NICOLL, M.A., LL.D.

 Cost to Import a Single Set,	- - - - -	\$30.00
 Special Price, per set, for each of the 180 sets	- - - - -	
(carriage prepaid by us),	- - - - -	\$12.00

### List of Contributors to this, the Third Series.

Right Rev. W. Alexander, D.D., Rev. Principal Joseph Angus, D.D., Rev. R. G. Balfour, M.A., Rev. Prof. Joseph Agar Beet, Rev. Prof. W. H. Bennett, M.A., Rev. Prof. W. G. Blaikie, D.D., LL.D., Rev. Principal David Brown, D.D., Rev. Prof. A. B. Bruce, D.D., E. A. Wallis Budge, B.A., Very Rev. G. A. Chadwick, D.D., Rev. F. H. Chase, M.A., Rev. Prof. T. K. Cheyne, D.D., Very Rev. R. W. Church, D.C.L., Captain C. R. Conder, R. E., Rev. Eustace R. Conder, D.D., Rev. Prof. S. Ives Curtis, D.D., Ph.D., Rev. Prof. A. B. Davidson, D.D., LL.D., Rev. W. L. Davidson, LL.D., Principal Sir J. W. Dawson, LL.D., F.R.S., Rev. Prof. Frans Delitzsch, D.D., Rev. Prof. W. P. Dickson, D.D., Rev. Prof. Marcus Dods, D.D., Rev. Prof. S. R. Driver, D.D., Prof. Henry Drummond, F.R.S.E., F.G.S., E., Rev. Principal T. C. Edwards, D.D., Rev. Prof. W. G. Elmelle, D.D., Rev. F. F. Emerson, Rev. Canon T. S. Evans, D.D., Ven. Archdeacon F. W. Farrar, D.D., F.R.S., Rev. Prof. G. G. Findlay, B.A., Rev. Prof. J. Forbes, D.D., LL.D., Rev. Prof. J. M. Fuller, M.A., Rev. J. Monroe Gibson, D.D., Josiah Gilbert, Rev. Prof. F. Godet, D.D., Rev. C. Gore, M.A., Edmund Gosse, Hon. Lady Welby-Gregory, Prof. A. Harnack, Ph.D., D.D., Prof. J. Rendell Harris, M.A., Rev. Henry Hayman, D.D., Rev. R. F. Horton, M.A., H. C. Hoekler, Rev. W. B. Hutton, M.A., Rev. J. R. Illingworth, M.A., A. Taylor Innes, M.A., Rev. A. C. Jennings, M.A., Rev. Augustus Jessopp, D.D., H. S. Keating, Rev. John Ker, D.D., Rev. E. G. King, D.D., Rev. Prof. A. F. Kirkpatrick, M.A., Rev. Prof. J. Laidlaw, D.D., Rev. G. Lansing, D.D., Right Rev. J. B. Lightfoot, D.D., D.C.L., Rev. W. H. Lowe, M.A., Rev. Prof. J. Rawson Lumby, D.D., Rev. Alexander McLaren, D.D., Rev. J. Macpherson, M.A., Prof. John Massie, M.A., Rev. Joseph B. Mayor, M.A., Rev. W. Milligan, D.D., Right Hon. Baron Moncrieff, Rev. H. C. G. Moule, M.A., Joseph John Murphy, Dr. A. Neubauer, Rev. J. H. Overton, M.A., T. E. Page, M.A., Rev. Joseph Parker, D.D., Rev. W. W. Peyton, Rev. Alfred Plummer, D.D., Rev. Principal Rainy, D.D., Prof. W. M. Ramsey, M.A., Rev. F. Rendall, M.A., Rev. Prof. G. Salmon, D.C.L., F.R.S., Corr. Inst., France; Rev. Prof. S. D. F. Salmond, D.D., Rev. Prof. W. Sanday, D.D., Rev. Prof. A. H. Sayce, M.A., Rev. Philip Schaff, D.D., Dr. S. M. Schiller-Szinessy, Rev. T. G. Selby, George Augustus Simcox, M.A., the late Rev. W. H. Simcox, M.A., Rev. George Adam Smith, M.A., Professor Albrecht Socin, and many others.

# THE THIRD SERIES OF THE EXPOSITOR

Contains, Among its Hundreds of Valuable Articles, the Following Important Series:

Prof. B. F. Westcott, D.D., *Christus Consummator*: Lessons from the Epistle to the Hebrews, and some Lessons of the Revised New Testament. Prof. Godet, D.D., *Studies in the Epistles*. Dr. A. McLaren, *Colossians and Philémon*. Prof. T. K. Cheyne, D.D., *Studies in Practical Exegesis*. Prof. A. B. Bruce, D.D., *The Epistle to the Hebrews*. Prof. Marcus Dods, D.D., *The Book of Zechariah*. Prof. S. R. Driver, D.D., *The Revised Version of the Old Testament*. Prof. W. M. Ramsay, M.A., *Early Christian Monuments in*

*Phrygia*. Prof. G. T. Stokes, D.D., *The Fayum MS.* Prof. B. B. Warfield, D.D., *The Prophecies of St. Paul*. Profs. Salmon, Sanday, Harris, Milligan, Harnack, Revs. J. MacPherson and C. Gore; and G. A. Simcox, Esq., M.A., *The Christian Ministry*. Right Rev. W. Alexander, D.D., *St. Peter's Epistles*. Prof. J. Agar Beet, *Systematic Theology*. Very Rev. Dean Chadwick, D.D., *The Group of the Apostles*. Revs. A. C. Jennings and W. H. Lowe, *A Critical Estimate of the Revised Version*.

## Among the Hundreds of Other Articles Included in the Vols. are:

The Contribution of Science to Christianity—Dives and Lazarus—Daniel in the Light of Recent Research—Joseph and Mary—Meyer—Second Book of Moses—The Book of Job—Bishop Lightfoot—The Prophecies of St. Paul—Dancing and Pentateuch Criticism in Correlation—On Isaiah xli. 18—The Westcott-Hort "Genealogical" Method—On Hebrews ix. 16, 17—Dr. John Ker—On Genesis iii. 5, xviii., xix.—The Lost Sheep and the Lost Piece of Money—Life and Works of Ewald—Dr. Mommsen on the Neronian Reference of the Apocalypse—Frederic Godet—Some Lessons of the Revised Version of the New Testament—The Origin of the Christian Ministry. I., Recent Theories. II., Criticisms of Recent Theories—Christ the Interpreter of Nature—The Prophetess Deborah—The Prophet Amos—Gold, Bedolach, and Shoham Stone—Notes on Difficult Texts—Esther—Haggai—The Agony in the Garden—The Prophecy Concerning Judas—German and Anglo-American Revisions of the Bible—A Misunderstood Parable—English Explorations in Palestine—The Bible and Wine—The Probable Physical Causes of the Destruction of the Cities of

the Plain—The Cosmogony of Genesis—Prof. F. Deltzsch—The Discovery of a New Bible MS.—The Incarnation of the Eternal Word—The Idolatry of Civilized Men—Dr. McLaren—Job and Solomon—Sisera and Jael—On Scripture Terms used to Express "Eternity"—Luke ix. 18; Rev. i. 14—The Royal Court of Adiabene—Ezra, Nehemiah, Malachi—A Problem in Criticism—The Prophet Joel—The Stater in the Fish's Mouth—At the Sign of the Bible—The Books of the Apocrypha—"This Do in Remembrance of Me."—History of the Word "Eternal"—The Language Used by the Apostles—Wisdom Personified, and Love Incarnate—in Self Defence—The Pentateuch—Egypticity and Authenticity—Heavenly High Priesthood of Our Lord—Early Christian Monuments in Phrygia—The White Race of Ancient Palestine—The Woman's Language of Chaldaea—The Double Text of Jeremiah—The Last Nine Chapters of Ezekiel—Jesus Crowned for Death—Epaphroditas and the Gift from Philippi—Primitive Liturgies and Confessions of Faith—The Hallel—Prof. Huxley and the Swine of Gadara—Professor Cheyne—Professor Marcus Dods—Ancient Celtic Expositors.

And Hundreds of Others of Equal Interest.

## OUR SPECIAL OFFER.

Having secured 180 sets of this series of the Expositor at a special rate, and not desiring to carry them with us to the new building, No. 30 Lafayette Place, to which we will remove by May 1st, we offer our patrons the entire 180 sets at \$12.00 each, carriage prepaid by us. As we can obtain no more sets of this work at similar advantage, our patrons will do well not to let this opportunity pass.

Cost to Import a single set, - - - - - \$30.00

Our price for each of the 180 sets, - - - - - \$12.00

☒ The books will be ready for shipment on April 15th, 1894.

☒ Those who desire to avail themselves of this opportunity to secure this notable series of the Expositor, should order at once, thereby to save disappointment. All money received in excess of the 180 sets will be returned.

☒ The books are handsomely bound in cloth—in all the same as would cost \$30.00 to import a single set.

At Once Sign and Return to us the following  
**Acceptance Blank, Etc.**

FUNK & WAGNALLS COMPANY, 16-20 Astor Place, New York.

Please send me one set complete (11 vols.), of The Third Series of the Expositor, handsomely bound in cloth, same as the regular full rate edition, for which I enclose, herewith, \$12.00 payment in full therefore as per your special offer. It is understood that the books will be sent carriage prepaid by you.

Sign name in full (here).....

Nearest railroad station..... Post-office.....

Date..... State.....

**FUNK & WAGNALLS COMPANY, Publishers, 18 and 20 Astor Place, New York.**

# Books on the Labor Question, Sociological Books, Etc.

**Thoughts on the Relations of Employer and Workman.** A Lecture by William H. Sayward, Secretary of the National Association of Builders; delivered in Boston, Mass., 1893. 8vo, paper, 17 pp. Price, 10 cents; per hundred, \$7.00; post-free.

This able essay emphasizes the fundamental facts which underlie the labor problem, reviews the causes of existing relations between employer and workman, and teaches the business value of harmonious relations between the employer and the employed. It makes manifest the facts that neither party to the joint interests in the labor problem can handle the question alone, and that the remedy for existing dangers and difficulties exists only in associated efforts. As an example is given the case of two large mining companies in Germany, employing 6,000 men, and whose Boards of Arbitration and Conciliation are successfully conducted, and on which the companies and the workmen are equally represented. Nothing but good to the employer can come from a study and wide circulation of Mr. Sayward's lecture.

**Joseph Mazzini's Addresses to Working Men.** We have reprinted, under the title "The Duties of Man," the famous Italian patriot's masterly addresses to working men, and have issued them in one 12mo, paper-bound book of 146 pp. Price, 15 cents per copy; post-free.

"These addresses consist of the most enduring thoughts of a man who was born before his time, and in a nation two centuries behind its age; a mine of suggestion for writers and speakers on the ethics of labor."—*The Churchman*, New York.

**Working People and Their Employers.** By Washington Gladden. 12mo, cloth, 241 pp. Price, \$1.00; in paper covers, 25 cents; post-free.

*Contents:* Duty and Discipline of Work, Labor and Capital, Rising in the World, The Household and the Home, Strong Drink, Society and Societies, Duties of Employers, Hard Times and How to Ease Them, the Future of Labor, Appendix.

"This book we cordially recommend. It is sound and economic in principle, and Christian in spirit."—*The Examiner*, New York.

**Christian Sociology.** By J. H. W. Stuckenberg, D.D., of Berlin, formerly Professor in the Theological Department of Wittenberg College. New edition. 12mo, cloth, 379 pp. Price, \$1.00, post-free.

*Partial Contents:* Study of Christian Society, Genesis of Christian Society, Social Teachings of Christ, Christian View of Humanity, Relation of Church Members, Christian Self-culture, Christian Social Ethics, The Unity of Christian Society, Diversity in Christian Society, etc.

"The range of topics is very wide, the author's views are everywhere sound, moderate, and practical, and the book is an able and impartial one on this subject."—*The Interior*, Chicago.

**The Ethics of Marriage.** By H. S. Pomeroy, M.D. Prefatory note by Thomas Addis Emmet, M.D., LL.D., and introduction by Rev. J. T. Duryea, D.D., of Boston. With an appendix showing the Laws of Most of the States and Territories Regarding Pertinent Forms of Crime. 12mo, cloth, 150 pp. Price, \$1.00; post-free.

"To the earnest man and woman everywhere, who has watched the reckless manner in which marriages are contracted, the wicked way in which responsibilities are shifted and ignored, and the slow and sure defilement of society because the criminal classes are allowed to propagate their vile species, while Christian households and moral parents ignore their duty to this and to the next world, this book is almost like a voice from heaven. Should reach its hundred-thousandth edition."—*Chicago Journal*.

**Is Man Too Prolific?—The So-called Malthusian Idea.** By H. S. Pomeroy, M.D. (author of "The Ethics of Marriage"). 12mo, leatherette, 64 pp. 35 cents, post-free.

"The work is a strong argument on the side of right, and a bold rebuke to wrong."—*Messiah's Herald*, Boston.

"I can find no words strong enough to express my sense of the sacredness of the cause to which your labors are devoted; or of the degradation which, if and in proportion as that cause should be defeated, threatens the whole human race within the scope of the controversy."—*Hon. W. E. Gladstone in letter to the Author*.

**Criminology.** A Psychological and Scientific Study of Criminals with Relation to Physical and Physical Types, etc. By Arthur MacDonald, Specialist in Education as Related to the Abnormal and Weakening Classes, U. S. Bureau of Education, and U. S. Delegate to the International Society of Anthropology at Brussels, 1893, etc., etc. Introduction by Professor Cesare Lombroso, of the University of Turin, Italy. In an Appendix is given an Extensive Bibliography of the Best Books on Crime, in the several languages. 12mo, cloth, 350 pp. Price, \$2.00; post-free.

"Of undoubted interest and special value to all concerned."—*The Arena*, Boston.

"The result of years of expert study and research."—*Critic*, Baltimore.

"Exhaustive, logical, and convincing."—*New York World*.

"We have read this book with profit."—*New York Herald*.

"Mr. MacDonald's book is clear and thoughtful . . . the spirit is excellent and the method scientific."—*New York Tribune*.

**Hints on Early Education and Nursery Discipline.** A book full of the wisest hints, suggestions, and practical ideas in the interest of the most effective and satisfactory training of children. 12mo, cloth. Price, 60 cents, post-free.

It passed through eighteen editions. It was first published 60 years ago, and many attribute it to Elisabeth Fry, the eminent philanthropist. The name of the author never appeared on its title-page. An American reprint of 1884 long since disappeared from circulation, and its present re-issue secures for it an extended usefulness. Dr. John Hall, who contributes the prefatory note, writes: "I can not recall a sentence that requires remodification, nor is there anything in the volume that tends to limit the book to any one class or any one denomination."

"It should be compulsory on every young mother in the land to study this book. . . . If we should quote from it we should begin at the beginning and give every word entire to the end."—*The Chicago Journal*.

**What Our Girls Ought to Know.** By Mary J. Sudley, M.D., Graduate Physician and Teacher of Natural Sciences in the State Normal School, Framingham, Mass.; also Graduate of the Woman's Medical College, New York. 12mo, cloth, 282 pp. \$1.00, post-free.

*Partial Contents:* About the Husband, Bands that are Forbidden, Best Hours for Sleep, Brain and Nerves, Carlie on Clothes, Causes of Disease, Clothing the Feet, Close-fitting Undergarments, Hygiene of the Skin, the Mate and the Home, Nerves and Nervousness, Self-development, Time to Marry, How to Cook, What to Eat, What Causes Cold Feet, What Causes Varicose Veins, What Causes Palpitation, How to Become Handsome Old Women, etc., etc.

"These lectures, familiar, delicate, and straightforward, should be read by all young women."—*The Sunday-School Times*.

**The Dance of Modern Society.** By Professor William Cleaver Wilkinson. Revised edition. Will prove invaluable to all who can not settle this disputed question of Dancing. They will hail a clear, vigorous, thorough and courageous treatment of the question. 12mo, cloth. Price, 60 cents; post-free.

"The most pungent attack on the modern dance we have ever read."—*Harper's Magazine*.

"If there is in our language any better discussion of the subject, we would be glad to have it pointed out."—*Baptist Quarterly*.

"No man in his senses will dance."—*Cicero*, 106 B. C.

"Dancing is a fitting recreation, even for a philosopher."—*Socrates*, 470 B. C.

Prof. Wm. Cleaver Wilkinson's "Dance of Modern Society" brings the question down to date.

**The Cyclopaedia of Temperance and Prohibition.** This magnificent work contains over 700 octavo pages, double column, in "excellent type," on "good paper, and is bound in cloth. It will prove of greater value to students, speakers, writers, editors, and the public generally, than any other volume in the whole scope of the literature of temperance reform. It covers all phases of the question. It treats every pertinent subject; has statistical tables, sketches of organizations, and a complete and perfect index. Signed articles are contributed by many eminent men and women in this country and in Europe, thoroughly familiar with their subject. Price, \$3.50, carriage free.

"Nearly every possible question that can be asked, with respect to temperance and prohibition, will hear find an answer."—*National Baptist*, Philadelphia.

"A standard book of reference for years to come."—*Michigan Christian Advocate*.

**The Foundation of Death.** A masterpiece in temperance literature. By Axel Gustafson. It is among the fairest and most original of all literature that has yet appeared on the temperance question. 12mo, cloth, 600 pp. Price, \$1.50, post-free.

"No other work is so complete, and its arguments are irresistible."—*Cardinal Manning*.

**Prohibition: the Principle, the Policy, and the Party.** A dispassionate study of the arguments for and against Prohibition. By E. J. Wheeler. Third edition, revised. 12mo, cloth, 227 pp. 75 cents; paper, 25 cents; post-free.

"We have not, since the beginning of the Temperance Controversy, had a keener Damascus blade than this."—*Frances E. Willard*.

**The Economics of Prohibition.** Full of illustrations, making its argument plain to any one who can read the English language. By Rev. J. C. Fernald. 12mo, cloth, 515 pp., with an index of nearly 800 topics; references. Price, \$1.50, post-free.

"This is the best book on temperance we have ever seen. It is unanswerable."—*The Morning Star*, Boston.

**The New Hand-book of Prohibition Facts.** A Pocket Arsenal for Prohibition Workers and Speakers. By W. F. Copeland. Handy pocket size; flexible cloth covers. Price, per copy, 50 cents; dozen, \$3.60; hundred, \$35.00.

"We advise all our interested readers, especially our preachers, if they do not own the "Cyclopaedia of Temperance and Prohibition," to have this book always on hand."—*The Apostolic Guide*, Louisville, Ky.

**FUNK & WAGNALLS COMPANY, Publishers, 18-20 Astor Place, New York.**

# Literal and Idiomatic Bible Translation.

**T**RANSLATED according to the *Letter and Idiom* of the *Original* language. By **ROBERT YOUNG, LL.D.** (author of *Young's Analytical Concordance to the Bible*, etc., etc.). Octavo, cloth, price, \$4.00. Second Edition Revised.

While, as the translator states in his prefatory pages, the work in its present form is not to be considered as intended to come into competition with the ordinary use of the commonly received English Version of the Holy Scriptures, but simply as a strictly literal and idiomatic rendering of the original Hebrew and Greek Texts, the great value of this translation must be fully apparent to all Bible students, particularly so, considering the fact that the English verb "destroy" is, in the Common Version, the representative of not less than forty-nine different Hebrew words—the verb "to set," of forty, and "to bring," of thirty-nine, etc. Also that many hundreds of words given in English in the Common Version have, each one, from eight to forty Hebrew representatives, while the King James' revisers have given the word "Nathan" ("to give") eighty-four different renderings, and so on in a large number of instances, so that "in such a version as the one commonly in use in this country, there are scarcely two consecutive verses," says Mr. Young, "where there is not some departure from the original."

The Following From *The Anti-Infidels*, of London, Will Be Found Suggestive:

"English readers of the Word of God are indeed under a great obligation to Dr. Young for thus furnishing them with a weapon by which, in consequence of this translation being according to the letter and idiom of the original language, they are enabled effectually to refute many of the most subtle infidel objections, which would really have no existence were it not for the fact that in our authorized version the rendering is not only sometimes vague, but also positively misleading. We, therefore, most heartily commend this work to the notice of evangelists, Christian evidence lecturers, city missionaries, and laymen generally, as by its pos-

session they will have placed in their hands a golden key to open that which to them (in consequence of a non-acquaintance of Hebrew and Greek) had, to a certain extent, been a sealed book. This being essentially a critical age, we consider this version meets a felt need, and we regard it as providential that in these last times the Lord should have raised up one who, by giving to the English reader this translation, together with the Analytical Concordance, has placed him, so far as the study of the Bible is concerned, on a level with those who have been favored with the advantage of university training."

"Not a few of the arguments usually brought by infidel authors against some of the leading doctrines of our most holy faith are at once answered simply by the correct rendering of the Hebrew phrases."—*Adam Stewart Muir, D.D.*

## YOUNG'S CRITICAL COMMENTS.

**A Concise Commentary on the Holy Bible.**

*Being a companion to the New Translation of the Old and New Covenants. Especially designed for those teaching the Word of God, whether Preachers, Catechists, Scripture Readers, District Visitors, Sabbath-school Teachers, or Heads of Families.*

**By ROBERT YOUNG, LL.D.**

12mo, cloth, 800 pages. Price, \$3.00, Post Free.

This volume is by the eminent and learned Dr. Young, who has written "Marginal Readings for the English Bible," "A New Translation of the Holy Bible," and a vast number of minor works upon Scriptural subjects. He is best known to Americans as the author of the great "Analytical Concordance to the Bible."

This book is just what its name implies, a "concise commentary." There is a brief historic and critical introduction to each book in the Bible, stating when, where, and by whom written, with other particulars of interest. Each book is taken up, word by word, in order; the exact meaning of every prominent word in Greek or Hebrew is given, with reference to other passages where it is used, explaining Scripture by Scripture.

**FUNK & WAGNALLS COMPANY, Publishers, 18 and 20 Astor Place, New York.**

"A hand saw is a good thing  
but not to shave with".

Common soap =  
won't do the work of **Sapolio**:

What folly it would be to cut grass with a pair of scissors! Yet people do equally silly things every day. Modern progress has grown up from the hooked sickle to the swinging scythe and thence to the lawn mower. So don't use scissors!

But do you use SAPOLIO? If you don't you are as much behind the age as if you cut grass with a dinner knife. Once there were no soaps. Then one soap served all purposes. Now the sensible folks use one soap in the toilet, another in the tub, one soap in the stables, and SAPOLIO for all scouring and house-cleaning.

Where honey is, you'll find bees—  
Where cleanliness is, you'll find  
**SAPOLIO**

**WORK**  
for the  
**.. UNEMPLOYED**

**Wanted**

**500 Intelligent Persons  
To Act as Agents**

*in unoccupied territory sel-  
ling this new book. You can  
make more money taking  
orders for "Samantha at  
the World's Fair," than  
in nearly any other way.*

*Write for particulars.*

*Over 60,000 Copies Sold in Three Months.*

# Samantha at the World's Fair

By **JOSIAH ALLEN'S WIFE.**

Octavo, 700 Pages; Over 100 Illustrations by Baron C. De Grimm; Price,  
by Mail or Agent, Cloth, Elegantly Bound and Stamped with  
Designs, etc., in Gold and Silver, \$2.50. Half  
Russia, Gilt Edges, \$4.00.

"The book is excellent all the way  
through its 700 pages."—*The Religious  
Telescope, Dayton, Ohio.*

"The funny side of the Fair could hardly  
have been intrusted to more satisfactory  
hands than those of Marietta Holley (Jo-  
siah Allen's Wife)."—*The Chicago Herald.*

"This book gives us the author's best  
work. Its logic is unanswerable, and its  
bits of pathos and romance appeal to every  
heart."—*The Mail and Times, Des Moines,  
Iowa.*

"This is a book that will take away the  
blues, mitigate hard times, enliven the  
household, make merriment and diffuse  
good cheer around the fireside."—*The  
American Grocer, New York.*

"The last of the Samantha books (Sa-  
mantha at the World's Fair) is also the  
best of these humorous narratives. It is  
a piece of pure fun from beginning to end,  
but many a true word is spoken in the  
jesting of Josiah Allen's Wife. . . . It will  
supply good material for reading aloud in  
the home circle."—*The Public Ledger,  
Philadelphia.*

**Sold Only by Subscription.**

**Address AGENCY DEPARTMENT,**

**FUNK & WAGNALLS COMPANY, Publishers, 18-20 Astor Place, New York.**



# THE COLUMBIA \* \*

---

## DICTIONARY HOLDER

---

THE MOST PERFECT DEVICE FOR HOLDING

THE  
**STANDARD**  
**DICTIONARY**

OR  
any book which is too  
heavy to be easily  
handled.

### The Columbia Holder

combines the merits of the best makes and is in all respects the most convenient, durable, and handsome holder for heavy volumes now on the market.

The device by which the book is kept open or closed as desired, is simple in the extreme, and this in turn adds the features of durability and freedom from derangement.

There are no levers to press, either in opening or closing The Columbia Holder.

The angle is so adjustable that it may be in proper position for a person sitting, or the book may lie quite flat and sufficiently high to be read by a person standing.

Fastened to the main rod of the holder is a receptacle or book-shelf which not only adds to the utility but also to the attractive appearance of the stand. The woodwork is of antique oak, and the iron portions are black-enamelled.

The Columbia is Manufactured Both as a Single-Volume and as a Two-Volume Holder at the Following Prices:

		SINGLE-VOL.	TWO-VOL.
Ant. Oak Boards, Framework Japanned, or Gold Bronze,		\$5.00	\$7.50
" " " " Antique Bronze, - - -		10.00	15.00
" " " " Nickel-plated, - - -		10.00	15.00

Full directions for mounting THE COLUMBIA HOLDER are sent to each purchaser. You do not have to hammer or force anything. Each Holder is carefully adjusted before leaving the factory, and all the parts fit.

**ANSTICE & WARNER, Rochester, N. Y.**





# THE HOMILETIC REVIEW

An International Monthly Magazine

of  
Religious Thought, Sermonic Literature  
and Discussion of Practical Issues.

EDITORS

I. K. FUNK D.D.

REV. NEWELL WOOLSEY WELLS

FUNK & WAGNALLS COMPANY

TORONTO, NEW YORK  
11 Richmond St. West. 30 Lafayette Place.

LONDON.  
44 Fleet Street.

Copyright 1894 by Funk & Wagnalls Company.

PRINTED IN THE UNITED STATES.





# THE HOMILETIC REVIEW

MAY, 1894.

Editors: I. K. FUNK, D.D.; Rev. NEWELL WOOLSEY WELLS.

## CONTENTS:

REVIEW SECTION.		THEMES AND TEXTS OF RECENT SERMONS.....	
I. THE PREACHER AND SECULAR STUDIES. By Prof. J. O. Murray, D.D., Princeton, N. J.	387	SUGGESTIVE THEMES FOR PULPIT TREATMENT.....	443
II. THE EVIDENTIAL VALUE OF PROPHECY. By Prof. W. Garden Blaikie, D.D., LL.D., Edinburgh, Scotland.....	393	LIGHT ON SCRIPTURAL TRUTHS FROM RECENT SCIENCE AND HISTORY. By Rev. George V. Reichel, A.M., Brockport, N. Y.....	444
III. REALITY IN PULPIT SPEECH. By Prof. Arthur S. Hoyt, D.D., Auburn, N. Y.....	398	HELPS AND HINTS, TEXTUAL AND TOPICAL. By A. T. Pierson, D.D.....	448
IV. THE SECOND SERVICE. By John Balcom Shaw, D.D., New York City.....	402	THE PRAYER-MEETING SERVICE. By Wayland Hoyt, D.D.....	451
V. LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES. THE QUEEN OF SHEBA. By William Hayes Ward, D.D., New York	408		
SERMONIC SECTION.		EXEGETICAL AND EXPOSITORY SECTION.	
THE LORD'S SUPPER A DECLARATORY RITE. By Alexander MacLaren, D.D., Manchester, Eng.....	410	HEB. XI., 19. By Rev. George Zabriske Collier, Alexandria Bay, N. Y.....	457
KNOWING GOD BY LOVE. By Pres. J. E. Rankin, D.D., LL.D., Washington, D. C.....	414	SOCIOLOGY AND COMPARATIVE RELIGION. HOW SHALL THE PULPIT DEAL WITH SOCIAL REFORM? By B. F. DeCosta, D.D., New York.....	460
CHRISTIAN FORM THE PRODUCT OF CHRISTIAN LIFE. By C. B. Hulbert, D.D., Adams Mill, Ohio.....	420	MISCELLANEOUS SECTION.	
THE LESSONS OF OUR LORD'S ASCENSION. By H. Kern, D.D., Sulz, Germany.....	426	THE KIND OF PREACHING NEEDED. By T. De Witt Talmage, D.D., Brooklyn, N. Y. An Interview.....	463
THE CHRISTIAN WARRIOR'S BREAKFAST-PLATE. By Rev. C. W. Townsend, Sherbrooke, Quebec, Canada.....	429	HOW CAN OUR CHURCHES BECOME MORE FRUITFUL? By H. L. Reade, Jewett City.....	467
THE PENTECOSTAL SPIRIT. By K. Borgius, D.D., Posen, Germany.....	433	PREACHERS EXCHANGING VIEWS.....	470
CHARGE TO A PASTOR. By Prof. J. C. Riggs, D.D., New Brunswick, N. J.....	437	EDITORIAL SECTION.	
CHRISTIAN OBLIGATION. By Rev. James M. Campbell, Morgan Park, Ill.....	440	LIVING ISSUES FOR PULPIT TREATMENT.....	475
STRIKING THOUGHTS FROM RECENT SERMONS.....	442	EDITORIAL NOTES.....	477
		BLUE MONDAY.....	482

**TERMS:** Subscriptions, one year, \$3.00; to Clergymen, \$2.50 per year, if paid in advance. Single number, 30 cents. Bound volumes (6 numbers), \$2.00. Binding, 90 cents per volume, carriage paid one way. "The Homiletic Review" and "The Missionary Review of the World" together, one year, \$4.00. See Club Rates of Our Various Periodicals, on page 139, within.

## BE SURE TO EXAMINE THIS BULLETIN.

**PAGE NUMBERING**—The pages referred to in this Bulletin are numbered separately from the body of the Magazine, and are continuous on each side of it.

**FIVE-MINUTE OBJECT-SERMONS TO CHILDREN**—New book by Sylvanus Stall, D.D., author of "Methods of Church Work," etc. Contains 48 sermons, preached with great success by the author, before the main sermon on Sunday mornings. Book ready early in May. Price, \$1.00. See Table of Contents, etc., in advertisement on page 184.

**OUR NEW HYMNAL FOR USE OF ALL CHRISTIAN DENOMINATIONS**—Returnable copies sent free for examination. See particulars on pages 136 and 137.

**THE STANDARD DICTIONARY**—Send ten cents and secure the following: A Prospectus of the Standard Dictionary, containing valuable sample pages, including Prang's exquisite colored plate of 22 birds (cheap at 50 cents and fit for framing in gold) and other illustrations from the Dictionary; Distinguishing features; The editorial staff; Comments of the press and of prominent scholars at

home and abroad; Facsimiles of editors' manuscript copy and of proofs under revision, through eleven stages to the final stage of work; An account of the journey from A to Zzzard, etc., etc.; total, 64 pages, carefully packed inside a pasteboard tube, and sent, post-paid, on receipt of 10 cents. See comments of those who have received Volume I. Questions Answered, etc., on advertising pages 132 and 133.

**CLUB RATES FOR OUR PERIODICALS**—For clubbing rates of our periodicals in combination, etc., see page 139.

**OUR AMERICAN REFORMERS SERIES**—This series will be completed at an early moment, with the issue of "John Brown and His Men," by Col. Richard J. Hinton. 22 portraits. See advertisement, "American Reformers," on page 153.

**NOTICE OF REMOVAL; BOOKS IN PRESS, JUST ISSUED, etc.,** see pages 145-146.

For Other Items of Especial Interest, see Advt. Pages 129 to 160.

**FUNK & WAGNALLS COMPANY, Publishers, 30 Lafayette Place, New York.**

# HOUGHTON, MIFFLIN & CO.'S NEW BOOKS.

## Brave Little Holland and What She Taught Us.

By WILLIAM ELLIOT GRIFFIS, D.D., author of "Japan," "The Lily among Thorns" (a book of great interest on "Solomon's Song"), "Matthew Calbraith Perry," etc. 16mo, with illustrations, \$1.25; small 16mo, in *Riverside Library for Young People*, 75 cts.

By three visits to Holland and careful study of Dutch-American archives, Dr. Griffis has gained material for a very interesting account of Holland and the debt we owe her for her contributions to American liberty and order.

## Bayou Folk.

By KATE CHOPIN. 16mo, \$1.25.

A tasteful book of tales drawn from life among the Creoles and Acadians of Louisiana. They represent, with fidelity and spirit, characters and customs unfamiliar to most readers; they are admirably told, with just enough dialect for local color, and they can hardly fail to be very popular.

## Abraham Lincoln.

In the series of American Statesmen. By JOHN T. MORSE, JR. With a portrait and map. 2 vols. 16mo, \$2.50.

*Volumes previously published in the series of*

## American Statesmen.

JOHN QUINCY ADAMS, by John T. Morse, Jr.  
ALEXANDER HAMILTON, by Henry Cabot Lodge.

JOHN C. CALHOUN, by Dr. H. Von Holst.  
ANDREW JACKSON, by Prof. Wm. G. Sumner.  
JOHN RANDOLPH, by Henry Adams.  
JAMES MONROE, by Pres. D. C. Gilman.  
THOMAS JEFFERSON, by John T. Morse, Jr.  
DANIEL WEBSTER, by Henry Cabot Lodge.  
ALBERT GALLATIN, by John Austin Stevens.  
JAMES MADISON, by Sydney Howard Gray.  
JOHN ADAMS, by John T. Morse, Jr.  
JOHN MARSHALL, by Allan B. Magruder.  
SAMUEL ADAMS, by James K. Hosmer.  
THOMAS H. BENTON, by Theodore Roosevelt.  
HENRY CLAY, by Carl Schurz. (2 vols.)  
PATRICK HENRY, by Moses Coit Tyler.  
MARTIN VAN BUREN, by Edward M. Shepard.  
GOUVERNEUR MORRIS, by Theodore Roosevelt.  
GEORGE WASHINGTON, by H. C. Lodge. (2 vols.)  
BENJAMIN FRANKLIN, by John T. Morse, Jr.  
JOHN JAY, by George Fellew.  
LEWIS CLARK, by A. C. McLaughlin.

Each vol. 16mo, gilt top, \$1.25.

## Cartier to Frontenac.

A study of Geographical Discovery in the interior of North America in its Historical Relations, 1584-1700; with full cartographical illustrations from contemporary sources. By JUSTIN WINSOR, author of "Columbus," editor of "Narrative and Critical History of America." 8vo, \$4.00.

A book of great value on account of its abundant contributions to our knowledge of American history and geography.

## In Exile, and Other Stories.

A tasteful volume of excellent short stories, by MARY HALLOCK FOOTE, author of "The Chosen Valley," "The Led-Horse Claim," "John Bodewin's Testimony," "The Last Assembly Ball," etc. 16mo, \$1.25.

## A Bird-Lover in the West.

By OLIVE THORNE MILLER, author of "In Nesting Time," "Bird-Ways," "Little Brothers of the Air," etc. 16mo, \$1.25.

This book relates Mrs. Miller's experiences and observations of birds in Ohio, Utah, and Colorado. The freshness of the field, the new varieties of her beloved "little brothers of the air," and her charming skill in describing them make her new book very delightful.

## A Poet's Portfolio; Later Readings.

By WILLIAM WETMORE STORY, author of "Roba di Roma," "Fiannetta," etc. 18mo, parchment paper or cloth, \$1.00.

A delightful little book like Mr. Story's "He and She,"—a collection of charming lyrics strung on the silver thread of an entertaining conversation.

## Twenty Years at Sea.

By FREDERIC STANHOPE HILL. 16mo, \$1.00.

"We can commend this book as one of the best sea tales recently issued, and a worthy successor of the classic book of Dana [Two Years before the Mast]."—*New York Evening Post*.

## The Petrie Estate.

By HELEN DAWES BROWN, author of "Two College Girls," etc. \$1.25.

"We have read every line of this story, and so pure is its tone, so sweet yet withal so very natural are its characters, that one cannot but wish there were more like it."—*Baltimore American*.

*Sold by all Booksellers. Sent, post-paid, by*

HOUGHTON, MIFFLIN & CO., Boston and New York.

# SPECIAL TERMS TO CLERGYMEN

FOR THE

## Greek-English Interlinear New Testament

JOHN R. ANDERSON CO., 19 Barclay St., New York City.

The Greek text is the standard. The Interlinear translation is literal. It is careful and conscientious. It is accurate. The notes present the various readings of the original text of the editions of Elzevir-1624, Griesback, Lachmann, Tischendorf, Tregelles, Alford, and Wordsworth. The King James version is presented in parallel columns, in the margins (see below).

The Interlinear New Testament will become indispensable to preachers and Bible students because of the facility with which it enables one on the instant, even if rusty in his Greek, or if wholly unacquainted with Greek, to put his finger on the original Greek word or phrase, and at the same instant upon an absolutely literal rendering. To many it will repay its cost in the time saved from turning to a Greek dictionary. Of course, no working library is complete without such a book.

As in 1st Corinthians, XIII., the word "charity" must be read "love" so in thousands of similar instances *some other word* will enable the Bible teacher to clarify the text. In all these instances, that other word, "*the word that illumines*," is brought to the tip of one's pen at a moment's notice.

### XIII. XIV.

### I CORINTHIANS.

459

13 Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην-δὲ μὴ-ἔχω, γέγονα χαλκὸς ἢ ὡς κτύβαλον ἀλαλάζον. 2 καὶ ἐὰν ἔχω προφητείαν, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἐὰν ἔχω	men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all
If with the tongues of men I speak and have not, I have become brass, or a tinkling cymbal. 2 And though I have prophecy, and know all mysteries, and all knowledge, and if I have	
αὐτῶν, ἀγάπην-δὲ μὴ-ἔχω, γέγονα χαλκὸς ἢ ὡς κτύβαλον ἀλαλάζον. 2 καὶ ἐὰν ἔχω προφητείαν, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἐὰν ἔχω	
of angels, but love have not, I have become brass, or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all	
τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἐὰν ἔχω	
mysteries all and all knowledge, and if I have	
faith, so that I could	

**Royal 12mo**, 638 pages. With Foot-notes. And with the standard English version arranged in the margin of each page in a column parallel with the interlinear page, and furnishing an ideal New Testament in every respect.

**Plain Cloth**, \$3.00; **Half Leather**, \$4.00.

**Deity Circuit**, gold edge, round corners, \$5.00.

We wish every clergyman to see and examine this work. Still, *we do not want any one to feel under any compulsion to keep the book who does not, after inspection, actually approve of its quality and make-up.*

We therefore offer to send a copy to any clergyman, upon receipt of the price, subject to return at our expense if not perfectly satisfactory; so that no risk is incurred in sending for a copy. Use the following order-blank, or send for a duplicate.

To JOHN R. ANDERSON CO., 19 Barclay Street, New York City:

Enclosed find \$.....for which please send me one "Interlinear Greek-English New Testament," of the.....style of binding, upon the understanding that if, after inspection, the book is not perfectly satisfactory to me, I am at liberty to return it to you, and you will send my money back to me at once.

Signed (name in full), Rev.....

Post-office.....

Postage or expressage to be paid  
by J. R. Anderson & Co.

County.....

Nearest Express Office is at.....

State.....

Date.....

8vo, Cloth. Second Edition. \$1.50.

A clear, concise, correct compendium of missionary facts and statistics brought down to date. A full and discriminating survey of the philosophical and practical phases of foreign mission work at the end of a century.

Useful for pastors; invaluable for students of missions.

# Foreign Missions After a Century

Students' Lectures on Missions, Delivered at the Princeton Theological Seminary, 1893,

By JAMES S. DENNIS, D.D.,

Missionary of the Presbyterian Board of Foreign Missions, Beirut, Syria.

## TABLE OF CONTENTS.

Lecture I.—THE PRESENT-DAY MESSAGE OF FOREIGN MISSIONS TO THE CHURCH.

Lecture II.—THE PRESENT-DAY MEANING OF THE MACEDONIAN VISION.

Lecture III.—THE PRESENT-DAY CONFLICTS OF THE FOREIGN FIELD.

Lecture IV.—THE PRESENT-DAY PROBLEMS OF THEORY AND METHOD IN MISSIONS.

Lecture V.—THE PRESENT-DAY CONTROVERSIES OF CHRISTIANITY WITH OPPOSING RELIGIONS.

Lecture VI.—THE PRESENT-DAY SUMMARY OF SUCCESS.

## COMMENDATIONS.

*The Missionary Review*: "They are remarkable for their order of thought, clearness of style, and the freshness of facts stated."

*The Interior*: "Dr. Dennis' book is pre-eminently a present-day book, the best late review of the present status of foreign missions. A thoroughly scholarly work, written in a thoroughly entertaining vein."

*The Missionary*: "Exceedingly graphic in style. It combines, as few books on missions do, charm of diction with facts and figures."

*The New York Evangelist*: "This book deserves to be ranked among the best of its class for the missionary information it gives, and the missionary interest it excites. It is a trumpet-toned book, and the sacramental host will respond to it."

*The Church at Home and Abroad*: "The style is clear, the illustration vivid, the tone manly, devout, scriptural. The reader feels himself in contact with a mind disciplined, balanced, and enriched by thorough education of study and experience, and giving testimony as a witness who knows what and whereof he affirms."

*The Episcopal Recorder*: "Able, scholarly, and comprehensive."

*The Advance*: "The author treats the subject in an altogether modern and living way. His interpretation of the false religions of the world is notably judicious."

*The Treasury*: "This book should take a front rank, everywhere, on the subject of missions."

*The Herald and Presbyter*: "An arousing and inspiring volume on a world-wide subject."

*Lutheran Observer*: "These lectures convey a strong and impressive view of the work of foreign missions."

*The Independent*: "They present a broad, philosophical, and systematic view of the missionary work in its relation to the living Church. The second chapter on 'The Present Vision' is the most complete summary of the condition of mission fields to be found anywhere."

*The Presbyterian*: "The subject is ably presented, and the book should be accorded a high place among treatises upon missions."

*The Missionary Herald*: "We heartily commend this latest testimony to the work of foreign missions."

*Christian Thought*: "The fifth lecture ought to be read by every Christian interested in the recent Parliament of Religions."

## SPECIAL TO Review Subscribers

REGULAR \$1.50 ED. FOR

**\$1.00**

Postage, 15 Cents Extra.

ENCLOSE THIS ADVT. TO  
FLEMING H. REVELL CO.

For sale by all Booksellers, or sent, post-paid, on receipt of price by the Publishers,

**FLEMING H. REVELL COMPANY**

NEW YORK: 112 Fifth Avenue.

CHICAGO: 148 and 150 Madison Street.

TORONTO: 140 and 142 Yonge Street.

# THE STANDARD DICTIONARY.

## Questions Answered.

Many questions have been received concerning the Dictionary, some of which we think it well to answer thus publicly, as the same questions may be in the minds of others of our readers.

**SUBSCRIBER.**—I see that the definition of *amble* in the Standard does not agree with the definition given in other dictionaries, the Duke of Newcastle, Blundeville, Markham, Berenger, Meadows, Freeman, nor other noted writers on the horse whose definitions I have examined. Can it be that all these writers are wrong and the Standard right?

Yes, it can be, and is so; they are all wrong and the Standard is right. Your question was referred to Prof. Muybridge, of the University of Pennsylvania, who is the Departmental Editor of "the Movement of Animals" for the Standard, and who is recognized of the highest authority on this subject in the world. He writes that the information of the authorities mentioned by you was derived from simple observation, while his definitions for the Standard were the result of closest scientific investigation. At movement in the Dictionary is given a plate showing the successive phases of the *amble*, *canter*, *gallop*, *pace*, *rack*, and *walk* of a horse. Sometimes as many as 20 phases are necessary to complete a stride. The plate was made from successive photographs by Prof. Muybridge, each taken in an infinitesimal part of a second. The Standard is the only dictionary, says Prof. Muybridge, that correctly defines these movements.

**E. L.**—The word *autonomasia* is not in the vocabulary. It is given as the definition of *autonomasy*, page 143.

Look again, the definition is *autonomasia*, which is given in its vocabulary place on page 92.

**N. O.**—I see in a very unfair review in the *New York Nation* (the malice of the writer is visible in almost every line), (1) That the Standard has not several words of which *heterokinesy* is typical; (2) that *Burton ale* is not defined, nor is (3) *drop-handkerchief*. Were these omitted intentionally?

(1) This word is one of a large number of similar words used by Cudworth in his philosophical works, which are simply transliterations of terms used by the Greek philosophers, and which are not of sufficient importance to be given in the vocabulary of an English dictionary. Such words have been rejected by all dictionaries of the language, and rightly. The Standard has more words in its vocabulary than any other dictionary, but it does not claim to treat all words used by English writers, nor would it be possible nor desirable to do so. (2) *Burton ale* is defined under *ale*. (3) *Drop-handkerchief* you will find defined under *drop*; the proper phrase is *drop-the-handkerchief*. Possibly some of the "malice" you speak of may be traced to the fact that the writer of this outrageously unfair review applied for the position of a regular definer on the Standard and was refused.

**A.**—Why should you object to the use of technical terminology in defining technical terms, when you admit that this terminology is essential to exactness? A dictionary to be authoritative must be exact in its definitions of technical terms, as well as correct in its definitions of general terms. When possible (and this is true generally) without occupying unnecessarily too much space, a clue to the meaning of the term has been given in simple language.

**Q. T. JOHNSON.**—On page 65, under *American*, the Standard says the *Native American Party* came into power in 1843. It certainly should have said 1833.

Wrong, the *Native American Party* was organized between 1840 and 1842, came into prominence in 1843, and elected James Harper Mayor of New York City in 1844. The *American Party* was started in 1853, came into prominence as the *Know-nothing Party*.

**J. N. A.**—The antonyms are a great feature, but why were they not carried farther?

Simply, because of lack of space. It would have been much easier to have made the Dictionary three or four times as large as it is, but this would have defeated our object. The condensation in the Standard has been one of the most laborious and costly of its features. The antonyms were given only when they seemed very important, or helped to throw light on the definitions.

**A. A. RAYNOR.**—If *f* is substituted for *ph* in sulphur, why should not the same rule prevail with morphine and other like words?

Partly for etymological reasons, and more especially because the American Association for the Advancement of Science (at whose urgent recommendation this change of spelling was inserted in the Dictionary) did not think it wise to take too long or too many steps at once. A reform of this kind must move with great caution.

**READER.**—You give the etymology of *gorilla* and not of *chimpanzee*.

The former is derived from the Greek, the latter is a native African word. See definition.

**SCHOOL-TEACHER.**—The Standard gives only one pronunciation for *discrepancy*, while *dis-cre-pan-cy* is coming into general favor rapidly.

The variant pronunciation will be treated at XIII. of the Appendix, where the preferences of the Committee of Fifty on Disputed Spellings and Pronunciations and that of other dictionaries will be given. It will be well to add that no member of the Committee, nor any of the accepted dictionaries, recognizes the pronunciations which you give.

An Ohio gentleman, who was greatly elated over his copy of the Standard Dictionary, was told by a young lady school-teacher that his dictionary (the Standard) did not tell how to pronounce *goup*. Not having his copy of the Standard with him, he made two or three ineffectual efforts, and in his distress, turned to her and asked how she would pronounce it. She quietly replied, "Go up."

# THE STANDARD DICTIONARY.

## What Is Said of It By Those Who Have Vol. I.

**The Times**, London, England: "Well conceived and skillfully compiled."

**Boston Herald**: "Will find its way everywhere by its abundant and original merits."

**Edward Everett Hale**, D.D., Roxbury, Mass.: "It is the blessing of our breakfast-table."

**The New York Herald**: "The most complete and most satisfactory dictionary yet printed."

**Joseph Cook**, Boston, Mass.: "I look upon its publishers and editors with reverence for their achievement."

**The Chicago Journal of Commerce**: "The most full and complete of all English dictionaries in existence."

**The Iowa State Register**, Des Moines, Iowa: "This new dictionary makes an epoch in the study of languages."

**Prof. George McCloskie**, Princeton College: "I am satisfied that it will take its place as the best dictionary of our language."

**Dr. Wm. Hande Browne**, Professor of English Literature, Johns Hopkins University: "It has been installed as the household oracle."

**Prof. James A. Harrison**, LL.D., L.H.D., Washington and Lee University: "It is a miracle of combined fulness and condensation."

**The School Journal**, New York: "The Standard Dictionary is noted for its thoroughness, accuracy, and convenience of arrangement."

**Thomas M. Cooley**, Professor of Law, University of Michigan: "The mechanical execution is admirable; I think it justifies its name—Standard."

**The Call**, Philadelphia, Pa.: "All that modern research can make it. The editors and compilers have done not nearly well; they have done all that is possible."

**The Literary World**, London, England: "The new work is a complete testimony to the full and careful scholarship of the brilliant American school of philology."

**The Daily Telegraph**, London, England: "It is difficult to praise too highly this important contribution to the past history and present use of the English tongue."

**Chicago Herald**: "The plans for this work are founded on common sense. . . . The scope of the book, indeed, appears to be inexhaustible. . . . The pictures are beautiful."

**The San Francisco Call**: "The nineteenth century is an encyclopedic age. Its greatest achievement is the *Encyclopaedia Britannica*; its greatest lexicographic work is undoubtedly the *Standard Dictionary*. . . . A value to the spelling and pronunciation that has never been attained before in any dictionary."

**The Christian Herald** (T. De Witt Talmage, D.D., Editor), New York: "No such thorough, comprehensive, and really valuable dictionary has been attempted heretofore."

**Prof. W. C. Wilkinson**, Chicago University: "It is a magnificent, a monumental success. . . . My confident impression is that the editors have produced the *Standard Dictionary*."

**The Boston Daily Traveller**: "In point of completeness it is without a peer in our language. The success of this dictionary is already assured. . . . Not 'A Standard Dictionary,' but 'The Standard Dictionary.'"

**The Times-Democrat**, New Orleans: "He who has the Standard at his elbow to refer to for the meaning, pronunciation, or derivation of a word, or for its compounds, synonyms, antonyms, or phrase-use, will never need another dictionary to help him out."

**The Examiner and Times**, Manchester, England: "A stupendous and carefully edited work. . . . It may fairly challenge criticism in regard to its accuracy and utility. . . . The dictionary is destined to hold a pre-eminent place for many years to come."

**The New York Observer**: "A memorable example of the very best form of American enterprise. The whole country is indebted to the Funk & Wagnalls Company for making the United States the *locus* of such a fountain of philological erudition."

**The Republic**, Boston, Mass.: "Not alone does the Standard, taken as a whole, excel any other publication of its kind, but it is offered at a comparatively small price, thus bringing it within reach of a large class of readers and making it a people's dictionary."

**E. Benjamin Andrews**, President Brown University, Providence, R. I.: "I believe that this dictionary essentially fulfills the high ideal of its projectors. It is an out-and-out new product, and not, like our old dictionaries, the result of patching and amendment, little by little, the different pieces often added by many, many minds."

**A. M. Wheeler**, Professor of History, Yale University, New Haven, Conn.: "Clear, concise, accurate, comprehensive; at once scholarly and popular; admirably arranged, beautifully printed, of convenient size and shape, and therefore easy to consult; a delight to the eye and to the mind—what more can one ask in the way of a dictionary?"

**Benjamin G. Smith**, Cambridge, Mass., Treasurer of the American Pomological Society: "It will be my daily companion; it is as near perfection as it is possible to make it. It is a *university of itself*! Henceforward my old friends, Worcester, and Webster, will have to take a back seat. . . . Hitherto nothing has appeared to compare with it."

Sold only by Subscription. Where no agent is found, address the publishers.

### PRICES

#### TWO-VOL. EDITION—

	Per. Vol.	Per Set.
Half Russia . . . . .	\$7.50	\$15.00
Full Russia { Including Denison's Patent	8.50	17.00
Full Morocco { Reference Index.	11.00	22.00

#### SINGLE-VOL. EDITION—

Half Russia . . . . .	\$12.00
Full Russia { Including Denison's Patent	14.00
Full Morocco { Reference Index.	18.00

Descriptive circular sent free; large Prospectus, 10 cts. Vol. I. now ready. Vol. II ready soon.

### ELIGIBLE AGENTS WANTED.

**FUNK & WAGNALLS COMPANY,** { NEW YORK. LONDON. TORONTO.

# THE PERPLEXING PROBLEM,

How to Secure the Attendance of the Children upon the Regular Services  
of the Church

**SUCCESSFULLY SOLVED**

IN THE NEW BOOK,

**FORTY-EIGHT FIVE-MINUTE**

# Object-Sermons to Children

PREACHED BEFORE THE MAIN SERMON ON SUNDAY MORNINGS,  
THROUGH EYE-GATE AND EAR-GATE, INTO  
THE CITY OF CHILD-SOUL,

**BY SYLVANUS STALL, D.D.,**

Author of "Methods of Church Work," "How to Pay Church Debts," "Minister's Hand Book to  
Lutheran Hymns," "Pastor's Pocket Record," etc.; Associate  
Editor of the Lutheran Observer.

12mo, Cloth, 240 pp. Price, \$1.00; post-free.

## THE TABLE OF CONTENTS.

Will suggest something of the character of the book with its well-chosen illustrations,  
apt and forceful presentation of truth, and graphic style:

- |  |   |
|--|---|
| 1. Traps—Unsuspecting Mice and Men.                                    | 24. Candles—Christian People, Their Relative Influence.                 |
| 2. Money—Its Value and Its Uses.                                       | 25. Candles—How to Reflect, Obscure, and Extinguish the Light.          |
| 3. Counterfeits—Coins and Christians, Real and Imitation.              | 26. Water—Jesus, and Earth's Moral Deserts.                             |
| 4. Banks—Gathered and Guarded Treasures.                               | 27. Bread—Universal Soul Hunger.  |
| 5. Oyster and Crab—Conscience.   | 28. Stone—The Natural and Renewed Heart.                                |
| 6. Worm in the Apple—Wickedness in the Human Heart.                    | 29. Polished Stone—Pettition Through Suffering.                         |
| 7. Passport—Citizens of an Heavenly Country.                           | 30. Salt—The Saving Power of Christians.                                |
| 8. Chart—Avoiding Dangers.   | 31. Abalone Shell—Things Which we Possess, and Things which Possess us. |
| 9. Anchor—Hope That Lays Hold of Christ.                               | 32. Broken Chain—Breaking the Whole Law.                                |
| 10. Iron, Low Grade and High Grade—Character and Worth.                | 33. Looking Glass—Seeing Ourselves in God's Law.                        |
| 11. Pocket Rule—How God Measures Men.                                  | 34. Fish in Aquarium—The All-seeing Eye of God.                         |
| 12. Seeds—Thoughts, Words, Deeds—Their Life and Perpetuity.            | 35. Wordless Book—Sin, Salvation, Purity, Glory.                        |
| 13. Sowing—The Spring-time of Life.                                    | 36. Whisky—The Character and Effects of Alcohol.                        |
| 14. Sheaf of Grain—The Harvest-time of Life.                           | 37. Plastic Face—Character in the Countenance.                          |
| 15. Wheat and Chaff—The Coming Separation.                             | 38. Ropes—Habits, and How They Become Strong.                           |
| 16. Wayside Weeds and Garden Flowers—Neglected vs. Christian Children. | 39. The Magnet—Jesus the Great Drawing Power.                           |
| 17. Flowers—God's Wisdom Displayed in their Creation.                  | 40. Dogs—The Dogs of St. Bernard.                                       |
| 18. Flowers—The Display God's Goodness to Man.                         | 41. Scarlet Rags—Sins of Deepest Dye.                                   |
| 19. The Heart—The Most Wonderful Pump in the World.                    | 42. Watch and Case—Soul and Body.                                       |
| 20. The Eye—The Most Valuable and Most Wonderful Telescope.            | 43. Keys—How God Unlocks the Human Heart.                               |
| 21. The Eye—Smallest Camera, Most Valuable Pictures.                   | 44. Husks—The Disappointed Pleasure Seeker.                             |
| 22. Coal and Wood—Jesus the Source of Spiritual Light and Warmth.      | 45. Pearls—One of Great Price.  |
| 23. Lanterns—The Best Light For Our Path.                              | 46. Frogs—The Plagues of Egypt.   |
|  | 47. Blood—The Feast of the Passover.                                    |
|  | 48. Pine Branch—The Feast of Tabernacles.                               |

Pastors who desire successfully to bridge the great chasm between the Sunday-school and the Church, will find much valuable aid in this new book, by the author of the well known "Methods of Church Work". This new volume contains the Five Minute Sermons to Children, preached before the main sermon on Sunday mornings, which the author used with so much success in filling the pews of a depleted church, to which he was called in the city of Baltimore. By these Sermons Truth is made simple, and young and old are edified and benefitted.

FUNK & WAGNALLS COMPANY, Publishers, 30 Lafayette Place, New York.

## BOOKS.

**THE DANCE OF MODERN SOCIETY.** By Professor WILLIAM CLEAVER WILKINSON. Revised edition. Will prove invaluable to all who can not settle this disputed question of Dancing. They will hail a clear, vigorous, thorough, and courageous treatment of the question. 12mo, cloth. Price, 60 cents.

"The most pungent attack on the modern dance we have ever read."—*Harper's Magazine*.

"If there is in our language any better discussion of the subject, we would be glad to have it pointed out."—*Baptist Quarterly*.

"No man in his senses will dance."—*Cicero*, 106 B. C.

"Dancing is a fitting recreation, even for a philosopher."—*Socrates*, 470 B. C.

Professor William Cleaver Wilkinson's "Dance of Modern Society" brings the question down to date.

**WHAT OUR GIRLS OUGHT TO KNOW.** By MARY J. SUDLEY, M.D., Graduate Physician and Teacher of Natural Sciences in the State Normal School, Framingham, Mass.; also graduate of the Women's Medical College, New York. 12mo, cloth, 262 pp., \$1.00.

*Partial Contents:* About the Husband—Bands that are Forbidden—Best Hours for Sleep—Brain and Nerves—Careful on Clothes—Causes of Disease—Clothing the Feet—Close-fitting Undergarments—Hygiene of the Skin—The Mate and the Home—Nerves and Nervousness—Self-development—Time to Marry—How to Cook—What to Eat—What Causes Cold Feet—What Causes Varicose Veins—What Causes Palpitation—How to Become Handsome Old Women, etc.

"These lectures, familiar, delicate, and straightforward, should be read by all young women."—*The Sunday-School Times*.

**HINTS ON EARLY EDUCATION AND NURSERY DISCIPLINE.** A book full of the wisest hints, suggestions, and practical ideas in the interest of the most effective and satisfactory training of children. 12mo, cloth. Price, 60 cents.

It passed through eighteen editions. It was first published 60 years ago, and many attribute it to Elizabeth Fry, the eminent philanthropist. The name of the author never appeared on its title-page. An American reprint of 1884 long since disappeared from circulation, and its present re-issue secures for it an extended usefulness. Dr. John Hall, who contributes the prefatory note, writes: "I can not recall a sentence that requires remodification, nor is there anything in the volume that tends to limit the book to any one class or any one denomination."

"It should be compulsory on every young mother in the land to study this book. . . . If we should quote from it we should begin at the beginning and give every word entire to the end."—*The Chicago Journal*.

**CRIMINOLOGY: A PSYCHOLOGICAL AND SCIENTIFIC STUDY OF CRIMINALS WITH RELATION TO PSYCHICAL AND PHYSICAL TYPES, ETC.** By ARTHUR MACDONALD, Specialist in Education as Related to the Abnormal and Weakling Classes, U. S. Bureau of Education, and U. S. Delegate to the International Society of Anthropology at Brussels, 1892, etc., etc. Introduction by Professor Cesare Lombroso, of the University of Turin, Italy. In an Appendix is given an Extensive Bibliography of the Best Books on Crime in the several languages. 12mo, cloth, 416 pp. Price, \$2.00.

"Of undoubted interest and special value to all concerned."—*The Arena*, Boston.

"The result of years of expert study and research."—*Critic*, Baltimore.

"Exhaustive, logical, and convincing."—*New York World*.

"We have read this book with profit."—*New York Herald*.

"Mr. MacDonald's book is clear and thoughtful . . . the spirit is excellent and the method scientific."—*New York Tribune*.

Sent, carriage prepaid, on receipt of price.

NEW YORK: FUNK & WAGNALLS COMPANY,  
30 Lafayette Place.

## BOOKS.

**THE ENCYCLOPEDIA OF MISSIONS.** A The-saurus of Facts—Historical, Statistical, Geographical, Ethnological, and Biographical; with Maps, Bibliography and Statistical Tables. Edited by Rev. EDWIN MUNSELL BLISS. Complete in two large vols., 1,854 pp., cloth, \$12.00.

"Covers all important facts, touching the numerous missions of all denominations in all lands, and of all people, their language and their surroundings among whom missions are founded."—*Ex-Judge Enoch L. Fancher*, President American Bible Society.

**SLEEP AND DREAMS.** A Scientific, Popular Dissertation from the German of Dr. SCHOLZ, by H. M. JEWETT. Also in same volume, "The Analogy of Insanity to Sleep and Dreams," by M. A. JEWETT, M.D. 12mo, cloth, 148 pp., 75 cents. Post free.

"Is especially valuable for its admirable chapter on 'Sleeplessness and Its Prevention.'"—*Pittsburg Chronicle Telegraph*.

**RECENT EXPLORATIONS IN BIBLE LANDS.** A New Bible-class Text-book. By Rev. T. NICHOL, D.D., London. 12mo, cloth (flexible), 76 pp., with map, index, etc., 50 cents.

"All who desire to know the results of the laborious investigations of the past fifty years, may be safely advised to acquire this book and master its contents."—A. A. CHARLES, D.D., Professor of Biblical Criticism and Biblical Antiquities in the University of Dublin.

**HENRY WARD BEECHER; THE SHAKE-SPEARE OF THE PULPIT.** By JOHN HENRY BARROWS, D.D. 12mo, cloth, 587 pp., with portrait, \$1.50. Post free.

**ENGLISH HYMNS; THEIR AUTHORS AND HISTORY.** By Rev. SAMUEL W. DUFFIELD. 8vo, cloth, 675 pp., \$3.00. Post free.

**LATIN HYMN WRITERS AND THEIR HYMNS.** By Rev. SAMUEL W. DUFFIELD. Completed by Rev. R. E. THOMPSON, University of Pennsylvania. 8vo, cloth, over 500 pp., \$3.00. Post free.

**DRILL BOOK IN VOCAL CULTURE AND GESTURE.** By PROFESSOR E. P. THWING, Ph.D. 12mo, paper, 115 pp., 25 cents. Post free.

**THE ECONOMICS OF PROHIBITION.** Full of Illustrations, making its argument plain to any one who can read the English language. By Rev. J. C. FERNALD. 12mo, cloth, 515 pp., with an index of nearly 800 topical references. Price, \$1.50.

"This is the best book on temperance we have ever seen. It is unanswerable."—*The Morning Star*, Boston.

**THE MISSING SENSE AND THE HIDDEN THINGS WHICH IT MIGHT REVEAL.**—By C. W. WOOLBRIDGE, M.D. 12mo, cloth, 60 cents. Post free.

**BIBLICAL LIGHTS AND SIDE LIGHTS,** or 10,000 Biblical Illustrations with 30,000 Cross-References, consisting of Facts, Incidents, and Remarkable Statements for the use of Public speakers and Teachers; and also for all who for illustrative purposes desire ready access to the numerous and interesting narratives contained in the Bible. By Rev. CHARLES E. LITTLE, author of "Historical Lights." 8vo, 632 pp., cloth, \$4.00; sheep, \$5.50.

**THE CYCLOPEDIA OF TEMPERANCE AND PROHIBITION.** 8vo, cloth, 700 pp. \$3.50. Carriage free.

"Nearly every possible question that can be asked with respect to temperance and prohibition will here find an answer."—*National Baptist, Philadelphia*.

Sent, carriage prepaid, on receipt of price.

NEW YORK: FUNK & WAGNALLS COMPANY,  
30 Lafayette Place.



# OUR NEW HYMNAL

FOR USE OF EVERY CHRISTIAN CHURCH  
FOR GENERAL AND SPECIAL SERVICES.



HERE are many churches of different denominations who do not feel able to supply their pews with the costly and bulky hymn and tune books prepared for denominational use. There are also many, no doubt, who, for various other reasons, desire to change their books. There are excellent hymnaries to be had, but which fail to supply the want. It has, therefore, been deemed advisable to publish a new hymnal, such as can consistently lay claim to a welcome from Christian congregations of every denomination, and especially so for those who love to sing the new, or modern, as well as the ancient songs of Zion.

As this new book is prepared for the use of every denomination, it contains no hymns of a direct denominational character, and is emphatically the book for churches and missions of every name, each one can consistently call it its own. We have, therefore, entitled it

## "OUR NEW HYMNAL."

Its editors and compilers, Philip Phillips & Son, are known the wide world over in the line of sacred song, and possess a practical experience in leading choirs, also as preceptors of congregational singing.

*The Buffalo Christian Advocate* (Methodist Episcopal) says:

"The names of the compilers vouch for the character of this new hymnal. Its hymns are well chosen, and the music is standard . . . the churches of every denomination will be glad of this book."

*Messiah's Herald* (Adventist), Boston, Mass., says:

"This new candidate for public favor is certain to receive a hearty welcome from the thousands of music lovers. We can not think of any persons better adapted to prepare a volume of music for general use in religious services than the editors of the work before us."

*The Herald and Presbyterian*, Cincinnati, O.: "This book has important features which make it of value."

## Its Hymns and Tunes.

There are 530 hymns and tunes contained in this volume, whose bulk is limited to 360 square 12mo pages, printed in beautiful brevier type.

The selections are choice, both ancient and modern, from more than 70 different authors. Among these are Wesley, Watts, Cennick, Whitfield, Baxter, Robinson, Keble, Cowper, Newton, Kelly, Montgomery, Doddridge, Bryant, Addison, Simpson, Bonar, Elliott, Denny, Sullivan, Barnby, Dykes, Monk, Neander, Willis, Hopkins, Carey, Scott, Holmes, Newman, Dondney, Phillips, Auber, Toplady, Hastings, Pope, Muhlenberg, Steele, Clark, Jones, Alexander, Hart, Keys, Crosby, Dix, and more than 20 others.

*The Northwestern Christian Advocate* (Meth. Epis.), Chicago, Ill.: "A choice selection of hymns."

*The Independent* (Evangelical), New York:

"This is a far better manual of common song than we get in the average of its class. It shows a reaction against the empty jingles which have been running for twenty years. The standard hymns of the church are in gratifying preponderance. . . . The hymns also are well classified."

Its more than 500 tunes consist of none but the most singable music, simple gospel and classical, with Glaser, Hastings, Mason, Beethoven, Barnby, Malan, Holbrook, Phillips, Dykes, Fischer, Zundel, Sullivan, Edson, Elvey, Holden, Gould, Wesley, Randall, Scholefield, Stebbins, Calkin, Kingsley, Hakergal, Nettleton, Greator, Woodbury, Haydn, Hopkins, Tausar, Tourgee, Rossini, Croft, Bradbury, Root, Abbey, Monk, Ritter, Stanley, Bortniausky, Hatton, Medley, Franck, Perkins, Schumann, Von Weber, Farmer, Gordon, Oliver, Gauntlett, Miller, Hartrough, Knapp, Bail, Doane, Camp, Malan, Ewing, Von Wartenser, Oakley, Pleyel, Stockton, Elvey, etc., etc., as authors.

*The Episcopal Methodist*, Baltimore, Md., says:

"This compilation contains many of the choice and proved tunes which have been used by the church—some of them—for generations. In addition there is a large proportion of modern music. We have had many of the pieces tested on the organ, and can say that churches seeking a non-denominational hymnal, with a good and varied selection of words and music, will find both in this collection."

*The National Presbyterian*, Indianapolis, Ind., says:

"The selection of music is very choice. It includes almost every tune that has been a favorite with the evangelical churches, and there are few that will not be generally used."

"It is the best collection of hymns and tunes that has yet appeared in this country. We know of no other hymnal of equal size that is so valuable for

popular use. It contains the cream of the English and American hymns and tunes. It is better adapted to elicit the interest of the ordinary congregation in this department of public worship than any book now before the American church. Though it is compiled by a Methodist, Presbyterian churches will make no mistake in buying it."

*The Religious Herald* (Congregational), Hartford, Conn., says:

"This Hymnal is to be commended from the fact that it is of moderate size, the compiler being content with 580 hymns, old and new. There are many

tried and approved tunes and hymns which will be welcome. The type is clear and the volume has an inviting look."

## A Novel Feature.

A novel feature of practical value which forms a part of OUR NEW HYMNAL, and which will be found very convenient, is the arrangement, in sections, of six song services: Christ in Song; Salvation in Song; Thanksgiving in Song; Children's Service in Song; Temperance in Song, and Christmas in Song, each with words, music, and connective Scripture Readings.

## Its Indexes.

An admirable aid, for those who shall use this new hymnal, is its complete Concordance Index (occupying 16 pages), whereby any pastor or leader can find and select, at a glance, the right subject or sentiments needed for any religious occasion. In this index the alphabetical arrangement of the most suggestive words in all the hymns with the lines in which they occur, enables any one to readily find any hymn, if only some important word therein is recalled.

Besides this Concordance Index, its Alphabetical Index of Hymns gives the first line of each of the 580 hymns in the book.

It has also an Alphabetical Index of Times, and an Index of Scripture Readings.

The Publishers ask a careful examination of this new hymnal, of its hundreds of hymns and tunes, and the attractive and valuable features mentioned above.

*The Advance*, Chicago, Ill., says: "This hymnal will do good service."

*The Christian Observer* (Presbyterian), Louisville, Ky., says:

"This hymnal is prepared and arranged for general use and special services. The selections are good and varied, and for every occasion, anniversary, or

subject, suitable hymns can be found. . . . The indices are especially full. . . . The print, paper, and binding are first-class."

## Price, Style, Etc.

It is substantially and handsomely bound in cloth, with extra stout boards, and black and gold stamps, square 12mo, 360 pp. Price, \$1.00, post-free.

### Introductory Prices:

25 to 100, . . . . .	85 Cents, net.
100 to 250, . . . . .	75 " "
250 and more, . . . . .	65 " "

*Carriage prepaid by the publishers.*

With an order for fifty copies, or more, will be given, free of charge, a morocco-bound copy for the pulpit.

A RETURNABLE COPY will be sent, free and postpaid (on application), to any pastor or music committee, for examination, with a view to its introduction.

*The Church Advocate*, Harrisburg, Pa., says:

"Taken as a whole, many of our churches will, no doubt, see good reasons for changing their present books to use 'Our New Hymnal.'"

*The Baptist*, Baltimore, Md., says:

"It is adapted to the use of every Christian congregation."

*Zion's Advocate* (Baptist), Portland, Me.:

"The churches of every denomination will be glad of this work."

*The Northwestern Congregationalist*, Minneapolis, Minn.:

"It will be welcomed and extensively used, we predict, by churches of every denomination."

**FUNK & WAGNALLS COMPANY, Publishers, 30 Lafayette Place, New York.**

# The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD

Vol. VIII., No. 23. Whole No. 207.

New York, April 7, 1894.

{ Per Year, \$3.00. Per Copy, 10c.

## Contents

*The articles in the Review Department are not excerpts, but condensations of the original articles specially re-written by the Editors of THE LITERARY DIGEST. The articles from Foreign Periodicals are prepared by our own translators.*

### Topics of the Day:

THE SEIGNIORAGE BILL VETOED . . . . .  
THE NEW TREATY WITH CHINA . . . . .  
THE EXEMPTION OF WOMEN FROM LABOR  
LORD ROSEBERRY AND THE LIBERAL CRISIS  
IN ENGLAND . . . . .  
THE LORDS AND COMMONS . . . . .  
BUREAU OF LABOR STATISTICS  
PUBLIC RELIEF AND PRIVATE CHARITY  
THE FARMERS' MOVEMENT . . . . .  
THE PROHIBITION QUESTION . . . . .  
THE ELMIRA REFORMATORY . . . . .  
"THE ARMY OF THE COMMONWEALTH"  
CANADA'S NEW TARIFF . . . . .  
FIRST STEPS IN THE UNION OF REFORM  
FORCES . . . . .

### Letters and Art:

THE MUSEUM OF THE LOUVRE  
RUSSIA AND INTERNATIONAL COPYRIGHT  
THE STATUE OF MONTYON . . . . .  
JOHANN STRAUSS . . . . .  
JAPANESE ENGRAVINGS . . . . .  
RECENT ENGLISH LITERATURE . . . . .  
THE ORIGIN OF OPERA COMIQUE . . . . .  
ONE VIEW OF DANTE'S "PARADISE"  
LITERARY NOTES . . . . .  
ART NOTES . . . . .  
EDUCATION NOTES . . . . .

### Books:

"IF CHRIST CAME TO CHICAGO"  
FOREIGN MISSIONS AFTER A CENTURY  
"UNDER KING CONSTANTINE"  
THE LOVER'S LEXICON . . . . .

### Science:

"FOOTPRINTS ON THE SANDS OF TIME"  
THE SIGNIFICANCE OF CARBON IN THE  
UNIVERSE . . . . .  
TELEPHONY WITHOUT A WIRE  
RECENT SCIENCE: The Language of Ants  
— Illumination and Near-Sightedness  
The Recent Great Sun-Spot — Explosion

of Coal Dust in English Mines — Pseudo-  
Aurora — Anti-Toxic Action of the Liver  
— Distillation of Metals — The Winter-  
Killing of Trees and Shrubs — America  
in the Great Glacial Period — Poisonous  
Sprays for Fruits . . . . .  
SCIENCE NOTES . . . . .

### The Religious World:

ITALY AND THE PAPACY . . . . .  
MORMONISM . . . . .  
EPISCOPAL ORDINATION . . . . .  
THE RELIGION OF TENNYSON . . . . .  
THE BISMARCK OF CANADIAN METHOD-  
ISM . . . . .  
THE DEATH OF THE BUDDHIST HIGH  
PRIEST OF JAPAN . . . . .  
CHRIST IN BUDDHIST LITERATURE . . . . .  
NOTES . . . . .

### From Foreign Lands:

THE CRUSADE AGAINST OPIUM . . . . .  
THE SILVER QUESTION . . . . .  
THE WILY MUSCOVITE . . . . .  
THE SEIZURE OF THE "NATALIE"  
THE NATIVE QUESTION IN SOUTH AFRICA  
A MOHAMMEDAN CONSPIRACY IN JAVA . . . . .

### Miscellaneous:

THE REVOLUTION IN SICILY . . . . .  
HUMAN SACRIFICES IN RUSSIA . . . . .  
ANIMALS AS WEATHER-PROPHETS  
SIR JAMES FITZJAMES STEPHEN  
THE DRAGON SAGA . . . . .  
MAGIC BY PHOTOGRAPHY  
GREAT FORTUNES . . . . .  
PRE-COLUMBIAN VOYAGES TO AMERICA  
EMIN PASHA'S MURDERER . . . . .  
STATE OF THE SIBERIAN SEA  
NEW ZEALAND'S PROSPERITY  
LEGAL . . . . .  
QUERIES AND ANSWERS  
CHESS . . . . .  
CURRENT EVENTS  
WE LAUGH SOMETIMES . . . . .

Issued Weekly. 32 Large Quarto Pages. Illustrated.

FUNK & WAGNALLS COMPANY, PUBLISHERS, 30 Lafayette Place, N.Y.

# THE LITERARY Digest Clubbing Rates

32 pp. PUBLISHED EVERY THURSDAY.

\$3.00 Per Year; Single Copies, 10 Cents.

## WHAT IT IS.

**The Rochester Herald, N. Y.:** "THE LITERARY Digest is now the leader of publications of its class."

**The Standard Union, Brooklyn:** "THE LITERARY Digest is becoming very popular, and its success has been won by sheer merit."

**Samuel W. Courtwright** (late Judge of Court of Common Pleas), Circleville, Ohio: "THE Digest is the best weekly publication I have ever taken or read."

**The Christian Inquirer, New York:** "THE LITERARY Digest is a grand condenser for many busy scholars and professional readers, and, at the same time, very entertaining and companionable for a much wider range of readers."

**Editor of "Education," Frank H. Kasson, Boston:** "Every teacher and every thoughtful person who wishes to keep in touch with the best thinking of the day, should read THE LITERARY Digest."

**Hon. John D. McPherson, Washington:** "Although I have access to all the Reviews, I much prefer, in a great majority of cases—nearly all—to read THE LITERARY Digest's abstracts rather than the originals."

**The Mississippi Leader, Brookhaven, Miss.:** "THE LITERARY Digest retains its proud place as the Prince of American Weeklies. A new and attractive feature has been added in the way of finely engraved illustrations and comic cartoons."

**The Christian Leader, Boston:** "It is a Digest in that it is the very essence of contemporary thought the world over. . . The editors make it the reader's own fault if any matter of current importance escapes him. It shapes history while it is in the making."

**The Chicago Herald:** "THE LITERARY Digest covers a wide field and deals with the political, sociological, educational, literary, artistic, religious, scientific, philosophical, and every other department of life. It is a comprehensive and dignified summing up of all the questions of the world."

**The Houston (Texas) Daily Post:** "THE LITERARY Digest has recently made many improvements, and is filling an enviable position as the busy man's best friend. Its selections and condensations cover all the leading issues of the day, and put the longest magazine articles into such shape that they can be read and mastered in a few moments."

**Prof. Julius Nelson, Biologist, New Jersey Agricultural College Experiment Station, New Brunswick, N. J.:** "What strikes me as the best feature of THE LITERARY Digest is its fearless and perfect independence on all questions of controversial nature. You give all sides a fair hearing, and the reader can not help but be broadened in his views."

**The Pittsburg Commercial Gazette:** "It gives a review of the world under political, sociological, literary, scientific, and religious heads, together with opinions expressed by leading daily papers on the daily questions of interest that arise from time to time. In this way one can get the voice of the press on any leading topic in an hour, while otherwise it would be impossible to get it at all. With such advantages as this publication affords there is hardly an excuse for even the busiest man not being informed as to what is going on in the world; nor is the paper unreasonably expensive at \$3.00 a year."

## OUR PERIODICALS

*In Combination, Etc.*

	<i>Regular Rate.</i>	<i>Club Rate.</i>
THE LITERARY Digest with THE VOICE, 1 year, - - - - -	\$4.00	\$3.50
THE HOMILETIC REVIEW with THE VOICE, 1 year, - - - - -	4.00	3.50
THE MISSIONARY REVIEW OF THE WORLD with THE VOICE, 1 year, -	3.00	2.50
Both the above-named Reviews with THE VOICE, 1 year, - - - - -	6.00	5.00
THE LITERARY Digest and both REVIEWS with THE VOICE, 1 year, - -	9.00	7.50
THE LITERARY Digest and THE VOICE, with THE MISSIONARY REVIEW OF THE WORLD, 1 year, - - -	6.00	5.00
THE LITERARY Digest with THE VOICE and THE HOMILETIC REVIEW, 1 year, - - - - -	7.00	6.00
THE HOMILETIC REVIEW with THE MISSIONARY REVIEW OF THE WORLD, 1 year, - - - - -	5.00	4.00
THE LITERARY Digest with THE HOMILETIC REVIEW, 1 year, - - - - -	6.00	5.00
THE LITERARY Digest with THE MISSIONARY REVIEW OF THE WORLD, 1 year, - - - - -	5.00	4.50
THE LITERARY Digest with THE HOMILETIC REVIEW and THE MISSIONARY REVIEW OF THE WORLD, 1 year, - - - - -	8.00	6.50

**THE LITERARY Digest:** Three annual subscriptions, \$6.00, provided that not more than one of them be from an old subscriber, i.e., one already on its subscription list (regular rate, \$3.00 each).

**THE VOICE:** Five new annual subscriptions or more, 80 cents each (regular rate, \$1.00 each); or a club of five, two of which may be renewals, will be received at \$4.50.

**THE MISSIONARY REVIEW OF THE WORLD:** Two new annual subscriptions, \$3.50; three new subscriptions, \$5.00; 10 or more new subscriptions, \$1.50 each (regular rate, \$2.00 each); or five subscriptions, two of which may be renewals, will be given for \$8.00.

**THE HOMILETIC REVIEW:** Three annual subscriptions, \$6.75, provided that not more than one of them be from an old subscriber, i.e., one already on its subscription list (regular rate, \$3.00 each, or \$2.50 to clergymen or theological students, if paid in advance).

☞ The above-named club-rates do not include premiums at any time offered either to new or old subscribers.

FUNK & WAGNALLS COMPANY, Publishers, 30 Lafayette Place, New York.

# Missionary Review of the World

Editor-in-Chief, ARTHUR T. PIERSON, D.D.

Associate Editors: J. T. GRACEY, D.D., President of the "International Missionary Union," Rochester, N. Y.; A. J. GORDON, D.D., Boston, Mass.;

REV. D. L. LEONARD, Oberlin, Ohio.

Managing Editor, D. L. PIERSON, Princeton, N. J.

Each number contains 80 large octavo pages, the 12 monthly numbers making, at end of each year, an imperial volume of nearly 1,000 pages. Subscription, \$2.00 per year; specimen copy, 25 cents.

Each number contains sections as follows: I. Literature of Missions; II. International Department, edited by J. T. Gracey, D.D.; III. Department of Christian Endeavor, by Prof. Amos R. Wells; IV. Editorial Department, by the Editor-in Chief; V. Monthly Concert of Missions; VI. General Missionary Intelligence, by Rev. D. L. Leonard.

Broad in its outlook, hampered by no denominational or national lines, embracing all, it seeks to bind the Brotherhood of Christians together in the one great work of evangelizing the world. It has the cordial endorsement of the leading Pastors of all denominations, and of Secretaries of missionary societies in all lands.

## EDITORIAL CORRESPONDENTS.

Rev. Josiah Strong, B.D., Bible House, New York City; Rev. Cyrus Hamlin, D.D., Lexington, Mass.; Rev. James Johnston, F.S.S., London, Eng.; Rev. John G. Paton, D.D., New Hebrides; James E. Mathieson, Esq., London, England; Rev. H. Grattan, Guinness, Harley House, London England; Rev. J. H. W. Stuckenberg, D.D., Berlin, Germany; Rev. J. Murray Mitchell, LL.D., Nice, France; Rev. J. P. Wigstone, Linares, Spain; Rev. J. Hudson Taylor, China; Rev. Jacob Chamberlain, D.D., M.D., Madanapall, India; Rev. F. J. Scott, D.D., Bareilly, India; Rev. J. L. Phillips, M.D., Calcutta, India; Rev. Alonzo Bunker, D.D., Toulou, Burma; Rev. George William Knox, D.D., Tokyo, Japan; Rev. Frederick S. Curtis, Hiroshima, Japan; Rev. Horace G. Underwood, D.D., Seoul, Korea; Rev. John H. Shedd, D.D., Oroomia, Persia; Rev. H. H. Jessup, D.D., Beirut, Syria; Rev. David Baron, Jerusalem, Palestine; Rev. A. L. Long, D.D., Robert College, Constantinople, Turkey; Rev. N. Hardingham Patrick, Tangier, Morocco; Rev. George W. Chamberlain, D.D., Bahia, Brazil; Rev. James Douglass, London, England; Rev. Chauncey March, Luxor, Egypt.

"*'The Missionary Review of the World' has its circulation both in America and England, and is the only complete current review of missionary operations and missionary problems in connection with all Protestant agencies all the world over.*"—THE ROCK, London.

## A Library of Missionary Intelligence for \$2.50.

The bound volume of THE MISSIONARY REVIEW OF THE WORLD for 1893 is ready. Its Index, occupying ten large, octavo pages, reveals a mass of intelligence and general information and interesting reading matter concerning missionary enterprise of 1893, such as can not elsewhere be found. The volume, containing nearly 1,000 pages, bound in handsome, stout cloth, will be sent, carriage free, on receipt of price, \$2.50.

The bound volumes for 1888, 1889, 1890, 1891, and 1892 may also be had. Price, free delivery, \$3.50, single vol.; two vols., \$4.50; four vols. for \$7.25; or five volumes and a year's subscription, \$11.00, carriage free.

FUNK & WAGNALLS COMPANY, Publishers, 30 Lafayette Place, New York.

## A BIG 10 CENTS' WORTH ABOUT THE STANDARD DICTIONARY.

Send Ten Cents and Secure the Following: A Prospectus of the Standard Dictionary, containing valuable sample pages, including Prang's exquisite colored plate of 23 birds (cheap at 50 cents and fit for framing in gold), and other illustrations from the dictionary; distinguishing features; the editorial staff; comments of the press and of prominent scholars at home and abroad; also facsimiles of editor's manuscript copy and of proofs under revision, through eleven stages to the final stage of work; an account of journey from A to Zzzard, etc., etc.; total, 64 pages, carefully packed inside a pasteboard tube, and sent post paid on receipt of 10 cents. FUNK & WAGNALLS COMPANY, Publishers, 30 Lafayette Place, New York.

# Are You Accurately Posted

*On the progress of the great TEMPERANCE REFORM,  
PROHIBITION NEWS AND ARGUMENT, etc. You  
will be if you read*

## "THE VOICE."

Forty-eight Columns Each Week, Full of Matter of Interest to All.

With Cartoons by Baron de Grimm, Illustrating Allied Topics,

ITS CONTENTS TOLD BY OTHERS.

**The Southwest** (a liquor paper): "'The Voice' is the most dangerous Prohibition paper published in this country."

**Religious Telescope**, Hartford: "'The Voice' is the keenest and most consistent temperance and Prohibition paper ever published."

**Samuel Gompers**: "'The Voice' is presenting the most reliable labor news obtainable in New York City."

**I. H. Seelye**, President Amherst College: "'The Voice' is invaluable for the proper understanding of the current temperance movement."

**Ex-Judge Noah Davis**: "It is conducted with remarkable energy and ability, and its weekly collations of statistical temperance information have never been surpassed."

**Published Every Thursday. Subscription, One Dollar per Year.**

**Address Publishers "THE VOICE," 30 Lafayette Place, New York.**

*CHRISTIAN ENDEAVORERS NEED THIS BOOK!*

## YOUNG PEOPLE'S PRAYER MEETINGS;

HOW TO CONDUCT THEM.

By **REV. F. F. CLARK,**

Pastor Phillip's Church, Boston, Founder and Originator of the  
**SOCIETY OF CHRISTIAN ENDEAVOR.**

Cloth, 12mo, 167 pp. Price, 75 Cents, Post-Free.

Valuable manuals concerning the conduct of the general prayer-meeting are numerous, but comparatively little has been written regarding its smaller brother—the "*Young People's Prayer-Meeting*." The recent rapid growth of religious organizations for Young People make such a work as this very desirable and valuable. These chapters are the outgrowth of experience and personal effort. The plans suggested have all been successfully tried. Rev. Mr. Clark has given the results of a very wide and long experience, and is, therefore, first of all, practical in his suggestions. The topics given have been selected with care from thousands of lists prepared by or for young people. They have all been in use. We do not hesitate to recommend this book as one of great importance in the conduct of the Young People's Meetings. Pastors would do well to secure this book if for no other purpose than to loan or give it to those in whose behalf these meetings are held.

**METHODIST RECORDER, PITTSBURGH, says:**

"This is a good book, and contains many valuable suggestions in regard to the best method of conducting prayer-meetings, especially for young people."

"*Its chapters are the outgrowth of personal experience and effort. The plans suggested have been carefully tried. The volume gives the result of wide experience.*"

**All Denominations Write Alike in Its Commendation.**

**FUNK & WAGNALLS COMPANY, Publishers, 30 Lafayette Place, New York.**

**Do You Know That Over 5,000 Changes Have Been Made in**

# YOUNG'S ANALYTICAL CONCORDANCE TO THE BIBLE?

It is designed to meet the wants of the most profound scholar, as well as the simplest reader of the English Bible. By ROBERT YOUNG, LL.D. 4to, 1,106 pp. Price, cloth, \$5.00; tan sheep, \$7.50; half morocco, \$9.00; full morocco, \$12.00. Carriage free.

**Philip Schaff, D.D., LL.D.:** "The most complete Concordance in the English or in any other language."

## THE NEW REVISED EDITION NOW READY.

After years of patient labor on the part of many expert scholars, a thorough revision of this gigantic work has been accomplished. In this grand revision over five thousand corrections have been made. Thus there is secured for this well-known Concordance, for many years to come, a continuance of popularity as the most desirable work of its kind in existence, considering convenience, practicability, fulness, accuracy, and workmanship.

## Some Facts of Vast Importance.

The great superiority of YOUNG'S CONCORDANCE over any other Bible concordance, new or old, is exhibited in its salient and unique features, which are included in the following brief statements:

- 1st. It exhibits about 811,000 references.
- 2nd. It marks 30,000 various readings in the New Testament alone.
- 3d. It contains over 70,000 Greek and Hebrew words — all alphabetically arranged under their English title.
- 4th. Analytical in character, it gives the various shades of meaning of related words, represented in English by one word.
- 5th. Every word is given in alphabetical order, arranged under its Hebrew or Greek original, WITH THE LITERAL MEANING OF EACH AND ITS PRONUNCIATION. The same English words being frequently translated from various Hebrew or Greek words which have either different shades of meanings, or even totally different meanings, the references in Young's Concordance are, in every instance, grouped according to the original words from which they are translated.
- 6th. No other Bible concordance in existence combine these advantages of variety and position. The priceless value of this unique feature can not be over-estimated. At a glance, *without further page-turning*, it enables every student, in an important sense, to be his own commentator, even though he has no knowledge of the Greek or Hebrew languages.
- 6th. The proper Name of every Person or Place is given, with the literal meaning.
- 7th. The date or era of every person is given, so as to distinguish him from every other of the same name.
- 8th. A valuable summary of chief results from recent topographical and archaeological research to the illustration of Scripture is given.
- 9th. As said the *New York Tribune*: "It is at once a Concordance, a Greek, Hebrew, and English Lexicon of Bible words, and a Scriptural Gazetteer, and is as valuable to students of the Holy Word as an unabridged dictionary is to the general reader."

Besides the above this great Concordance bristles with other invaluable points of advantage.

*The Interior*, Chicago: "This is the most valuable help to the study of the Scriptures."

*Christian Standard*, Philadelphia: "Not a mere Concordance; it is that and a great deal more . . . with all manner of Biblical information and help . . . wonder how a student can possibly do without it."

*Lutheran Observer*, Philadelphia: "The most accurate, comprehensive, and best work of its kind in all respects that has ever appeared in the English language."

*Rev. Chas. H. Spurgeon*: "Cruden's Concordance is child's play compared with this gigantic production."

*The Author*: "It is the outcome of a forty years' life labor. It took me nearly three years (from 6 a. m. to 10 p. m.) to carry it through the press."

**FUNK & WAGNALLS COMPANY, Publishers, 30 Lafayette Place, New York.**

**SPURGEON:** "A stupendous work: its accomplishment lies within the possibilities of Dr. Parker's fertile mind should life and health be spared."

**PARKER:** "My life work."

**CHRISTIAN LEADER, London:** "Since Matthew Henry, no one has arisen with the same qualifications for the work, and if he is spared to complete it, Joseph Parker will, in the centuries to come, have the same place as Matthew Henry has had in all English-speaking lands."

# PARKER'S PEOPLE'S BIBLE

Discourses Upon Holy Scripture—Expository, Sermonic.

By **JOSEPH PARKER, D.D.,**

Minister of the City Temple, Holborn, Viaduct, London.

8vo, Fine English Cloth. Price, per Volume, \$1.50. Carriage Free.

THE PEOPLE'S BIBLE is not a Commentary in the *ordinary* sense of the term; it is rather a *Pastoral Exposition*, seeking out and applying the spiritual meaning of the Scriptures. In addition to this there is much critical matter collected from the best authorities and made available for ordinary readers. In the PEOPLE'S BIBLE considerable space is occupied by

## "HANDFULS OF PURPOSE,"

supplying hints and suggestions upon many unfamiliar texts, which are profitable to preachers and teachers as starting-points for useful lessons.

## CONTENTS OF VOLUMES NOW READY.

- |   |  |
|---|--|
| I. Genesis. 382 pp.                         | XIV. Ecclesiastes-Isaiah XXVI. 464 pp. |
| II. Exodus. 386 pp.                         | XV. Isaiah XXVII-Jeremiah XIX. 464 pp. |
| III. Leviticus-Numbers XXV. 368 pp.         |  |
| IV. Numbers XXVI-Deuteronomy. 416 pp.       | XVI. Jeremiah XX.—Daniel. 464 pp.      |
| V. Joshua-Judges V. 364 pp.                 | XVII. Hosea-Malachi. 466 pp.           |
| VI. Judges VI-1 Samue. XVIII. 362 pp.       | XVIII. Matthew I.-VII. 318 pp.         |
| VII. Samuel XIX-1 Kings I. 366 pp.          | XIX. Matthew VIII.-XVI. 384 pp.        |
| VIII. 1 Kings XIV-1 Chronicles IX. 368 pp.  | XX. Matthew XVII.-XXVIII. 381 pp.      |
| IX. 1 Chronicles X-3 Chronicles XX. 368 pp. | XXI. Mark-Luke. 464 pp.                |
| X. 2 Chronicles XXI-Esther. 366 pp.         | XXII. John. 464 pp.                    |
| XI. Job. 462 pp.                            | XXIII. Acts I.-XII. 367 pp.            |
| XII. The Psalter. 468 pp.                   | XXIV. Acts XIII.-XIX. 361 pp.          |
| XIII. Proverbs. 464 pp.                     | XXV. Acts XX.-XXVIII. 365 pp.          |

**The Christian Observer, Louisville:**

"Throws new light on the old stories of the Bible."

**The Canadian Baptist, Toronto:**

"There is more help in it than in loads of so-called homiletic literature."

**The Christian Advocate, Buffalo:**

"Hints are given and light is flashed here which will be found nowhere else."

**Zion's Herald, Boston:**

"Dr. Parker is always fresh and suggestive. To the clergyman these volumes are of almost incalculable value."

**The Advance, Chicago:**

"Every passage starts a train of doctous and picturesque suggestions. There is only one Dr. Parker, and there could only be one such commentary, either in form or matter."

**The Christian Union, New York:**

"The work is not laid out on the plan of other Bible interpreters. . . . His teaching is at times thrilling by his graphic delineations."

**The New York Observer:**

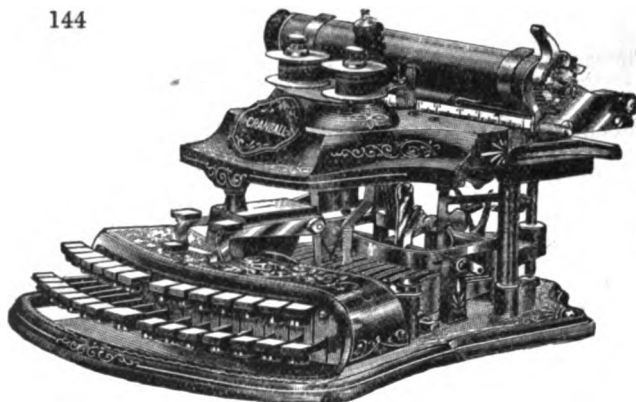
"It might almost be called a pictorial Bible! Each course is characterized by vivid verba, pictures, profuseness of illustration, literally orientalisms of the Scriptures. It is a remarkable work. . . . A great addition to the Biblical literature of the age."

**The Baptist Quarterly Review, New York, says:**

"Dr. Parker gives to almost every chapter of the Bible a new meaning and a genuine charm. . . . The publication of these volumes will doubtless have a marked influence upon the pulpit ministrations of our time and succeeding generations."

**FUNK & WAGNALLS COMPANY, Publishers, 30 Lafayette Place, New York.**





# The Crandall Typewriter In India.

MIDNAPORE, INDIA, September 2, 1891.

THE IRELAND-BENEDICT CO., Binghamton, N. Y.

*Gentlemen:*—I have just received a letter from a friend in America saying that he had taken a Crandall on trial. His mind was divided between the Hammond and Crandall, but my testimonial in your circular decided him to try the Crandall. He further asked if I was of the same opinion now as when I sent the testimonial. I have also had this question asked me by a missionary in Bombay. Now it is no more than fair to you for me to say to you what I did to them. I have used my machine almost constantly for three years in one of the most trying of climates, and it has never required repairs, even to the extent of one cent. It is always ready to work and does its work so well that it is a pleasure to use it. I do not well see how the latest improved Crandall leaves much to be desired in a typewriter. I know of four typewriters of three different makes that have been thrown aside useless after a little time because they could not stand the climate. You could not have done better on the Crandall if you had made it for this climate, except to have enameled all the bright parts but those that have to be kept oiled. Yours truly,

EDWIN B. STILES, *Missionary of the American Free Baptist Church.*

## The Crandall Typewriter in America.

WINFIELD, IOWA, Feb. 27, 1894.

THE IRELAND-BENEDICT CO., Binghamton, N. Y.

*Dear Sirs:*—Inclosed you will find ten dollars (\$10.00) as first payment on my Crandall typewriter. I am very much pleased with it. Please acknowledge the receipt of the inclosed remittance. Yours respectfully,

REV. H. F. PUGH, A.M.

MIDLOTHIAN, VA., Jan. 29, 1894.

THE IRELAND-BENEDICT CO., Binghamton, N. Y.

*Dear Sirs:*—I send ten dollars (\$10.00) herewith, and am very much pleased with the typewriter. Please send me two ribbons, one red and one black, and a ream of model linen paper No. 6. Send bill and I will send the money with the next payment. My people say that I preached the best sermon yesterday that I ever did—and the typewriter helped me. Yours truly,

REV. R. WINFREE.

HILL CITY, SO. DAK., March 9, 1894.

THE IRELAND-BENEDICT CO., Binghamton, N. Y.

*Dear Sirs:*—The machine duly received. The more I use it, the better I like it. Yours respectfully,

M. NICHOLS.

ULSTER PARK, N. Y., Dec. 15, 1893.

THE IRELAND-BENEDICT CO., Binghamton, N. Y.

*Gentlemen:*—The Crandall typewriter came to hand in good order. I like the instrument very much. Inclosed please find check for ten dollars (\$10.00). Yours sincerely,

REV. DR. HENRY P. LYMAN-WHEATON.

CLEARFIELD, PA., Feb. 27, 1894.

THE IRELAND-BENEDICT CO., Binghamton, N. Y.:

*Dear Sirs:*—I think that I have thoroughly tested the Crandall by this time, and I think that it will do all that is claimed for it. At any rate, I like it first rate and I will keep it. Hence, I inclose a check for \$40.00, the price I agreed to pay for the Crandall typewriter. Please place the same to my credit. Yours truly,

D. B. TREIBLEY.

ROCKVILLE, L. I., N. Y.

THE IRELAND-BENEDICT CO., Binghamton, N. Y.:

*Gentlemen:*—The Crandall typewriter ordered the first of the month came very promptly, and in prime condition. It has given perfect satisfaction, and it is a help every high-school principal ought to have. Very respectfully yours,

PROF. F. W. LINDSEY.

## The Crandall Typewriter for \$50.

This is like a continued story, and we have no room here to give all the details of the machine except the part pertaining to the price. If you are interested, look on the corresponding page to this in THE HOMILETIC REVIEW for the past three months, or write to us for our literature. Ask all the questions you want to.

### Special Offer to Clergymen.

We will send one to any clergyman on ten days' trial, at the end of which time he can keep the machine and send us \$40.00 and get a receipt in full. Or, he can remit \$10.00, and pay \$5.00 per month for the seven months following, making the price \$45.00 on this plan. Or, if the machine is not just what we claim for it, at the end of ten days he can return it to us here, and we will pay the return express charges.

## The Ireland-Benedict Company [Limited]

Sole Agents.

BINGHAMTON, N. Y.

# THE HOMILETIC REVIEW.

---

VOL. XXVII.—MAY, 1894.—No. 5.

---

## REVIEW SECTION.

### I.—THE PREACHER AND SECULAR STUDIES.

BY PROFESSOR J. O. MURRAY, D.D., PRINCETON, N. J.

LIFE seems sometimes to be made up of extremes; and history to be but the long record of reactionary movements. The pendulum swings over a wide area, from thrift to parsimony, from zeal to fanaticism, from prudence to time-serving, from self-respect to self-idolatry, from asceticism to luxury. The classical student sinks into the mere philologist, the scientific man becomes a materialist, the political thinker lapses into a partisan and gives up to party what was meant for mankind. Nowhere indeed is the tendency to extremes seen more than in the ecclesiastical domain. In theology we have the hyper-Calvinist at one pole and the Arminian at the other. In polity, the Pope confronts the Independent. The extreme of sacramentarian views is counterbalanced by the nominal observance of the two sacraments. Every church has in its own borders these opposing extremes. Rome has her Jansenists and Jesuits; the Church of England her High and Low party; the Presbyterian divides into Old and New School, the Baptists are found in two camps, Calvinistic and Free Will.

It is hardly to be expected that the Christian ministry would escape the working of this tendency. The preachers are not cast in one mould. The modern pulpit, at least, shows great divergence of method. Look over the list of Sunday advertisements of the pulpit, noting topics of discourse, and it will be clear that our city preachers are working in very different ways to publish the Kingdom of God. It may be said in general that modern preaching follows two well-marked types, either of which is an extreme. One of these types is bred from old scholastic methods. Preachers of this type are bookish men. Their sermons are redolent of commentaries and systems of theology. They have an air of monkish seclusion about them in their isolation from all living interests. They talk about "sanctification," instead of about being better men or leading a better life. They seem unreal,

because so unaffected by currents of thought and action sweeping by them. Their life is unworldly, but in the sense that they are too ignorant of the ways of the world to deal very wisely with practical interests. If one could see their libraries, they would be found to consist of well-selected volumes in theology, church history, Old and New Testament commentaries, religious biography and some practical treatises on religious life,—little history or poetry, or science or fiction; what there is of them, odd volumes, and these perhaps not the best of their kind. Who has not seen such libraries in the houses of our scholastic brethren?

The other type seems to despise books, or to set very slight store by them. There are preachers, not a few, who seem never to have learned how to use these intellectual tools. They commit the blunder of supposing that all that is necessary is the ability to read a book, and do not understand that one may have this ability and yet not know *how* to read a given book. Many a preacher grows up without knowing how to read. Such men are very apt to be found saying, "We study our sermons out in the streets, among the shops, along the wharves, down in the factories." They are shrewd observers, but no students; they deal skillfully with many practical themes, but very poorly with that large field of pulpit teaching which must be drawn from earnest, serious, spiritual studies, that large department of pulpit work necessary to make disciples grow in the *knowledge* of Jesus Christ. Of these two types, thus roughly sketched, the extremes of our modern pulpit, it will be found true, I think, that the old proverb holds good: "Extremes meet." The extremes meet in a ministry more or less barren of the best results. How can the extremes be best avoided? It is to answer this question in its relation to the first of these types that this essay is written. If my Brother Scholasticus will lend me his ear, I think I can give him a point or two of profitable suggestion.

It is perhaps well to define what is meant by secular studies. The difference between sacred and secular studies is somewhat factitious, like the distinction between the *natural* and *moral* attributes of God, or the distinction between *sacred* rhetoric in the curriculum of the theological seminary and rhetoric in that of the college. There is a sense in which all knowledge is sacred, as all truth is sacred. But factitious distinctions are sometimes useful, and this holds in the case before us, so far at least as to mark a wise separation in the two great lines of study before every preacher. One of those lines bears directly on his construction of sermons or his furnishing as a Christian teacher. It brings him into contact with commentaries, Biblical geography, church history, Christian biography. All has an immediate relation to the sacred office of the Christian ministry, and may therefore be called sacred.

Secular studies cover that wider field of knowledge which can, how-

ever, only indirectly equip the preacher for his work in constructing sermons, and in teaching the people things pertaining to the Kingdom of God. Poetry, history, social science, physical science, astronomy, geology, are secular studies. They or their congeners can only do an indirect and secondary office in the fitting out of a Christian teacher. But we have much to learn yet if we have not learned how important are indirect and secondary agencies in life. I hope to be able to show that, though indirect and secondary, secular studies can be made fruitful in large and blessed results to the preacher.

There is derivable from secular studies a mental stimulus and refreshment which the preacher, from the nature of his work, sorely needs. Every preacher knows how jaded the mind becomes in an unvarying round of theological study. Commentaries grow fearfully dry. Theological treatises repel that once attracted. The Sunday draws on apace, and the preacher turns over his Bible in search of a text, or takes up his writing-materials for a sermon, with a sigh. He begins to think of vacation, yet a great way off. The thought of parish visits yet to be made oppresses him. How can he get out of these doldrums? It is a law of the mind that it must have a variety of mental pabulum. The human stomach cannot stand one, and only one, sort of food. It is said that the dyspeptic habit of Scotchmen is due to their excessive devotion to oatmeal. I have sometimes thought that mental ailments could be found paralleling the bodily, and from like causes. We have mental dyspeptics and mental anæmia. Preachers suffer from both these mental diseases. The symptoms appear in the preaching. The sermons are querulous, mournful, or they are bloodless, full of abstractions, as mental dyspepsia or anæmia may be the malady. What is the cure? Why, change of diet, perhaps. Let the preacher shut up his commentary and open his Browning or Shakespeare. Let him forego his wonted excursions into theology, and go out into fields of science. The first part of every week had better be given up religiously to this pursuit of secular studies. Monday, Tuesday, perhaps even Wednesday occasionally, can be well used along this line. It fertilizes the mind. It rests the mind. It stimulates the mental powers, while at the same time it refreshes them.

I trust many readers of the *HOMILETIC* have in their libraries a copy of "Forty Years' Familiar Letters" of Dr. James W. Alexander. In these letters to his friend, Dr. John Hall, of Trenton, New Jersey, Dr. Alexander drops many wise hints, valuable suggestions, and striking comments. It is a storehouse of admirable pastoral as well as homiletic teachings, straight from the experience of a man who said his highest desire was to be a faithful parish minister. In looking through this correspondence, I was struck with his use of secular studies. They gave him mental quickening and recreation. He reads Plutarch, Hurrell, Froude, Bailey's "Festus," Prescott's *Histories*, Grote's *Greece*, Carlyle's *Sterling*, and these are samples of the variety and

quality of his mental pabulum. Sometimes he goes far outside the beaten track, as when he says in one of his letters, "I am reading Clavigero, one of the best histories of Ancient Mexico, to whom Prescott is much indebted for his excellent work." It is safe to say that this divine's study table was never without some book on it which represented the importance and worth of secular studies.

Such studies, however, subserve a far higher use as correctives of dryness and narrowness in preaching. The most frequent criticism one hears on sermons is that they are "dry." The "dryness" may come from a variety of causes—the themes may be "dry," or the treatment. A dry treatment may impoverish a rich theme. A dry theme, dryly handled—ah! me, what a weariness it is. It would lead me too far away from the subject to analyze all the varieties which this fault in sermons assumes. But such analysis is scarcely needed. In all the discussions which have been going on since Mr. Mahaffy raised the question whether preaching was not losing its hold on the people, the changes have been rung on this dryness as the main cause of the decay in the power of the pulpit.

There is, however, another vice of the modern pulpit. Its range is narrowed. It goes on in too restricted a topical field. The views are those of the seminary lecture-room. The treatment is provincial—not narrow in the sense of bigoted perhaps, but narrow in the sense of being thought out on too limited a scale, narrow in not having the broader touch of human speech on other non-professional themes. Many of our modern discourses are open to this charge. They lack breadth and color. One does not need to read the sermons of the late Phillips Brooks twice to see how he moves on homiletic lines of breadth as well as freshness, the result of his constant contact with secular studies.

In the Life of Charles Darwin, we find that in 1836–39, at the beginning of his great scientific career, he could say, "I took much delight in Wordsworth's and Coleridge's poetry and can boast that I read the 'Excursion' twice through. In my excursions during the voyage of the *Beagle*, when I could take only a single volume, I always chose Milton."

Toward the close of that career, he has a very different account to give of his mental habits. It is a very dreary confession. "But now—for many years, I cannot endure to read a line of poetry; I have tried lately to read Shakspeare and found it so intolerably dull that it nauseated me. I have almost lost my taste for painting or music." Little comment is needed here. If scientific pursuits can be carried on in such a way and with such a spirit as to make Shakspeare a nauseating dose, it is very clear that something is horribly wrong in the scientific world. Nauseated by Shakspeare, and yet content to absorb all the energies of the soul in a study of earth-worms!

But I fear that not a few honored divines, if they were as outspoken as Darwin, would have the same melancholy confession to make. Their theological studies have dried them up, have narrowed their mental

habits, so that they have lost all taste for secular studies. They read no poetry, very little history, and seldom glance at any scientific field. They pay a penalty to this intellectual narrowness. They lose the power to commend to others what really and deeply interests them. When a preacher finds his interest in high poetry or great history or noble fiction growing less and less, and that he takes the poets and historians and novelists from his bookshelves at rarer intervals, let him look out! Some part of his intellect is atrophying.

There are some noted instances of what the preacher can do in secular studies while carrying on in full force the work of his office. There is Charles Kingsley. There was no more faithful parish priest, there was no more effective preacher in the rural parishes of England, than the rector of Eversley. He has given to English literature some of its enduring work in poetry and prose. But as one reads that charming memoir by his wife, and reflects on its suggestions, it becomes clear that Kingsley never could have been the man he was but for his interest in and devotion to secular studies. We may not wonder perhaps that Deans like Milman and Church, while fulfilling well the functions of their ecclesiastical offices, find time to edit editions of Gibbon or make studies in Spenser and Dante. The English Church provides in its cathedral system for such growths. But that a rector like Kingsley could get so much help and stimulus from secular studies is a thing to be pondered and admired.

Some preachers that might be named have gained desired reputation as scientific observers; others as historical writers. Authorship is not what I am urging; not even any study along secular lines which aims at eminence as authority in special departments of knowledge. The few only could attain this. But there is a study along secular lines, accessible to all preachers, open to all, realizable by all, which may be only mental recreation or protection from an intellectual dry-rot. Being this and only this, it can do a great service to any preacher. He should have a conscience that would smite him if he neglect these secular studies to wander forever in the charmed circle of commentaries, systems of theology, and church histories.

A hint or two as to the best method of utilizing secular studies.

First of all, let the preacher follow his tastes. Unless he does, the pursuit will soon become perfunctory and be laid aside. The studies we pursue from a sense of duty soon become a weariness to the flesh and spirit too. But, on the contrary, there is a line in Macbeth which is true of all studies. "The labor we delight in physicks pain."

The preacher who in his college course has had the privilege of the elective system, now so prevalent in our colleges, can scarcely fail to have developed some special tastes. The danger may be toward too much specialization in the college career, to the loss of that general culture which is not only the true foundation of special work, but which always has made the broadest men. But almost every college

graduate leaves his college with tastes formed for special studies. The preacher will be wise if, after graduation and in the years of his professional career, he shall keep up these studies. It is a reproach used against the classics that they are dropped so soon as the man graduates. But this is as true of astronomy, or physics, or history, or social science. The preacher will find his account in not dropping the studies which in college attracted him most. It ought to be comparatively easy for him to pursue them further.

Secondly, let it be study rather than mere desultory reading.

The two things are very different. If the best results are to be gained from the pursuit of secular studies, it must be by some method akin to his professional labor. Suppose the study to be social science. If the preacher thinks that the reading of articles or books on this subject, which chance throws in his way, will answer the purpose, he is much mistaken. Let him investigate, let him take up the subject systematically, let him write upon it if so inclined. It is the desultory habit of reading which is the bane of much ministerial life. The vast multiplication of books is not an unmixed blessing. The International Copyright was a godsend in more ways than one, in bringing to an end the various libraries that deluged us with cheap fiction. To be *studious* only in lines of professional study, and desultory readers everywhere else, will be simply to become mentally lopsided. Desultory reading leaves few or no traces behind it. What is read is not remembered. It does not become part of the man's intellectual make-up. There be preachers who know a little of Tennyson, a bit of Browning perhaps, somewhat more of Whittier, something of Shakspeare, and also of Milton. But how little such men know what a study of any one of these poets can do for the mind! I think it would be well to have a course of lectures on Shakspeare given in every theological seminary. That man who knows his Shakspeare with any thoroughness cannot fail to be the more efficient preacher. If, however, at intervals of two or three months, or perhaps years, he "dips into" his Shakspeare, as the saying goes, it is likely he will get an hour's entertainment, but he will get little else.

But some cautious conservative brother, for whom I have the greatest respect, will say to me: "Are you not treading on dangerous ground? Will not your suggestions, if acted on by young preachers, be apt to turn men aside from that deep, reverent study of sacred things which with the true minister should be an absorbing passion? May not the preacher become too literary, or scientific, or philosophical? Will he not be likely to turn his sermons into essays, and forget to know only Christ and Him crucified?"

There may be danger here. Where is there not danger? St. Paul's list of perils (2 Cor. xi. 26) is very suggestive. We cannot escape what is a feature of our probation everywhere.

But there is a greater danger, and that danger is of becoming dull,

prosy, ineffectual in the pulpit. I will agree to find you ten preachers who are too dry, scholastic, heavy, where you will find me one too philosophic or too literary. The danger is on the other side of the way, just now at least. The danger of neglecting secular studies is as real, as serious as the danger of overdoing them.

---

## II.—THE EVIDENTIAL VALUE OF PROPHECY.

BY PROFESSOR W. GARDEN BLAIKIE, D.D., LL.D., NEW COLLEGE,  
EDINBURGH, SCOTLAND.

At three different periods in the history of the Christian Church, the evidential value of prophecy has had a prominent place.

1. At the very birth of Christianity, much stress was laid on the agreement between the facts of Christ's life and the predictions of the prophets. Not only was this argument waged on Jews who had always believed in the inspiration of the prophets, but in the hands of Justin Martyr, Tertullian, Origen (*"Contra Celsum"*) and others, it was pressed on pagans likewise, and always with the feeling that, as an argument, it was as unique as it was convincing.

2. In the days of English deism, the argument came in for a share of the general assault; it was discredited by Anthony Collins as nothing more than an application of certain symbolical utterances to Jesus Christ, too vague to be of any value. This drew out the two Chandlers and Bishop Newton in defense, who were naturally led to insist much on the *literal* meaning and the literal fulfilment of prophecy. These were followed in the present century by Dr. Keith, of St. Cyrus, who, to illustrate the literal fulfilment of prophecy, directed special attention to the state of the Jews, and to the discoveries of modern travelers.

3. In the course of the present century, in connection with the revival of the exegetical study of Scripture, much attention has been paid to the exegesis of the prophetic writings and the meaning they had for the people to whom they were first addressed. In the hands of rationalist critics, it has been affirmed that the single object of the prophets was to convey God's message to the men of their day; it was to impress them with the great facts of God's moral government; their writings contained no supernatural predictive element; the threatenings and promises with which they dealt were based on the principles of God's government; and the specific scenes in the future which they portrayed were just dramatic illustrations of these principles, not designed to be literally fulfilled, and therefore not capable of furnishing any argument for the supernatural inspiration of the prophets. The late Professor Kuenen, of Leyden, carried this view to its utmost limit in his work, *"De Profeten en de Profetie onder Israel"* (A.D. 1875), *"The Prophets and Prophecy in Israel."*



It may be allowed that the school of literalists were too exclusive in their treatment of prophecy; they passed over very lightly the relation of the prophets to their contemporaries; they did not lay much stress on the moral element; they did not exhibit the prophets as national Reformers who were raised up from time to time to remonstrate with the people for their idolatries and manifold wickedness, and who were privileged to depict scenes of the future in order to give weight to their threatenings and their promises. When reaction sets in on behalf of a neglected truth, exaggeration of that truth is almost certain to ensue. Hence the rationalist view that the moral element is the only feature of prophecy, and that the predictive or supernatural is nothing but a devout imagination. Here is exclusivism on the other side. But there is no reason why the one element should exclude the other; the predictive view combines quite naturally with the moral; it was most fitting that God should deal in the way of threatening and in the way of promise with the two great sections of the people—the majority, who were constantly running into idolatry and all allied vices, and the remnant according to grace, who sought to maintain the law and the covenant in all their purity. To restrain the one, it was fitting that the prophets should show, in the name of the Lord, that their sins must lead to a series of national calamities and finally to the ruin and dispersion of the nation; to encourage the other, it was equally important to show on the one hand that the enemies of Israel would not pass without retribution, and on the other, that in spite of Israel's unfaithfulness, the promised Deliverer would still appear, not however to re-establish the Hebrew theocracy, but to be for salvation to the ends of the earth.

It is the practice of rationalists at the present day, in their effort to eliminate the supernatural from all that is Christian, to allege that Hebrew prophecy was but a development of the tendency which, in other religions, gave rise to divination, auguries, oracles, and similar methods of ascertaining the will of God in regard to future events. But it is not difficult to show that the two methods were almost wholly dissimilar. No doubt the Hebrews were accustomed to "inquire of the Lord" in times of perplexity, somewhat as inquiries were made at the famous shrine of Dodona or Delphi. But such inquiries were connected with the Hebrew priesthood, and the prophets were a separate order from the priests. When we examine the Hebrew prophetic system, properly so called, it is in almost all respects a thorough contrast to pagan mantinism. What has paganism got to compare for a moment to the splendid literature of Hebrew prophecy, embracing some of the sublimest writings in the whole field of letters? How limp and lean in comparison anything of the kind in the Korán! Then too, in Hebrew prophecy, the initiative is from God; it is not man trying to drag out some of the secrets of heaven, but heaven spontaneously revealing its purposes to man. Hebrew prophecy, moreover,

is intimately associated with the highest interests and duties of human life, its grand purpose, its relation to God, the conflict of good and evil, the way to conquer the evil. It is in tone both elevated and elevating, bearing us up toward the gate of heaven, familiarizing us with the voice of God, and with the high and holy themes to which that voice gives expression. And still further, the one grand vision that towers above every other in Hebrew prophecy is Redemption; and the consummation to which it conducts us, so far as the faithful are concerned, is a glorious renovation, a Kingdom of Heaven far above the Jewish theocracy—a far higher condition than “Paradise Restored.”

Those who look on the prophets as mere moral preachers, and who deny that anything like fulfilment is to be looked for in connection with their utterances, reverse the very conditions under which the prophets claimed divine authority. There were false prophets side by side with the true, and the test to which the true appealed as a token that they spoke in God's name was that of fulfilment. Where the prophecy was one of short date, the sign of the true prophet was that it came to pass (Jer. xxviii. 8, 9). When Hananiah prophesied in opposition to Jeremiah that within two years the yoke of the King of Babylon would be broken, the event proved him to be a false prophet; but this conclusion was anticipated by Providence, for Hananiah died in the seventh month of the same year (Jer. xxviii. 17). So deeply rooted had the idea of fulfilment become in the Hebrew mind that in the New Testament the fulfilment of Old Testament prophecy is regarded as a matter of axiomatic certainty. And not only was the fulfilment of specific predictions accepted without doubt, but it was assumed that the very cast of prophetic thought corresponded to the events that fell out. It is on this ground that some things are said to have been “fulfilments” which would not have seemed so otherwise. How comes St. John to see in the fact that on the cross our Lord's legs were not broken a fulfilment of prophecy? If that fact had stood all alone, the inference would have been more than questionable. But in addition to the direct predictions fulfilled in Christ, the whole cast of the prophetic writings, and especially the form of the Hebrew symbolism, partook of the same character. And the ancient writings were held to be “fulfilled” not merely when a specific prediction came to pass, but also when the prevalent tone of thought or the prevalent type of symbolism was realized. It is thus an absurd as well as a bold thing for rationalists to maintain that the idea of fulfilment was not essential.

There are, however, some at the present day who, while believing in the inspiration of the prophets, decline to believe that a literal fulfilment of their specific predictions is to be looked for. They take this position on the ground that there are many such predictions, of which the fulfilment cannot be proved. Thus, the Rev. Brownlow Maitland thinks that we may find in the prophets three great lines of

prediction, beyond which it is not safe to go. According to this writer, we find in prophecy three great forecasts—a forecast of a *universal* religion, a forecast of the *Messiah*, and a forecast of a *spiritual* religion. He accepts the concession of the great rationalist writer, de Wette, that “the entire Old Testament is a great prophecy, a great type of Him who was to come, and is come.” But how can we accept broad general views unless we accept the specific facts on which they rest? How can we rear a solid superstructure unless, stone by stone, we have laid for it a solid foundation? And even supposing that the Old Testament prophecy is merely a collection of forecasts, must it not be a defective enumeration that leaves out from these forecasts the remarkable destiny of the Jewish people—that wonderful prophetic picture which has been, and will continue to be, one of the strongest evidences of the inspiration of the prophets? Men have not yet forgotten the answer which Frederick the Great of Prussia received from his chaplain, when he asked him to give him in one word a reason for believing in the truth of the Bible: “THE JEWS, your Majesty.”

The idea of the literal fulfilment of a great part of prophecy must not, therefore, be given up. But some allowance may be made for the play of the *dramatic faculty* in the prophetic delineation of future events. And more especially when we consider that it was in the form of visions that most of the prophetic revelations were communicated. We are not therefore necessarily tied down to a liberal interpretation of every prediction. But this does not throw everything loose. We may find rules that will guide us in determining whether a prediction is to be taken literally. Our space prevents us from doing more than barely specifying a few of these. Some predictions must be taken literally—1. *From their very nature*, e.g., the promise to Abraham: “To thee and to thy seed will I give the land which thou seest forever” (Gen. xiii. 15). 2. *From announced analogies to literal facts*, e.g., “Destroy the temple and in three days I will raise it up. . . . But he spake of the temple of his body.” 3. When several prophets *utter the same prediction in a prima facie* literal sense, e.g., predictions against Babylon. 4. When *numerous specific details* are given, e.g., in Deut. xxviii. against the Jews. 5. When the fulfilment agrees with the prediction *in a great variety of particulars*. In regard to this last, rationalists lay great stress on “casual coincidence,” and draw largely upon its aid. But it is an admitted principle (e.g., in the design argument) that while one or even more coincidences may be regarded as casual, on the other hand, when the coincidences are very numerous, there must have been design. So when the coincidences between prophecy and fulfilment are very numerous, as in the case of the prophecies of the Messiah or of the Jews, reason itself compels us to call in a supernatural cause.

In his elaborate work on the prophets of Israel, Kuenen makes a great effort to show that fulfilled prophecy is of no value, and that

there is so much of unfulfilled prophecy as to destroy the common popular argument. Holding that the sole purpose of the prophets was to influence the men of their day, he maintains that predictions not fulfilled in that generation were no prediction at all. The predictions against Babylon, for example, in the days of Nebuchadnezzar were no predictions, because Babylon continued to flourish after Nebuchadnezzar's death. But whatever may have been true of particular cases, it is absurd to say that predictions of long date could have been of no use to existing generations. Men are not all of Hezekiah's temperament; patriotic souls will be profoundly moved by the thought of good or of evil coming on their country for long ages to come.

As to prophecy unfulfilled, it seems as if all rationalist writers had a particular ill-will to the prophets that foretold the doom of Tyre. Theodore Parker, Professor Jowett, Dr. S. Davidson, and Dr. Kuenen have all fastened on one or other of the predictions against Tyre as unfulfilled. But with little success. Take, for instance, the prophecy in Ezek. xxvi., where the utter desolation of Tyre is foretold. It has been objected that the prophet foretells that under the famous siege of Nebuchadnezzar, the city would undergo a destruction more thorough than that which actually occurred. All is to be destroyed; but in reality, after Nebuchadnezzar, Tyre was strong enough to sustain a very long siege under Alexander the Great. But here, as in not a few cases, the objection proceeds on a careless reading of the prophecy. For it is not said that Tyre would suffer all this from Nebuchadnezzar, but that (v. 3) God would cause "*many nations* to come up against Tyre, *as the sea causeth his waves to come up.*" Nebuchadnezzar was only one of the waves; after him many more were to follow. Another instance of careless reading is found in the charge of Professor Jowett against Amos, who foretold (vii. 9), according to the Professor, that King Jeroboam would die of the sword; whereas he died in his bed. But the critic must have actually failed to read a few verses further on, else he would have seen that the enemies of Amos brought a charge of disloyalty against him for prophesying that the King would be slain; to which the prophet replied that he had prophesied nothing of the kind, but only that *the house* of Jeroboam would be given to the sword.

We have but touched the fringe of a great subject, and have had to omit many things that we should have wished to say. The conclusion to which we desire to come is, that the evidential value of prophecy has not been impaired by the discussion that has been raised recently on the subject. We will not say that no new difficulties have been brought up, or that no new reasons for care and caution in the interpretation of the prophetic scriptures have been shown; but with due allowance for these, we hold that nothing has been made out to weaken our faith in the truth that "the prophecy came not of old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

## III.—REALITY IN PULPIT SPEECH.

BY PROFESSOR ARTHUR S. HOYT, D.D. AUBURN, N. Y.

*(Continued from page 297.)*

## II.

*Reality of Expression.*—Is it enough to have a message, a real message of God burning in the heart and throbbing on the tongue? Shall the form, then, of the sermon be nothing? The form is secondary, but essential; it is the medium whereby the truth passes from heart to heart. Then shall we think of it and train for it? If we have the truth, will not the form take care of itself? Shall we say with Faust:

“Be earnest! Then what need to seek  
The words that best your meaning speak?”

It is better to say that an earnest soul will seek a suitable form for its message, that it can never be satisfied until the sermon in its form and style gives the measure, the quality, the power, and the life of the truth it would teach. It can ask but one question, How can this word of God which I know and feel be so set forth that other men shall know and feel it? Such a spirit will give directness and simplicity to the speech of the pulpit. It can never make the sermon an end, but an instrument; it can never make expression an art for its own sake, but only for truth's sake. The man with a message will be true to himself in the expression; but he will not chiefly think of himself, of his own taste and pleasure. He will not be taken with the joy of self-expression, like the poet and artist. His thought must be upon the men before him, their taste, comprehension, channels to their affection, and motive.

I do not mean to say that he will lower the standard of pure English, that he will defile the mother tongue with the foul waters of careless speech. The atmosphere of Christian thought and feeling is about our noble language. It is a fit mould for the lofty conceptions of the Gospel; it carries in itself a refining and uplifting influence. But no man with a message can afford to be a mere purist in style; a seeker for words rather than men, more intent on the salvation of the sermon than on the salvation of souls. There can be no bookish flavor about the real sermon; it can be no rapt meditation or beautiful monologue. It will not be the language of the library, but the virile, flexible, intense speech of men, face to face with the most vital issues. Eloquence has been truly called a social virtue. The sermon is not to be something, but to do something. The expectant faces of toiling, sorrowing, sinning men must ever haunt the study, as, pen in hand or absorbed in thought, he is trying to answer the appeal and meet these living wants.

The man with a message must abhor the trite and cant phrases of

religion. Once they may have been types of true conception and charged with genuine emotion, but they are so no longer. They have become the loose and effusive terms of religious sentimentalism, lacking definiteness and exactness, and so truthfulness. The Gospel has created some words, and these are necessary to accuracy and fulness of pulpit speech; but we have all noted the tendency to a pulpit dialect, to what John Foster aptly calls "a kind of popery of language, requiring everything to be marked with the signs of the Holy Church." Whatever gives the Gospel the air of a professional thing must be so far untrue to the measure and spirit of its message. "I have tried to write in such a style," says Thomas Arnold, "as might be used in real life, in serious conversation with our friends." The man with the message will seek everything that will give the message form and color, vividness and splendor. Speech will be bright and attractive, with the visions of imagination and the subtle pulse of passion. It will study telling phrase and rich variety of speech, yet all for truth and nothing for show, to give the largest possible meaning with the least possible stress of expression.

These questions of the sermon, of its form and style, are more than matters of taste and individuality. I have a right to call them ethical. They have to do with the influence of the pulpit and a man's right to stand in the pulpit. Unreality of speech is dishonesty of speech. A literary style in the pulpit, born of the study, not of the homes and haunts of men, is cold and exclusive, defective morally, lacking moral intensity. The man who by mental indolence or by backward glance fails to live in his generation cannot be God's voice to them. Charles G. Finney did not speak in a religious dialect. He threw away the terminology with which a false philosophy had hidden the truth, and spoke directly to the conscience and common sense of men, in words and symbols present and real, and so throbbing with the life of God. You see that conscience has to do with the expression of the message. Reality of soul strives after reality of speech. Speech has its best growth and safeguard in the spiritual nature. A pure conscience will coincide with a pure taste.

Who can resist the charm of a man who gives straight sermons, speaking right out in manly and simple directness, who gives himself in his speech with costly self-exhaustion? He need not fear. Such fountains are quickly filled again from the upper springs.

### III.

*Reality in Utterance.*—A last step in the true message of the pulpit must now be mentioned. The sermon is not a living word until it is spoken. We do not share in the contempt with which elocutionists are sometimes regarded. It is true the manly soul does despise the fantastic that have brought discredit upon the whole art of speaking; but elocution is not the art of saying nothing so as to make it appear

everything. The true teacher of elocution may be as "rare as Haley's comet;" but the whole Church suffers, the power of noble men has been sadly crippled by the inexcusable neglect of this simple grace of the pulpit. Shall Paderewski practice six hours a day to make his body the perfect instrument of spirit in giving the message of music, and the interpreter of the divinest art, the Gospel of the new creature, stand before men untrained and unconscious of his lack?

The highest power of the word is inseparable from its sound. It can never then be a question of indifference how the sound is made. There is life in the spoken word not found in the written. The voice is something more than a wonderful instrument of sound: it is the personal, vital organ of the soul. Its sounds are living human pulses. Through them the speaker may breathe his own life into the souls of his hearers. Shall these sounds be the feeble and unworthy expression of the man? Shall they confine and hinder and dwarf the soul? Or shall they be the free and adequate instrument of the immortal spirit and thought within? The reality of the message demands reality of utterance.

Foremost and always the man will be true to himself. He will sacredly guard and free and sanctify the personal quality of voice and manner, his own best and noblest self, the invisible and indefinable relation to character. Every man has two instruments of self-expression, the voice and the action. The voice finds the ear: the face and gesture find the eye. The soul may flash upon the face the light of its thought and passion, and motion may interpret and enforce. Happy the preacher in whom all the personal elements of expression unite, who speaks with the whole man! The personal elements will unite for the sole purpose of setting forth the truth in a way to instruct and persuade. They will give it distinctness. Lack of finish is lack of fidelity. They will serve the truth in lowliness of spirit, abhorring all artifice and affectation and sensation. There will be the simplicity of all deep and sincere souls. There will be no air of abstraction or introspection, no far-away look or tone. Speech will leap forth with that directness and intentness of aim born of the inward glow and vividness of truth. Speech will not be spoken like fiction, but with the earnestness of conviction. There can be no reality of speech in drowsy reading or ministerial drawling. It is only leaven that can leaven; fire that can kindle fire; a live man that can quicken the indifference and formalism of the mass. "He stood as if pleading with men," is Bunyan's noble picture of the preacher.

Such a man will seek the mastery of self, the cultivation of spiritual sensibility that shall make his speech a ready adaptation to the highest use. In such speech there will be a harmony of the inner and outer world, a fitness of time and place, a graduation of voice and manner to the varying need of thought and feeling and need of the audience. The varying phases of vocal quality are the spiritual barom-

eter. The tones may reveal the soul more unmistakably than the words. The whole matter of reality in utterance may be put in a single utterance, *Be natural*. Not nature cramped and perverted by slavish imitation (for what sin against pure speech have not men blessed with naturalness?), but each man's nature freed, enlarged, and sanctified. Let us be the same men in the pulpit that we are out of it; and the same men out of the pulpit that we are in it.

As the attempt has been made to grasp and set forth in words the ideal before the mind of the preacher's work, one life has constantly taken the form of that ideal. It is he, in fact, that has largely made the ideal possible; and his thought finds more than one echo in the words of this discussion. He is the noblest embodiment in our generation of the Gospel conception of the preacher. All men speak his name.

In this critical age, Phillips Brooks was spiritual and sympathetic. So lofty and pure his vision of truth that the watchword of sect and party cannot be fastened to his teachings. He grasped the essential message of the Gospel, and with an insight that searched the age to the depths of its consciousness, and with a purity and variety and splendor of speech, the perfect voice of his generous manhood, he gave the message to his fellow-men. They listened to it because he lived it—because it came from the

"Straight manhood, clean, gentle, and fearless,  
Made in God's likeness once more as of old."

It poured forth with the earnestness of a great passion the joy of a great faith. Phillips Brooks was a prophet of God and an interpreter of man; he was a witness and messenger—a witness of the reality of the spiritual life, a messenger of the living Lord. He believed in the Fatherhood of God and the sonship of man, and in this faith he spoke. As the song of the minstrel found the imprisoned king, so his word found the soul long shut in the hopelessness of sin. He made a simple and rational faith possible to multitudes who without him would have been left in darkness, and made it impossible for men to doubt the reality of religion and the final triumph of truth. To him most truly have been applied the words of the poet he loved;

"One who never turned his back, but marched breast forward,  
Never doubted clouds would break,  
Never dreamed, though right were worsted, wrong would triumph,  
Held we fall to rise, are baffled to fight better,  
Sleep to wake."

No one need be faint-hearted at this vision of the preacher. Before this life, the noblest gift of God to our generation, every true heart opened to the message of God, intent only on its utterance, may say with humble and confident joy, "I, too, am a preacher." But our eyes have been heavy if we can be satisfied with a growthless perfunctory service of our lips.

Whatsoever is worthy the name of preaching requires the training



and use of the whole vital force of a sound and consecrated manhood. No discipline of mind or speech can be too vigorous for so high a calling. To preach the Gospel takes all there is or ever can be in any man. We shall not lower our ideal because the vision is still far in advance. We will build after the pattern seen in the mount. It is good for us to repeat, as I have often done for my own moral strength—the words apply to pulpit speech as truly as to any other art—the sonnet of Wordsworth to his young friend Haydon:

“High is our calling, friend! Creative art  
(Whether the instrument of words she use,  
Or pencil pregnant with ethereal hues)  
Demands the service of a mind and heart,  
Though sensitive, yet, in their weakest part  
Heroically fashioned—to infuse  
Faith in the whispers of the lonely muse,  
While the whole world seems adverse to desert.  
And oh! when nature sinks, as oft she may,  
Through long-lived pressure of obscure distress,  
Still to be strenuous for the bright reward,  
And in the soul admit of no decay,  
Brook no continuance of weak-mindedness—  
Great is the glory, for the strife is hard.”

---

#### IV.—THE SECOND SERVICE.

BY JOHN BALCOM SHAW, D.D., NEW YORK CITY.

THE second service is confessedly one of the ecclesiastical problems of this age and country, and this problem, like so many others, has its focus in our metropolis. A large attendance at the second service is the exception rather than the rule the country over; but in the city of New York, among all denominations, this is so unusual as to be almost next to unknown. The clergymen who preach to a crowded house or even to a comfortably filled house on Sunday afternoon or Sunday evening may be counted, probably, upon the fingers of one hand; and in every such case the audience addressed is composed largely of strangers in the city, of church vagrants, and of servants or housewives who are not able to attend church in the morning, but not to any considerable degree of the immediate communicants or adherents of the church. The second service is certainly not popular with Christian people themselves, and how can we expect it to be with the world?

The first question to force itself upon us in this discussion, therefore, is the question of the necessity and desirability of a second service. The outside public do not demand it, our own people will not support it, many of our preachers themselves would welcome a relief from it because of the preparation it requires and the nervous fatigue

and exhaustion it entails—shall not the service be omitted altogether then? That would solve the problem instantly, and nobody, seemingly, would be seriously disturbed or sadly disappointed. Strange as it seems, though this service is so poorly supported and so indifferently regarded, yet any suggestion of this sort would be likely to meet in most quarters with immediate and intense opposition. Few members would be either prepared or disposed to take this position; few church boards could be induced to sanction it; and our ministers generally, despite the drag and drain and discouragement occasioned by this service, would seriously hesitate to lend it their indorsement, or to be either directly or indirectly a party to its adoption.

All this is well. It indicates a favorable sentiment. It points us in the right direction. The moral effect of such a course upon the community, all other considerations aside, would be lamentable. An open church door is always a silent sermon. Better, far better, that a church should seem to be cold than seem to be dead. In these days of Sunday concerts, Sunday balls, and Sunday saloons, many of them in operation within a stone's throw of some of our churches, we cannot in good conscience put out our lights and shut our doors. The fact that a service is being held by the Lord's people in the Lord's house is itself to every by-passer and on-going pleasure-seeker a protest, an argument, and an appeal. No one can behold the light which streams through the windows of the sanctuary, or hear the sacred sounds that float through its doorways out into the world, without receiving consciously or unconsciously some impression for good.

The omission of this service would be a wrong against a large part of our parishes and the world at large. There are many people who cannot and many people who will not attend the morning service. Mothers tied down by the cares of the household, men and women at service and unable to leave their post except at night, clerks and accountants whose late hours during the week and particularly on Saturday night make it difficult if not wrong for them to break their sleep in time to prepare for morning worship—all these classes would be shut out from church altogether if the second service were to be dispensed with. Then there is always a large body of young men and maidens at the sentimental age, of religious tramps, of sojourners and visitors and semi-adherents who will attend service in the after part of the day, but would never enter a church if its altars were closed except in the morning. Moral obligation, then, if nothing more, forces the doors of our churches open a second time on the Sabbath.

But this is only one side of the question. What about our regular church people—our members and pew-holders? They may not like to go to church twice a day, but are their likes to be always respected and honored? We are not in the habit of preaching exactly as they want us to, are we? Do they not *need* a second service, and, if so, ought not we to give it to them, and to insist (the insistence does little

good, sometimes, it is true) upon their attending it? I myself answer both these questions affirmatively. I believe our members, all of them, the affluent as well as the impecuniary, the busy as well as the indolent, the cultured as well as the ignorant, need two services on the Sabbath, and are not coming up to the point of personal duty and responsibility if they do not attend two. There is a deplorable ignorance, both of the Bible and of religious truth, among all our Christian people to-day; the cords that bind them to the church are both too light and too loose; there is little to counteract the secularity of their lives or to allay the fever induced by their pleasures and passions. They need more of the church. They need to be bound more tightly and tenaciously to the church. Their lives ought to revolve more completely about the church. They are sadly in need of more instruction at the hands of the church. All this talk about one sermon being all that they are capable of taking in and holding is unwarrantable. That might be the case if they were in the habit of going away and spending the rest of the day in meditation and prayer; but this, as we are all aware, is not the order for Sunday afternoon or evening, except with the smallest minority of our families. All this talk about giving our people the opportunity on Sunday to become better acquainted with their families is not good argument. The time for this, if they need more time, should be taken from their social and commercial life. Let them spend less time at the club, the theatre, the lodge, the mart, and the office. God has little enough of their lives at the best, and should not be asked to give up one moment of the time which belongs exclusively to Him. The fact is, in the majority of cases, the time ostensibly taken for family intercourse is largely devoted to social visiting, to questionable recreations, or to Sunday newspaper reading. All this talk about the physical impracticability of attending a second service for the rank and file of our church workers is equally preposterous, for every pastor knows that the members of his church who attend his second service are not those who are the least active during the day, but the Sunday-school teachers, the prayer-meeting supporters, and others generally who have been the most busily engaged during the earlier part of the Sabbath. Duty to our members, as well as obligation to the world, it is thus plain to see, bids us unbolt the doors of the sanctuary either at or toward eventide.

Accepting the second service as a necessary and desirable part of the church calendar, therefore, we are prepared to discuss the question as to how it can be made more successful. Success here as elsewhere depends upon the removal of the causes which lead to failure. Some of these causes are general, and operate everywhere; others are local, and are confined exclusively to our city. The former, the general, may be summed up into these two: (1) Laxity on the part of the church; (2) Alienation on the part of the world. The church members do not support this service because, in most cases (there are ex-

ceptions, and we do not here include them), they lack in zeal, in spiritual life, in attachment to the church, in a felt need for the church. This is the main difficulty, and it must be removed before any radical change can be expected to take place. The people of the world do not come to church in the evening for the self-same reason that they do not come to church in the morning—they are not interested. The church does not enter into their lives. They do not feel the claims of the church, and are not moved by its call to worship. It is because the world attracts them more than the church does that they usually worship at its shrines rather than at the altar of the sanctuary. When the centripetal is made stronger than the centrifugal, then the present state of affairs will be reversed, but never until then.

It is the local aspects and bearings of this question which interest us most, however. Why are not our churches in New York City crowded or filled a second time on the Sabbath? Is it the fault of the preaching? Evidently not, for many of our brethren, who now speak to a handful in their metropolitan charges, had the satisfaction of drawing vast crowds when stationed in other cities. If there is any fault to be found here, it is in the slight which is sometimes given to the second sermon, or in the mould into which the second sermon is often cast. Is it the fault of the order of service—the music and the forms of worship? It cannot be altogether, for the churches which have the best music are not the exceptions. This much needs to be said, though, that classical choir music is not popular with the masses, and never attracts the masses in the largest numbers. Is it a question of rented pews? It would seem not, for the pews of all our churches are practically free at this service, and strangers are always treated with courtesy, if not with cordiality; beside this, those churches which have free pews fare scarcely better than their neighbors that do not. Is it a question of locality? To some extent, undoubtedly, it is. There are some churches so located as to be inaccessible, either to their own members or to large bodies of the general public, being away from the great center of population; but, still, locality is not so large a factor in the problem as we are tempted to suppose. Many cases could be found where one church in a neighborhood is filled, while another situated upon the very next block is well-nigh empty. The explanation, it would seem to me, lies in the following causes more than in anything else:

I. In the character of the parish. If it is small, or if it is aristocratic and wealthy, or if it is conservative and unaggressive, or if it is made up of but one class of adherents, under the conditions general to our city, there will be but little hope for a large evening audience; on the other hand, if the church is pursuing various lines of active, practical work during the week, and reaches divers and different classes of people, and if conventionality and formality does not characterize its general life, the presumption is in favor of a successful second service.

II. In the traditions of the church. The early history and habits of a parish create an almost irresistible inertia. If the people of a church supported this service at the beginning or in the more recent past, and the outside public got into the habit then of attending it, nothing but the dullest preaching or the most stupid administration could counteract this tendency; but if the conviction became formed back in those earlier days that it was quite the unnecessary and quite the unconventional thing to do to wend one's way twice on the Sabbath to the house of the Lord, alas! for the preacher who attempts to overcome the imperiousness of this tradition.

III. In the atmosphere of the church. Some churches pulse with a warm, cordial, active, social, hospitable life. You can feel this the moment that you enter them. You find yourself at home within their walls, even though all the worshippers are strangers to you. The preaching may be very ordinary, the singing worse than poor, but the general effect of the service is wholesome and cheerful. Such churches never want for people to fill their pews; it is the cold, exclusive, formal, over-dignified, unhospitable congregations who must face the unwelcome scene, if it is unwelcome, of empty pews at the second service.

IV. A fourth reason for the failure of this service may often be found in the attitude which the pastor himself assumes toward it. There is nothing more contagious than indifference, and the pew catches it instantly from the pulpit. If a minister has little concern for this part of his work, takes little time to prepare the second sermon, hurriedly recasting an old one or carelessly throwing together a new one; if he is without ingenuity or aptitude for choosing his theme or arranging the order and character of his service, he must be content with one congregation a day: but let him come to his pulpit at night with a fresh, short, helpful discourse, the best he can prepare; let him take pains to select popular hymns and provide for hearty singing; let him put vigor and brightness himself into the service and educate his people to do so, and, unless there are some unusual obstacles and drawbacks to contend against, that minister's second service will be as well attended as his first.

These causes which I have thus been tracing are all suggestive. If we should let them speak for themselves they would enumerate some such recommendations as these:

(1) A minister must enlarge, broaden, and diversify his parish, if he would always have a large congregation to preach to. The more people a church touches during the week, the more it will have to fill its seats on Sunday; and the greater the number of classes it reaches, the larger and more numerous will be the tributaries that supply its second service.

(2) The atmosphere of a church must be made wholesome, cheerful, and inviting, if it is to attract people in any considerable numbers to its second service. This atmosphere results sometimes, though not

often, from the character of the auditorium, its appearance and appointments; from the attentions given to strangers; from the brightness and buoyancy of the service; and from the spirit which pervades the whole life and work of the church, and therefore the worship of the church.

(3) The pulpit that would always address a large audience must preach the duty of church attendance to its members, insisting rigorously upon the use of this means of grace and seeking in every possible way to inculcate the proper conviction regarding it in the hearts of all who are allied to the church. If church members need this service, and it is certain to prove fruitful of good to them, we should not tire, and we cannot conscientiously tire, of trying to make them see, and feel, and believe this. If the right sentiment prevailed among our own people, we would not have to seek elsewhere, as we now so often do, for our evening congregations.

(4) The minister must give the subject more personal and practical attention if he would successfully solve this problem. He must *popularize* the second service, not by preaching sensational sermons, never, never that—sensational success is short-lived, substantially it is a failure; not by taking the great moral and secular, civic and social questions of the day and discussing them; this can be done occasionally with profit, but only occasionally, in my judgment; not by the preparation of an elaborate musical program in which a choir and not the congregation shall have the principal part; not by the employment of any homiletic tricks, or catches, or subterfuges. How, then? By hearty congregational singing; by the use of a form of service differing somewhat from that of the morning and calling, possibly, for some oral participation on the part of the people, and by the straightforward, simple, earnest preaching of the gospel of the cross; in a word, by a conscientious, intelligent, aggressive effort to lift men's spirits, brighten men's lives, and bring them into living acquaintance with the living Christ. An occasional course of sermons, with the emphasis always given to the practical and evangelistic, a printed program of the service either prepared by the pastor himself or secured from a bureau issuing forms for the evening worship, such as the uniformly excellent services published by "The Congregationalist" of Boston, which are growing deservedly more and more popular, a chorus choir—volunteer preferred—singing plain and inspiring music, a good corps of efficient, tactful ushers, and a group of interested, hospitable assistants who shall make it their business always to welcome strangers in a cordial but quiet and judicious way, and, above all, a church life and activity which influences every member of the church and impresses itself upon every part of the community every day of the week—these are the best means I know, and I speak to some little extent from personal experiment and demonstration, for securing a large attendance at the second service.

## V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

BY WILLIAM HAYES WARD, D.D., NEW YORK CITY.

## THE QUEEN OF SHEBA.

THE land of Sheba, and the Queen of Sheba, find mention in the Bible in a curiously vague and far-away manner. A queen comes from Sheba on a strange errand, to test the wisdom of Solomon. Caravans come out of the distant land, and trade in spices and precious stones, and return. Out of Sheba comes the chief supply of gold; but only by their report is the country known, for no Hebrew visits Sheba. Its queen goes back to her own realm, but her visit is not returned. Yet it is pretty clear from the Biblical indications that Sheba was in the southern portion of the great peninsula of Arabia, and this is further proved by the great number of Himyaritic inscriptions which during the last fifty years have been brought from Southern Arabia, and which contain numerous mentions of the kingdom of Sheba. The ruins of its capital, Mariaba, the modern Marib, are of considerable importance. Sheba must not be confounded with Seba in African Ethiopia.

The investigations of the last five years have cast a new and surprising light on the ancient history of Arabia, its kingdoms and its culture. We are now able to place the Sabæans, or people of Sheba, nearly on a historical level with the Phœnicians, if not with the Babylonians and Egyptians. Culture and history had their beginning, of necessity, in fertile river valleys that allowed abundant supply of food and dense population; but it would now appear that in Southern Arabia arose one of the first nations to copy the civilization of Egypt, and that Phœnicia was very greatly indebted to Sheba. Arabia was not a land given entirely over to nomads.

For the new material we are indebted to the German traveller, Dr. Glaser. He has recopied the numerous inscriptions hitherto found in Yemen and Hadramant (Hazarmaveth, Gen. x. 26), and added more than a thousand others to their number. These have been carefully studied by himself and Prof. D. H. Müller and Dr. Hommel with surprising results.

It seems that these inscriptions belong to two different periods and kingdoms which occupied the same region, and indeed predominated over nearly all Arabia from the Red Sea to the valley of the Euphrates, and extended northward to the edge of Palestine and the territory of the Midianites. The earliest of these two kingdoms is that of Ma'in, and the later that of Saba, or Sheba. The Greek forms of these names being assumed, they are called the Minæan and the Sabæan kingdoms; and it is now usual to speak of the writing and language of the inscriptions as Sabæan rather than Himyaritic.

The Bible knows only the Sabæan kingdom of Sheba, from which we may gather the extreme antiquity of the earlier Minæan kingdom. The Minæans are not mentioned in the Bible, unless it be in Judges x. 12, under the name of the Maonites who oppressed Israel, and possibly as the Meunim. According to the Septuagint, Zophar, one of the friends of Job, was a king of the Minæans. It is believed by Dr. Glaser that the kingdom of the Minæans fell before the rise of the Sabæan kingdom, and that therefore the Minæan people were known to the classical geographers but not the Minæan kingdom.

The Sabæan kingdom can be traced back, as Professor Sayce shows, to a considerable antiquity. In the time of Tiglath Pileser III. (B.C. 738) their power extended to the extreme north of Arabia and brought them into conflict with Assyria. A Sabæan king paid tribute to King Sargon. But the visit of the Queen of Sheba to Solomon took place three hundred years earlier, and this carries back the Sabæan rule to a great antiquity, unless the writer may be supposed to use the word *Sheba* loosely for the country as known to him, whether Sabæan or

Minæan in the early days of Solomon. Dr. Glaser shows that before the kings of Sheba there was a dynasty of "priests," called Makârib, corresponding to the priest-king Jethro who ruled over Midian, according to the Mosaic history.

This puts back the Minæan kingdom to a surprisingly early period; and yet it continued for many centuries, as the names of thirty-three of its kings are known. Minæan inscriptions have been found as far north as Tema, showing that their sway extended into the territories of Midian and Edom. Dr. Glaser supposes that the kingdom of Ma'in was contemporaneous with the exodus of Israel, and he believes that there is a reference in one Minæan inscription to the war in which the Hyksos, or shepherd kings, were driven out of Egypt. This extreme antiquity will explain the silence of the Bible, which is familiar only with the Sabæans.

Now the important fact, so strongly emphasized by Professor Sayce, is that these people of Ma'in possessed at this early period alphabetic writing. Their writing is neither that of the Egyptian or Hittite hieroglyphics, nor of the Babylonian cuneiform characters. It is a real alphabetic writing, and older than any other alphabetic writing known to us, if we may trust the conclusions of these scholars, which are not yet successfully controverted. Until within the last five years we have been very slow to believe that writing was widely extended, except among the two nations that inhabited the Nile and Euphrates valleys, until well after the tenth century B.C. When the Moabite inscription was discovered, that carried alphabetic writing back to about 900 B.C. Now another Phœnician inscription is supposed to go back a hundred years later, but no Phœnician inscription known goes back to the period of the Judges, at which time it has often been asserted that the Jews were too illiterate to transmit written records, notwithstanding that the "pen of the ready writer" is mentioned in the very ancient Song of Deborah. But here we have Minæan inscriptions evidently belonging to the same system as the Phœnician writing, which is alphabetic, and goes back to the time of Moses. In his time, as it now seems probable, writing was familiarly known to the merchants of Arabia, and if so, doubtless to Jethro, the father-in-law of Moses; and that, too, in a Semitic language not very unlike that of the Hebrews; and was also known in the region of the Midianites, Amalekites, and Moabites, whose language was in part almost identical with that of Israel, as we knew from the Moabite Stone. We are even carried into Palestine itself by a Minæan inscription which speaks of the city of Gaza as tributary. All this will not discredit the prevailing theory that the alphabet was derived from the Egyptian hieratic character, but it makes the alphabet the invention of Minæan rather than of Phœnician merchants. This is confirmed by the existence, in these inscriptions of Ma'in and Sheba, of letters corresponding to Arabian sounds not found in Phœnician, the characters for which are independent and not derived from those employed for allied sounds.

Now all this makes it perfectly clear that there was no difficulty from the time of Moses in preserving records among the Hebrew people, whether in the wilderness, or during the time of the Judges. Indeed, we have also found within the past few years that as early as 1500 B.C. the cuneiform characters were in familiar use in Palestine. We now can add to that fact that the Arabian-Phœnician alphabet was in use in the countries traversed or inhabited by the Israelites from the day they crossed the Red Sea. It is past belief that the Israelites, coming out of a country of scholars, and entering a country of scholars, should themselves not have been familiar with the alphabet. They doubtless had access to documents, written on papyrus or on clay, and such lists as those of the "Dukes of Edom" may very well have been copied from such ancient records. The priest-king Jethro or the priest-kings Moses and Aaron could well have exchanged letters.

Great labor has been given to the excavation of Egypt and Babylonia. It is very strange that almost nothing of the sort has been done in Palestine or its neighboring territories. Only one mound, that supposed by the scholars of the



Palestine exploration fund to be the site of Lachish, has yet been opened, and there was found by Mr. F. J. Bliss a tablet inscribed with Assyrian characters recording events that took place before the Exodus. No one can guess what valuable historical records yet lie covered under the dust of the ancient cities of Palestine and Arabia, waiting only for the enterprise that will search for them.

## SERMONIC SECTION.

### THE LORD'S SUPPER A DECLARATORY RITE.

BY ALEXANDER MACLAREN, D.D.  
[BAPTIST], MANCHESTER, ENG.

. . . *Ye do show the Lord's death till He come.*—1 Cor. xi. 26.

THESE words occur in the course of the oldest narrative of the institution of the Lord's Supper. The Apostle declares that he received his information directly from Jesus Christ. So that we have here an independent witness to the facts. The testimony carries us back beyond the date of the earliest of our existing gospels, and brings us within five-and-twenty years of the Crucifixion. By that early period, then, the Lord's Supper was universally observed; and not only so, but it had been in existence long enough to have been corrupted. The corruptions are instructive, as is also the apostolic method of dealing with them.

The abuses to which the Apostle refers, and which are his sole reason for mentioning the Lord's Supper at all, are mainly two, both of which cast great light on the earliest form of the ordinance. Some Corinthians were accustomed to make it an occasion for gluttony and intoxication, and some were accustomed to eat, as the Apostle says, "their own supper," so breaking the unity which the rite was in part intended to express.

How would it have been possible for abuses of that sort to arise unless the first form of the observance of the Lord's Supper had been associated with a common meal, and the domestic aspect been prominent in it? And how

would individual hurry in partaking each one of his own supper have been possible if there had been present an officiating priest to do his magic ere the rite could be observed? It is a strange picture, to our eyes, which necessarily arises from the consideration of these two abuses. And it is a long road from the upper room where the Corinthian Church met to the "tremendous sacrifice of the Mass."

The Apostle's way of dealing with the abuses is quite as remarkable as they are, and quite as illuminative, as I think, as to the true significance and sacredness of this ordinance. I simply take the words before us as they lie, noting the three points which he emphasizes in order to enforce his doctrine of the sanctity of the Lord's Supper. It is a proclamation. It is a proclamation of the death of Christ. It is a proclamation perpetually "till He come." That is all, and he thinks it is enough.

Now, then, let us deal with these three things.

I. First, then, this great thought that the essential characteristic of this ordinance is that it is a declaration.

What it declares we shall have to speak about presently. It is its nature, not its theme, that I first note. The word rendered "show forth" means fully to proclaim aloud by word of mouth, and it is generally employed in reference to the preaching of the Gospel, or of the Word of God. Plainly, then, the Apostle wishes to parallel the two things, the oral declaration of the Gospel, and the symbolical declaration of the same verities, as standing on precisely the same ground, and differing only in regard of the method which

is adopted for their proclamation, and the senses to which they are directed. A parable is a spoken symbol; a symbol is an acted parable. The one and the other lay hold upon the material, and bend it, flexible as it is, to become the illustration and partial embodiment of the spiritual. Such is, as the Apostle says, the nature of this rite. It stands on the same level as any other method of declaring the truths which it declares, and its only distinction lies in the peculiarity of the method adopted, which is a symbolical presentation to the eye of the facts which are given to the ear in what we ordinarily call the preaching of the Gospel.

Now, it is clear that I am not forcing too much meaning into a single expression, because, throughout this whole context, there is not a single word that goes beyond such a conception of the Lord's Supper. It is a memorial, and, as the Apostle says in my text, the reason why it is a memorial is because it is a proclamation. Or, to put it into other words, by the rite we declare to ourselves and to others the Christian facts, and the declaration helps us to bring them to mind, and to feed upon Him whom they reveal to us.

Nothing beyond that lies in this context. And the omission of any reference to anything unique, mystical—still more, supernatural—in the rite, is all the more remarkable if you remember the purpose that induced the Apostle to speak about it at all, viz., to rebuke irreverence, and to elevate the notions of the Corinthian Christians as to the sanctity of the ordinance. If he had shared the ideas of the people who call themselves his "successors," how could he have refrained from using that conclusive argument, when his purpose was to enforce the sacredness of the rite? The only reason why he did not use it was because he never dreamed of it, nor had it ever entered into the horizon of the Christian consciousness of his day. The sacredness lies in the proclamation which it makes, and that is sacredness enough.

But then, brethren, as every king's crown and every wedding ring bear witness, all symbols are apt to run to seed, and there gathers round them, by swift accretion, almost necessarily, at all events generally, something that is far more than symbolical, even a superstitious use of them. Therefore our Lord, recognizing the needs of sense, has made concession to sense in the two ordinances of His Church; and recognizing the dangers of symbol, has rightly limited the symbols to the two appointed by Himself. But men have not lived at that lofty elevation. And paganism, when it came into the Church, grasped at the symbols, and translated them as it had translated those belonging to the system of idolatrous worship which in name was rejected and in spirit too often retained. All that is vulgar, and all that is sensuous, and all that is weak in humanity, clings to the outward rite, and transforms it into a power. And so we find that the baleful shadow of priestcraft is creeping over England again to-day, and that the center of gravity of Christianity is being shifted from personal union by faith with Jesus Christ to participation in an outward form which brings the benefits of union with Him.

And I for my part believe—though it may sound, in these days of esthetic worship and growing regard for ceremonial, extremely and archaically Puritan and narrow—I believe that there is no logical standing-ground between these two conceptions of the Lord's Supper, "Ye do show the Lord's death," and on the other hand the extreme Roman Catholic view, to which so many people to-day seem to be so rapidly drifting. You Nonconformists used to understand the limits of ritual and the place of ordinance. Some of us, I am afraid, are beginning to falter in our repetition of the ancient witness which our fathers have borne.

II. Notice here the theme of the proclamation.

"Ye do show the Lord's death."

Now I need not remind you, I suppose, that there is perhaps no better evidence of an historical fact than the almost contemporaneous origin, and continuous duration, of some commemorative symbolical act, as the history of all nations may tell us. And it should be taken fairly into account, in estimating the historical evidence for the veracity of the Gospel narratives, that almost simultaneously with the events which they profess to record there sprang up, and there has continued to exist ever since, this rite. The book of the Acts of the Apostles shows us that immediately after Pentecost the disciples "continued steadfastly in the breaking of bread"; and that at a later period they were in the habit of assembling on the first day of the week for the same purpose. So I claim this long-practised rite, which can be traced up almost to the open grave of the Master, as a very strong attestation of the historical veracity of the Gospel narratives. Thus, in the lowest sense, we do proclaim the Lord's death.

But the force of the words goes far beyond that. Note, then, and give to it due importance in your conception of what the Gospel truth and Christ's teachings are, the fact that He Himself chose out from all His history His death as the thing which day by day loving hearts were to remember, and hungry souls were to feed on. Why was that? Why was it that He passed by all the rest and fixed on that? It seems to me that the ordinance of the Lord's Supper ought to exercise the influence of a barrier against all attempts to minimize or to diminish the significance and the importance of Christ's death. What do churches which have ceased to proclaim the full doctrine that the death of Christ is the life of the world do with that rite? Neglect it. Let it drop into desuetude. Explain it away by all sorts of obviously insufficient explanations. But there it stands. Not His words of gentleness; not His deeds of power; not His teachings of wisdom and of truth;

not His revelation of God by the beauty of a perfected humanity and the patience of inexhaustible tenderness, are what He desires to be remembered by; but that death upon the cross. Surely, surely, that indicates a unique influence and power as residing there.

And that same conviction is enforced if we remember that the showing of the Lord's death, which is accomplished in this rite, shows it under very distinct conditions, explanatory of its meaning and power. For the duplication of the memorials into the bread and the wine taken apart indicates a death by violence; and the language of the institution points us to deep mysteries—the body "broken" or given "for you," and the "blood shed for the remission of sins." The same death is conveyed by the associations which our Lord was careful to establish between this feast of the Christian Church and the Passover feast of the Jewish. He swept aside the sacrifice that was made for the redemption of Israel from the captivity of Egypt, and He said, "Forget the shadow and remember the substance; forget the sacrifice that was made of the Lamb, unbroken in bone, and remember the other of Him whose body was given for you, the Lamb of God, the Passover for the sins of the world."

The same declaration of redeeming power, as lying in the death of Christ, is enforced by the other reference, which our Lord Himself has bid us see, to the new covenant in His blood, the covenant of which the articles are remission of sins, the mutual possession of God by the redeemed soul, and of that soul by God, the direct knowledge of Him, and the continual inscribing of His law upon the heart.

And so, brethren, we have not to look back to that death as simply the touching martyrdom of the purest soul that ever lived. We have not to look back to Christ's work as having been done as they who reject His propitiatory death are forced to regard it—chiefly in His life of gentleness, in His

words of teaching, in His deeds of power and of piety; but we have to recognize this unique fact that His death is the center of His work, and in a peculiar sense the fountain of salvation for us all. "Ye do show the Lord's death."

And "ye do show," too, the conditions of our partaking of it, viz., that we should feed upon Him; the heart on His love, the will on His commandments, the understanding on His word, and the whole sinful man upon His atoning death. "He that eateth My flesh and drinketh My blood hath eternal life."

III. Lastly, note the perpetual duration and prophetic aspect of the proclamation.

"Ye do show the Lord's death till He come." Now, I suppose I do not need to dwell upon the thought that that distinctly implies that all through the ages of the Church the Apostle contemplated the continuance of this rite of witnessing, but I rather desire to suggest to you how, in the very rite itself, there can be distinguished, not only a commemorative aspect or a backward look, but a prophetic aspect, and a symbol of that which is to come.

"Till He come." All symbolical worship carries in itself the witness of its own cessation, and points onward to the time when it shall not be needed. It is, as I said, a concession to sense; it is a confession of weakness. It is, if not inconsistent with, at least in some measure incongruous with, the highest genius of the Christian dispensation. That is no reason for precipitate dispensing with external form. No man can judge another in regard of that matter. There is need for a great deal more charity, both on the side of those who incline to the Quaker freedom from all ritual, and of those who incline, by natural disposition, to the other side, than is usually practised. It is no proof of spiritual maturity to try to do without the help of external rites. It is no proof of spiritual immaturity to cleave to them, if only it be distinctly

understood that the whole value of them lies, not in what they are, but in what they signify. But still the existence of symbolical worship is a prophecy of its own cessation. It digs its own grave, as it were; and just because here we need the bread and the wine to help us to remember the death, the taking of these in compliance with the temporary necessity itself carries our thoughts, or ought to carry them, onward to the time when, Christ Himself being present with His Church, and they sitting at His table in His Kingdom, the symbols shall be no more needed. "I saw no temple therein." "Ye do show . . . till He come."

Again, the memory of His death is fitted, and intended, to quicken the hopes of His return. For the two belong to one another, and are bolted together, if I might so say, like the two stars revolving round a common center. He being what He is, the cross and the open sepulcher cannot be the last that the world is to see of Him. The death demands the throne, and the throne certifies the return. So the memory of the past brightens into hopes for the future; and the radiance behind us flings its reflection forward on to the darkness before, and illuminates that with a sister luster. He has come and died, therefore He will come and reign.

And then, still further, hope is inextricably intertwined with memory; because, in this domestic rite, we see the symbol that the Master Himself has given us of the calm felicities of that life beyond. He Himself said, on that last night when He sat at the table, "I appoint unto you a Kingdom that ye may sit at My table in My Kingdom"; feeding on Christ then in reality, as we now do in symbol and imperfectly by faith; companioned by Christ according to His gracious promise, "I will sup with him and he with Me," as in the depths of spiritual communion we now partially do; reknit to those whose empty places at this board below make some of us always solitary and often sad; and having the Master Him-

self to bless the feast and to part the viands.

"They shall go no more out." From the Supper-Room Christ went to His cross; the traitor to his gibbet; the beloved Apostle to his denial; the rest to forsake and to fly. But from that feast there will be no going forth, and the loftier service of heaven shall not interrupt participation in Jesus, for His servants shall serve Him and see His face.

Brethren, the one question for us all is, "Do I feed upon Jesus Christ? Do I discern that body as broken for and given to me? Do I know that my sins are remitted by the shedding of His blood?" No participation in outward rites will bring or sustain the spiritual life. Partaking of Jesus Christ alone can do that, and rites help to partake of Him in the measure in which they bring His death to heart and mind, and so help faith to grasp it as the means of our salvation. His solemn words, "Whoso eateth My flesh and drinketh My blood hath eternal life," are degraded when they are understood as referring to the external ordinance. In the same conversation He Himself interpreted them when He said, "He that believeth on Me hath everlasting life."

"Believe, and thou hast eaten," said Augustine. "Eat, and ye shall live forever," says Jesus Christ.

### KNOWING GOD BY LOVE.\*

BY PRESIDENT J. E. RANKIN, D.D.,  
LL.D., HOWARD UNIVERSITY.

*Beloved, let us love one another. For love is of God; and every one that loveth is born of God, and knoweth God; for God is love.*—1 John iv. 7, 8.

To know is man's highest ambition. It was to partake of the fruit of the

\* After hearing President Rankin's sermon on this theme, Justice Harlan, of the Supreme Court, wrote him a personal letter, expressing the wish that he might see it in print, as it would certainly do great good. Accordingly, we give it to our readers in this number of the *HOMILETIC REVIEW*.—ED.

tree of knowledge that he forfeited the favor of God in Eden. The Tempter had said, "God doth know that in the day ye eat thereof ye shall be as gods, knowing good and evil." As though the lack in man's nature, as the Creator had left him, was in the capacity to know. He already had the greatest knowledge. He knew God. When God walked in the garden at the cool of the day, when was heard the rustling of His garments, when was heard His Father-voice there, this creature made in God's image did not hide himself. He had nothing to be ashamed of. He was as pure as the stars that shone above him, as the dewdrops that beaded the flowers at his feet. He knew no attribute in God which did not approve of him; no attribute in God which he did not love. And yet this knowledge of God he lost. And the grand function of the Gospel is to restore it, according to this method: "Every one that loveth is born of God, and knoweth God."

A very distinguished educator has said he would not teach the conception of God to a little child, it is so overwhelming. There is nothing in God, there is nothing in childhood, which should keep them apart. The Being who took little children into His arms, brought them together, so that they can never be separated. For childhood has to commit the Eden sin before it can have the Eden banishment. And even if we do not believe in the historic Eden of the Bible, we find it in the nursery. Our little children can look up into the eyes of God, as you and I never can do, unless we become as little children again. We dare not question the authority of the words, "Of such is the kingdom of heaven;" and "Except ye be converted and become as little children, ye shall not enter the kingdom of heaven."

Knowledge of God, what is it and how can we secure it? This is the subject suggested by the text, and which I want to discuss in this sermon.

I. I remark that knowledge is very

various, and in every department must be secured by its own methods, in its own direction, by its own appliances, and for its own uses.

If I wish to know an object that is near, I must use my eyes; an object that is remote, I call for a field-glass or a telescope; an object that is minute, a microscope. If I would test the texture of an object, I touch it with my hands; the solidity, I strike it with a hammer. If I want to know the chemical or medicinal properties, I have my chemical tests, my medicinal tests; and so I go through the material world, applying material tests to give me knowledge of material things, but always tests which are appropriate.

In Edison's laboratory in Orange, N. J., you will find thousands of materials of which you have never heard even the name. He has them all assorted and arranged in cases and drawers, just where he can put his hands upon them in a moment. He knows them all, knows their properties, and their possible relation to the subject of his inquiries. His faith in the possibility of discovery has brought them together from the four corners of the earth. For the most valuable knowledge is the knowledge of things with reference to their uses; with reference to what we can do with them by combining them with other things; with reference to how we can make them serve us. This is the dominion which God intended for man. Franklin caught the wild coursers of heaven, and Morse harnessed them and broke them to man's uses.

I have alluded to the garden of Eden; wherever it was, it had in it the beginning of all science—that is, of all things knowable. If Adam knew enough to name the beasts of the earth, he knew enough natural history for a university professor. That was many thousand years nearer some of the great questions which perplex us to-day than we are. It does not matter at what point the pupils there begin, or what clew they follow, they cannot go far without

confronting a discovery; for all the great mysteries of nature are in full operation. For had not God said, "Let the earth bring forth grass, and the herb yielding seed, and the fruit-tree yielding fruit after his kind"?

We call this the scientific period—that is, the period that makes knowledge. It is so; for the world has thus far taken much of its information on trust. Misinformation it has often been, though the best that science had. Slowly but surely the various sciences have emerged out of that state where men were seen as trees walking; where they were not sciences, but crude guesses. Dr. Holmes has said that "science is the topography of ignorance." It is certainly true that nothing could be more discreditable to man than a great deal which he has called science. But now, at last, we are upon sure footing. For alchemy we have chemistry; for astrology, astronomy; for the medicine man, the physician. And this is because men have insisted on knowledge, and have no longer been content with imagination; insisted on facts instead of theory. If with reference to things immaterial, to things not seen and eternal, scientific men have sometimes said they are unknowable, it is because they have tried to test them by material appliances, with microscopes and telescopes and hammers; which cannot be done. Men have proposed a prayer-gauge on the principle of the rain-gauge.

II. Our knowledge of God may be just as various as our knowledge of material things, for He has put Himself variously into material things; but, like all other scientific knowledge, it must always be recognized by its own appropriate tests. The knowledge can come only in its own correspondent way.

There is an intellectual knowledge of God—that is, if God is a thinker, an architect, a builder, man, who is made in God's image, may think God's thoughts over after Him, may trace his achievements to His plans and make in-

ferences as to His wisdom and power—that is, may thus know Him. God is thus revealed in what we call nature. This is natural theology. If we want to know God as a thinker, we must use our thinking powers, employ our thinking processes. As a thinker God reveals Himself to our thinking. Geology reveals to us God as an architect and builder; so does astronomy. Every house was built by some man. He that built all things is God; and so we study God as a builder.

One of the methods of intellectual culture is to think over the thoughts of other thinkers. Therefore men study Plato and Aristotle, read Huxley and Herbert Spencer. When you say, "That man knows Shakespeare, is a good Shakespearean scholar," I understand this that he has thought over Shakespeare's thought in all of his great dramas, knows Shakespeare through these thoughts. He has felt the power, taken the intellectual dimensions of the great thinker; I mean, according to his capacity. In one passage, for example, he has felt the power of Shakespeare's imagination; has felt it in his own imagination, by yielding his imagination up to the control of Shakespeare's imagination, as a sparrow might try the same flight as an eagle. Thus only can he feel it. Set a man with great logical gifts to reading the play of "Hamlet." He has no perception of the principal character. He can understand the character of Polonius, but not that of Hamlet. It is only imaginative capacity that can take the measure of imaginative work.

There is an ethical knowledge of God—a knowledge of God as He has revealed Himself to the human conscience. When Coleridge says that the Bible finds him in deeper depths of his nature than any other book, he refers to this revelation of God which He has there made of Himself to man's moral sense. It is not the book, but the Author, who finds him there. It is this ethical revelation of God in the Bible which gives its grip upon man's nature.

The conscience is man's deepest part, the essential man. No thoughtful man can read the Bible indifferently; can read it intellectually even. He must read it ethically—that is, with reference to what is called conduct in life. He is bound to find in it what God has said about duty, about his duty; and that, too, while he is reading about the duty of some one else. This is the ozone of the Bible atmosphere. There is not a moral standard presented there, whether abstractly or by example, which does not produce this one impression upon him. Of it all he is compelled to say with the Psalmist, "O Lord, Thou hast searched me and known me." It is the eye of the Omniscient One penetrating into the very depths of the soul.

There is an ethical knowledge of Shakespeare which is quite as real as our intellectual knowledge. To his treatment of our moral sense we respond with perfect unanimity. Hamlet's uncle and Lady Macbeth feel just as you and I should feel had we the conscience of a murderer. They both break down in their threefold nature under the burden of their guilt; go utterly to pieces in body, soul, and spirit. This ethical character of the Bible and of Shakespeare is revealed only to our moral sense. This is why we are so thrilled with interest when Hamlet's uncle tries to pray; and when he abandons the attempt with the words, "Pray can I not, though inclination be as sharp as 'twill. My stronger guilt defeats my strong intent." It is the same when we see Lady Macbeth walking in her sleep at night, vainly essaying to wash out what she calls "the damned spot" which stains her lily hand. "As face answers to face in water, so the heart of man to man."

That this ethical character of the Bible appears to us so marked and prominent is partly owing to our own moral attitude toward its Author; to the moral hurt of our own nature. We feel as though a surgeon were dressing

a wound which we dread to have disturbed. A creature of sinless nature would be very differently affected, would not find this ethical character at all offensive, even if he consciously recognized it. Persons actually guilty of the crimes of Hamlet's uncle and Lady Macbeth would regard the moral character of these plays as levelled directly at them. Indeed, this was the principle upon which Hamlet, by the play-within-the-play, tried to discover his uncle's guilt; and he succeeded.

III. The knowledge of God spoken of in the text is neither intellectual nor ethical, although it requires both the intellect and the conscience in order to reach it, to prepare the way for it. Those who do not go beyond the Sermon on the Mount stop with the intellectual and ethical in Christianity. They know God only so far as that. There is a higher mountain than that on which this sermon was delivered—namely, Mount Calvary. There is something beyond them that is distinctively Christian. God is the Creator; He is the moral Sovereign; but He is more, and Christianity shows it. The law is our schoolmaster to bring us to Christ, that we may find out what that more is; and it is never through with us till it gets us there. "If I make my bed in hell, Thou art there;" we may say this of the law.

The text reads, "Every one that loveth is born of God, for God is love." It is a charmed circle, to be entered only thus. It is very evident that the knowledge of God here spoken is not intellectual. It does not imply deprecation of intellectual knowledge to say so. "Knowledge," says the Apostle, "puffeth up, but charity buildeth up." Nor is it ethical knowledge. It does not imply any disrespect to the law of conscience to say this. They are both preparatory to something higher and better. If the views already presented are correct, if knowledge must come through methods correspondent to that knowledge, this other knowledge of God cannot come through the intellect

or through the conscience. It is impossible. God is. Is what? He is a Creator. Yes. He is a Sovereign. Yes. These are what He does. God is. Is what? Is love! How can I know Him? By loving Him. There is no other way. "He that loveth not, knoweth not God; for God is love." It is just like saying, He that will not think God's thoughts shall not know God intellectually; he who will not observe the working of God in his conscience shall not know God morally. So, here, he who will not love shall not know God essentially, for God is love.

We dwell so much on the fact that the Son of God came here as a Saviour that we do not remember that word of His, "He that hath seen Me, hath seen the Father." Here is the knowledge we want. He came here to bring us a knowledge of God, which relates to His essence; of God as a Father. "God is love." How can that be so told that man will listen to it; nay, that he will even understand it? This is the problem. Why, man must be made to love. Love understands love. Nothing else does. This is the solution; and God has adopted it. If you begin by asking how the Son of God knows God, He Himself has told us: by loving Him. "I and My Father are one." "The Son of God, who is in the bosom of the Father, He hath declared Him." This is the reason he knows how to declare Him.

The teachings of the Saviour are thrown into the simplest intellectual form. Indeed it would be a strong epithet to apply to them to call them intellectual at all. Intellect is not prominent in them, does not preponderate there; truth is there; life is there. It is just so as to the conscience. Ethics are not prominent in them. He Himself has said, "For I came not into the world to condemn the world, but that the world through Me might be saved." Humanity already carries its great burden of condemnation, groaning and travelling in pain until now. How can the burden be relieved?



Lifted? By showing humanity that God is love. The thing which God proposes in the gift of His Son is to awaken in man a love, such that he will understand the love of God, for thus only can he understand God.

"A friend of mine," says John Newton, "was once desired to visit a woman in prison. He was informed of her evil habits of life, and therefore spoke strongly of the terrors of the Lord and the curses of the law. She heard him awhile, and then laughed an insulting laugh in his face. Upon this he changed his note and spoke of the Saviour, and of what He had done and suffered for sinners. He had not talked long in this strain before he saw a tear gathering in her eyes. At length she interrupted him, saying, 'Why, sir, do you think there can be any hope of mercy for me? If I had thought so I should not have been in this prison. I long since settled it in my mind that I was utterly lost.'" There is a Being walking among us who says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest;" and He is here to show us the Father.

The love which reveals to us God is love which we are taught by experiencing it and trying to imitate it. We learn to know God by loving as God loves; loving Him, loving man, and entering into God's purposes to save him.

We find God's love in the Bible. The Bible is the record of God's patience with men and nations. It is true, great catastrophes have come upon both in the way of penalty, for He will by no means clear the guilty; and yet the impression that the Bible makes is this, that God, the Lord God, is merciful and gracious. It is a book on which a dying sinner may well long to pillow his head. This is true even of the Old Testament and under the dispensation of law; but when we come to the New Testament we find the central figure to be One who claims fully to reveal the Father, who is the brightness of the Father's glory and the ex-

press image of His person—One whom His contemporaries recognized as displaying the glory of the Father, as incarnating that which is not so much an attribute of God as God's very essence. And after following Him through His wonderful life we are taken to Calvary, and we find this handwriting written there instead of the handwriting taken away, "This is love, not that we loved God, but that He loved us."

How are we to know God, who is love? Only by loving Him and walking in the footsteps of the Being who says, "He that hath seen Me hath seen the Father." God, who is love, has taken this pains to show us Himself; He has given us the earthly life of His only begotten and well-beloved Son in the Gospels. That life culminates in death. It could culminate in no other way; otherwise it would not express God's love, which many waters could not quench. By studying this life for the sake of making our lives like it, for the sake of putting into our lives the mind and spirit of it, we may come to know God. It is through love only that we can know the Being who is love; just as through seeing we know light, and as through thinking we know thought.

When the Saviour says, "If any man will come after Me, let him deny himself and take up his cross and follow Me," this is what He means. Come after means to be like Him in His life and His destiny; sit with Him on His throne. There is no royal road to a knowledge of God. If we could conceive of the Saviour's ever ceasing to be like God in His life, we would to that extent have become ignorant of Him; for not to imitate God in His love is to fall away from knowing Him. True knowledge of God can come only as we are like Him. You can come to an intellectual knowledge of the love of God as you see its exercise in the man Christ Jesus. Many a student of the Bible does that. You can bring yourself to know God in the sense of the text only as you try to do as Christ did,

and from the motives that actuated Him.

There is a proper emphasis to be put upon what are called good works. They have their place in the Christian system; but it is not in the light of present merit or of future reward that we are chiefly to regard them. They will have their suitable recognition when He shall come whose reward is with Him to give to every man according as his work shall be; and we shall hear the Saviour say of some of our deeds—God grant it—"Inasmuch as ye did it unto one of the least of these, ye did it unto Me." But in good works—and that is of more practical importance—in imitation of the Son of Man in our lives, are we to find the sphere where we are to know God, since only thus do we become like Him. When God sees His image in us, then it is that we know Him. We may study God theologically; it will make us very learned. We may study Him ethically; it will make us wise casuists. But we may never know Him unless we come to love Him. There is a genesis of sin. It comes through the sensibilities. Read the Bible and see: "And when the woman saw that the tree was good for food." The restoration of God's likeness conforms to the same method: "We love Him because He first loved us."

This manifestation which God has made of Himself is God's last voice. "Never," says Canon Farrar, "never can the race of man, never can the soul of man, be nearer to God than Christ has brought them." The key-note to Christ's life is His self-sacrificing love. "Lo, I come; in the volume of the Book it is written of Me, I delight to do Thy will." In the exercise of this same self-sacrificing love we may come to know God. "Behold the man." "And we with open face, beholding as in a glass the glory of the Lord, are changed into the same image." But it is more than self-sacrificing love; it is self-sacrificing love for sinners, for the undeserving, for enemies, as the Apos-

tle puts it. The most offensive charge which the Pharisees could bring against the Saviour was, "He receiveth sinners, and eateth with them." God's love, through which we may know Him, is love for sinners. We know something of the love of God by experiencing it for our own sins. We love God in response to a love of which we are wholly undeserving; but our own sins we are tender of. They are not so offensive to us as other people's sins. "Why beholdest thou the mote that is in thy brother's eye, and considerest not the beam that is in thine own eye?" Think of that love which led the Saviour to live His earthly life among His own countrymen. "He needed not that any should testify of man: for He knew what was in him." We veil our own sins from each other and apologize for them. It took a very ingenious parable to reveal to King David what he had done. The sin of the stolen ewe lamb he saw clearly enough, not his own sin. But no man could veil his sins from the Saviour. The Saviour knew people at their worst, in their evil potentialities, and yet He loved them and lived among them and labored to save them, and when at the last they clamored for His blood, He said, "Father, forgive them." Such is the love of God; and if we would know God's love, here are the consecrated pathways along which we must find it. Why, what did the Saviour mean when He said to Simon, "She is forgiven much because she has loved much"? We should have put it the other way; and yet, to love much puts us into the category of the forgiven—is the sign of forgiveness, of likeness to God.

Take the Saviour's estimate of the sin of hatred, for example: "He that hateth his brother is a murderer." We regard the murderer as an outcast. The very word makes us shudder; but the man who indulges the spirit of revenge, but cloaks it within, restrains himself from the outward act, we regard as a very respectable man. And so of other sins which the Saviour

mentions. There is a great deal of broadcloth that is worn by men who are liars, thieves, adulterers, and betrayers of the innocent. I do not suppose you could keep any very large modern church together a single day if the members knew of each other's past history all that God knows. We all need to say, "Let us fall into the hands of God, not of man!" And yet, God is patient and forgiving toward just such men and women in all of their infirmities. "He wills not that any should perish, but that all should come to repentance." This is the kind of love that is in God and should be in the children of God, because they are His children. The text says: "Whosoever loveth not with that kind of love knoweth not God; for God is love."

A great deal is said, and rightly said, about the necessity of being practical Christians in order to keep our Christianity alive; but it is the only way also in which we can keep vivid our knowledge of God, which is the basis of all our Christianity. Every such effort brings one into closer sympathy with that God who is love. The reformed man is urged to try to save other men who need the same change. It is his only safety. Dr. William M. Taylor, who has been pastor of the Tabernacle Church, New York, for twenty years, in his recent letter of resignation speaks of the ineffable joy of bringing souls to Christ. Every successful Christian worker understands this. That joy is the joy that is among the angels of God over one sinner that repenteth; and to experience this joy gives us another foretaste of heaven, new knowledge of God, who is love. The difficulties of speculative religion never long trouble a man who is trying to understand Christianity better by losing himself in efforts along the line of the Saviour's interpretation of His own errand: "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." Because he is all the time getting ex-

perimental evidence of the truth of Christianity, all the time finding out anew that God is love, and that whosoever loveth, dwelleth in God and He in him. And so, always rejoicing in his work, he says with his Master: "I thank Thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight."

In one of Lord Tennyson's last poems, entitled "Charity," are the following lines:

"What am I doing," you say to me, "wasting the sweet summer hours?"

Haven't you eyes? I'm dressing a grave with flowers.

For a woman ruined the world, as God's own Scriptures tell;

And a man ruined mine, but a woman, God bless her, kept me from hell.

O you, that can flatter your victims, and juggle and lie and cajole,

Man, can you never guess at the love of a soul for a soul?

I had cursed her, as woman and wife, and in wife and woman I found

The tenderest Christ-like creature that ever stepped on the ground.

She died of a fever, caught when nurse in a hospital-ward;

She is high in the heaven of heavens; she is face to face with her Lord!

And He sees not her like in this pitiless world of ours.

I have told you my tale. Get you gone; I am dressing her grave with flowers."

### CHRISTIAN FORM THE PRODUCT OF CHRISTIAN LIFE.\*

By REV. C. B. HULBERT, D.D. [CONGREGATIONAL], ADAMS MILL, OHIO.

*But put ye on the Lord Jesus Christ.*—Rom. xiii. 14.

WHAT is religion? It is an exercise of humility, faith and love—these three cardinal graces; and it is also, included in these as germs, all the subordinate virtues, such as patience, meekness, gentleness, forbearance, temperance, and so on, through all the remaining

\* First delivered in Belleville Avenue Congregational Church, Newark, N. J., March 10, 1872.

graces which, with the cardinal ones, go to make up the sum and substance of Christian character.

Religion then is an exercise of the Christian graces; and is, therefore, as respects its essence, altogether a spiritual thing, not found in the outer but in the inner sphere of man's life. If a person has religion, it is not a thing to be seen by the eye, or heard by the ear, or handled, or tasted, or weighed, or measured; in respect to its essence, it is no wise cognizable by the senses. Its signs appear, but like the occult forces of nature, it does not. It is hidden, except to the Eye that sees "the vein for the silver."

Be it understood, however, that when religion is thus defined, it is not meant that religion is these graces independently of, but as including, their object. It is humility, but humility that comes from "repentance toward God;" it is faith, but faith toward our Lord Jesus Christ; it is love, but love that is union with God. There can be no religion without God. He is its leading idea. It is what it is, because God is what He is. The graces exercised in religion are the tie of union that binds us into spiritual oneness with the Father of our spirits. Religion is delight in God's perfection, submission to God's authority, affectionate recumbency in God's embrace; it is a re-attachment of ourselves, full of finiteness and dependence, to Him who is infinite and eternal.

Religion, thus defined as a union with God in Christ, is denominated in the Scriptures a *life*. "He that hath the Son hath life, and he that hath not the Son hath not life." "When Christ who is our life shall appear." "In Him was life"; and the statement is significant as teaching that He had it to impart. Hence an experience of religion is a transition "out of death into life." Religion then is life; life in the intellect, in the will, in the conscience, in the affections; absorbing into it all the vital forces of the man, all his capabilities and impulsions.

Note the point at which we have arrived and mark the links of progress. Religion is an exercise of the Christian graces; an exercise of these is an absurdity except as it appropriates the object of these graces, which is God in Christ; the object thus appropriated is Christ formed in us; and Christ formed in us is life. Religion is life.

Having reached this point—a point never to be disputed—we will advance to take special note of one of the characteristics of this life—a characteristic of all life known to us—its *constructiveness*.

Life, wherever we find it in the earth, has an architectural instinct; puts itself out and forth into form. It builds for the eye. This is true of the Christian life in the heart of the believer. A few analogies may help to put you in possession of what is here meant.

You have all observed how every distinct species of life in our world, vegetable, animal, or human, puts on by a law within itself its own peculiar form. Pointing to a tree, you say, "There is oak-life." I ask how you know. "By its form;" and you go on to add that it is of the nature of oak-life to develop such a trunk as that tree has, such branches, horizontal and angular. You point to another tree and tell me there is elm-life; to another still and call it maple-life, and to a fourth and call it cedar-life; and so you go on from tree to tree, and as well from shrub to shrub and from plant to plant; and I ask you how you know. You reply that it is of the nature of these different kinds of life to put on these different forms which you see these trees and shrubs and plants to wear. And you assure me with great confidence that no blunder is ever made in the forests, fields, and gardens whereby one species of vegetable life gets into a wrong form, as maple-life into oak-form. You say it is so for the best of reasons, since it is the life that conditions and determines the form. Sycamore life is never found nude and vagrant, wandering about at large

among trees to find a sycamore-form to get into and call its own. If in your garden you have a cherry-tree form, it is because there previously existed there, as its cause, a cherry-tree life. Life first, and then in immediate organic continuity, form in consequence, and form too such as the architectural instinct of the tree had predetermined from the foundation of the world.

The same law holds in the animal kingdom. You tell me that there is ox-life down in the meadow because there is ox-form there; eagle-life in the clouds because there is eagle-form; and so on throughout all animal nature. And you assure me that here, as in the vegetable kingdom, there is no exposure to mistake in an exchange of forms, and no introversion of nature's order; life first and form in consequence, and form possessed of those peculiarities which the life itself had decreed. Humming-bird life is never found, nude and vagrant, flitting about among bird forms to find one appropriate to it; nor do you ever see mud-turtle life in diligent search on the shore among shells to find a good fit for its domicile. This is so because, as before, it is of the nature of each of these forms of life to produce from within itself the habit, appropriate and beautiful, which it wears. Such now is the authority of the law of form in the vegetable and animal kingdoms.

Let us recall here the position previously taken: that religion is life in man, and life that is ascendent in him, absorbing into it all the forces of his being, body, soul, and spirit, and thus giving shape and aim to all he is, and to all he does. In logical order reason here forces us to conclude that this life in the believer, like all forms of life in the lower world known to us, puts on, according to its own law, its appropriate form. It would not be unclothed, but clothed upon. It is never found, nude and vagrant, wandering at large among men to find a form to enter and call its own. From within itself, the constructive energy of its own vitality,

it develops and puts on its investiture. Hence, let a sinful man become a Christian and possess the life in question, and he will apply himself at once, and without asking the reason why, and spontaneously, to the task of "putting off the old man with his deeds, and of putting on the new man which, after God, is created in righteousness and true holiness." If heretofore, untruthful, fraudulent, unjust, covetous, or if he has been profane, intemperate, corrupt; if he has been a neglecter of the Bible, unobservant of the Sabbath, a non-attendant upon the sanctuary, living in the world and for the world, opposing the church and hindering the progress of God's kingdom—if these and such like things have characterized him, you will find on his becoming a Christian that in all these particulars he is so thoroughly changed as to compel you to call him a new man. Old things with him are passed away, and all things are new. Already he has begun to divest himself of whatever was unseemly and unworthy in his outward life and to enrobe himself after the images of the heavenly. To avoid misapprehension, however, let us note a few points here of vital interest. This visible transformation is not always required. Persons often become Christians without requiring any marked change in the outward life. This is owing to the fact that having received their birth and education in a Christian land, they have taken upon them, from the very customs of society, the forms of morality. Their virtues are unconscious imitations. They are borrowed from a storehouse of Christian usages. Graceful and becoming, they are not the offspring of grace. They cannot claim to be rooted and grounded in Christian principle, since their roots do not run down into the blood-drenched soil of Calvary. Rigidly inspected, they are found to belong in the category of the Apostle's "dead works." Yet, it needs to be known that these forms of virtue and morality, as *forms*, are just as good as any forms; and the

world, which is by no means discriminating in these things, is liable, by mistake, to account them the legitimate products of a right heart, and replete with saving grace. Let a man who is adorned and fragrant with these beauties of natural morality become in fact a Christian at heart, and the change in the eyes of the world may not be discoverable, so slight has it been; but the redeemed man himself will tell you, if you will stop to hear him speak, that the transformation has been unspeakable, the rising of a day-star in his heart. A little discrimination will here show that the new life which has entered him has taken the old forms of his morality, and so derived them from a new source and infused into them a new principle that they are old forms only in appearance. Hence it may be said of every person who has become a Christian, whatever the form of his outward life previously—comely or otherwise—that in respect even to his investiture, he is a new creature in Christ Jesus. In this connection we fall upon another point of deep and encouraging interest. This putting on of Christ, though instantly begun, is not instantly complete. It will be accomplished more or less according to the amount of Christian life stored within. All believers, surveying their outward lives, discover defects and blemishes and sometimes immoralities and overt sins. These may deeply bewail; and yet not so much these defects and sins do they bewail as that painful lack of life within, that bitter fountain of bitter waters, of which they stand as the mournful tokens. They say: "Had we enough of the life of religion in the soul, these blemishes in the outward conduct would not appear." And they speak according to truth. It is the Christian life within that gives the Christian form; and the form is more or less perfect to accord with the life as robust or feeble. Imperfect life "will out" in imperfect form. As lily-pads rise or fall on the surface of the mountain lake—according as the water is more

or less up or down—so the form of life in the believer is one thing or another, this or that, marked or obscure, to accord exactly with the life that creates and bears it up.

Our survey requires us here to take a step in advance. The Christian life, be it more or less, not only adapts its form to itself with imperial precision, but does it with the spontaneity of natural growth. The product is the creature of force, but the force is endogenous, the potency of life. We cannot suppose that the cathedral elm finds it a hard task to present itself in its majestic form. It is not required to resist a tendency to put on the form of the mountain pine. Nor is the eagle required to struggle against putting on the form of the nightingale. Not so; for it is the law of each species of life, vegetable or animal, that it presents itself spontaneously in its own form, and inevitably and without ambiguity. Nature never lies. The verisimilitude here is instructive and admonitory. "The law of the spirit of life" in the believer not only requires the Christian form, but requires that it be put on naturally, easily; with the freedom of the bird of Paradise in putting on his plumage, or the lily of the valley its gorgeous array. You never hear an acorn sobbing and wailing in the ground, because required in the course of years to lift up into the heavens a huge oak trunk; nor do you ever hear from the mountain fastness the cry of the young whelp because he must appear in due time dappled with the leopard's spots. And, I add, you never hear a Christian man grieving because he is committed to the task of appearing before the world in the attire of Christian virtue. According to the measure of the life within him, he will put on the Christian investiture without force from without, and easily; and with the inevitability of a divine decree. Let me be understood: I do not say that the believer never groans. Groan he often does, and in view, too, of defects in his outward life. But his

grief, be it known, is not so much over the defects as over the state of heart that causes the defects; just as the apprehension in the sick chamber springs not from the bad pulse, but from the disease that produces it. The best Christians you have known bewail the lack of life within them; but, having a given amount of that life, they never find it hard or painful to give it an appropriate measure of expression. As certain as an apple-tree, if it bears at all, will bear apples, so certain it is that if a person is a Christian his life will disclose the signs; albeit it may require sometimes a practiced eye to find them. According to the degree of Christ-life there is in a man, it will be easy for him to escape the reproach of living a bad life. Hence it comes to pass that we are required to question the genuineness of that man's piety who finds it difficult to keep his morals right, who finds it a task so to adjust his outward life as to avoid public censure. If a person finds that his Christian life is a "toiling in rowing," let him inquire if he is not trying to row up stream in "the course of this world." If his boat is in "the river of the water of life," he can row up stream easily, for that is the way *that* river runs. We tremble for that believer who is forever asking, Is it right for me to do this or that, go here or there, attend the opera or not attend, dance or not dance, play cards or not play cards, drink wine or not, make the Sabbath a day of recreation or not, indulge in this or that or the other enjoyment as times and moods may incite? Why? Because such questions imply a sad want of self-instruction in religion; they suppose that answers to such questions are to come from without; when, in fact, answers to all such questions are to come, if they come to any purpose, from within the storehouse of the believer's own heart. The inquiry of our Lord to his disciples is pertinent here: "Yea, and why even of yourselves judge ye not what is right?" The treasures of knowledge within the be-

liever's own mind must instruct him on all questions of morality and deportment if his outward life is to be a genuine Christian product, and not a hypocritical phylactery. There is no vigorous and fruitful living for Christ which does not carry in it that spirit of self-sacrifice which leads the believer on all questions of doubt to give to Christ the benefit of that doubt. How painful that certain professing Christians should seem to think that they are to get their morals from a storehouse of Christian customs as soldiers get their regimentals from an arsenal. But so it seems; their morals are vestments which they don and wear as they do their garments. Hence it comes to pass that you will find, if you carefully inspect their thoughts in religion, that they have reduced their Christian life to the vexed question of forms of morality; and, with their religion thus reduced, they are, in not a few instances, cruelly censorious of others who do not adjust their outward lives to their patterns. Religion is a question of costume. So it was with the Jews in our Lord's day—all form and no religion; and hence they were the most exacting, censorious and intolerant religionists the world has ever seen.

The cure for this is obvious. Let the Christian *life* produce the form. Let there be so much of this life in him that the believer can fall back upon it as upon an inexhaustible fund of religious counsel and direction. It is itself that wisdom that is from above, and which is profitable to direct. Thus the formal ornamentations of his outward and visible life will be true and genuine, because self-produced, like the bark that invests the tree, or the array of glory that adorns the lily of the valley. Believers can no more exchange morals than they can swap skins. Hence it follows that any believer who gets his form of life legitimately from within, as a tree gets its bark, will never show himself a censorious stickler for forms of morality in his fellow Christians. He will value forms, but never dis-

them from their true base or exalt them to an undue importance. He will even commend them, but never exhibit an irritable intolerance of spirit because, in many particulars, the forms of morality adopted by others do not take the identical shape of his own. His charity here would think no evil even if it had to suffer long.

One more step in advance. I have said that the Christian life puts on its form easily, as a tree puts on its bark or a bird its plumage. It must be added that the Christian life *wears* the form which it has produced with equal ease. It never groans at being burdened with a kind of outward or professional life which is cumbersome or vexatious; never hangs its head in shame because of its distinguishing peculiarities. The believer may speak of his cross, but it is not found in sustaining any burden of morality or in doing any outward duty as such. It is found rather, and taken up, and carried along, in the exercises of that life within, which requires every moment a crucifixion of self, and which exists before any form of morality has been thought of or sought for. I repeat: the Christian life never finds the form which it has legitimately and duly assumed onerous or galling. The believer is never curtailed in his rights, or enslaved by the moral order of his life.

It needs to be remembered, however, that it is altogether otherwise with him who, having none of the Christian life, has yet advanced to put on its form. This, we suppose, is frequently done by persons entering the church who have mistaken the antecedents of regeneration for regeneration itself. Such persons command, not our censure, but our sympathy. Hard to put on, they often find the forms of Christian morality harder to wear. They groan, being burdened. Committed to the task of wearing the forms of religion before the world, they find themselves without any of the benefits and comforts of religion to do it with. This is true, not only of those who have no re-

ligion, but of those who having some have taken upon themselves more form than their religion can justify or support. Such persons, overburdened by their religious profession, feel it to be a painful load to carry. In their neglect to eat abundantly of the bread of life, it looks as though, in his judicial displeasure, "God had sent leanness into their souls." Whether real Christians, thus half-famished, or dissemblers, their painful condition reminds us of unruly or breachy animals in the field of the husbandman, clanking their heavy fetters or burdened with galling pokes. You have seen such animals standing by the fence, with heads over, and necks elongated, seeking forbidden supplies. This is not an unworthy illustration of the discontent of persons who have entered the church inclosure in mere form, or who are there with excess of form, and who, dissatisfied or unsatisfied with the table it spreads, are casting their eyes upon the unapproved pleasures of the world without, and craving their dainties. "There!" exclaims one, "if I had not come out in religion and joined the church, I might, uncensured, go to the theatre, play cards and dance, do this or that, but, as it is, I am forbidden; oh! how I want to! What happiness I am compelled to forego! How miserable my religion makes me!" The Lord have mercy on such poked Christians! How it makes one's heart ache to think of them! Were there any persuasiveness in our speech, how we would use it in urging them, not to cast aside their present profession, but, retaining, make it the expression of a right spirit within and thus put a warm palpitating Christian heart beneath the ribs of death! Then would they exchange their bondage for freedom, a profession which they endure as an encumbrance for one that bears them up as on eagle's wings; then would they not complain of a religion that deprives them of enjoyment, but rejoice with joy unspeakable and full of glory in one that imparts nothing else. Having



the form of godliness *with* the power thereof, they would wear their Christian profession, not as "a spirit of heaviness, but as a garment of praise."

To obey then the injunction of the text, and put on the Lord Jesus Christ, we must first, by faith, have him formed within us, a life in our life. Being in us, we put him on as trees and plants put on their investiture by putting out the treasures of beauty and fragrance stored within. Our Christian robe upon us is the product, through grace, of the loom of the Christian life within us. "I counsel thee to buy of Me white garments that thou mayst clothe thyself, and that the shame of thy nakedness be not made manifest."

### THE LESSONS OF OUR LORD'S ASCENSION.

BY H. KERN, D.D., DEKAN IN SULZ  
[LUTHERAN].

*Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen, etc.—Mark xvi. 14–20.*

BELoved in the Lord! It is the coronation festival of our King and Lord Jesus Christ, the glorious Son of God, that we with joyful heart celebrate this day. For with the ascent of the Saviour into heaven, from which this anniversary day receives its name, He has entered upon the real and undisputed possession of His royal reign, in which from this time on He rules over all things that are in heaven and on earth. He was saluted as a triumphant victor over the broken power of death and darkness by the heavenly hosts, filling all the heavens with joyous hallelujahs; the entire kingdom of everlasting life celebrates this glorious festival of joy, because the Son, the only begotten Son of the Eternal Father, who had left heaven and come upon the earth for the purpose of saving lost mankind, now,

after the contest is over and the victory achieved, returns as the exalted world-Redeemer and again resumes His place in the middle of the eternal Holy of Holies in heaven. How can it be other-wise than that this day shall also be celebrated with gladness and thanksgiving by Christians here on earth? Is it not deserving of the greatest joy to know that from this time on our Saviour is in heaven as the Lord over all, that we have in the seat of almighty power above a Ruler who had at one time been a man as we are and who is not ashamed to own us, poor mortal beings, as His brethren; who does not dwell in unapproachable majesty above us and our needs, but is like unto us and regards us as like unto Him. Indeed, this is a day of joy; but it is at the same time a day for earnest reflection, and that for the very reason that our divine Lord and King looks upon us as like unto Him and wishes to draw us to Him. As great as is the joy of this truth, so great is also the responsibility attached to it. Our Lord and Saviour Jesus Christ has on this day been exalted to the throne of heaven's sacred shrine. This is the lesson found in the gospel words for to-day. "Follow Me!" He cries out unto us, He who has preceded us to the world above; "follow Me from the darkness and dust of the earth up to holier, higher aims and goals." Especially do we find in these words the exhortation which the Lord at the close addresses to His disciples, not to live in quiet ease and for the enjoyment of earth's goods, but for earnest work, for steady faithfulness and fidelity, in faith, in service, in contest and progress on the road to heaven; and as a reward for this fidelity is held out the joy which is promised to us in His ascension. The lessons of admonition found in this ascension for us are these:

- I. Deep Humility;
- II. Diligent Service;
- III. Joyful Hope.

I. Beloved, the Lord loved His disciples from the beginning to the end; He, however, praised them but rarely,

but often upbraided and rebuked them. Why was this? It is easy to say that this was because they were weak, sinful human creatures, men who not through their own powers but only through the grace of God's spirit could learn to think, speak and do that which is good. Therefore we cannot be surprised to read in to-day's gospel lesson that even at the end, just as He was about to depart and ascend to the throne of His majesty, He upbraided them on account of their unbelief, which they had displayed over against the announcement of His resurrection. We cannot be surprised, still less does this mislead us, that we find ourselves approving the words of the Lord, as though *we* had the right to find fault with what the Apostles did and said. No; this we should for the best of reasons leave to God and the Saviour alone, for all the faults which we find in them are also our faults, and are only for this reason so clearly portrayed in the Scriptures in order that we thereby may all the more clearly learn to see our own failings and in the light of such knowledge bend the heart and soul in deep humility. What right have we to upbraid them for displaying unbelief over against the message of Christ's resurrection, we who in our actions and words daily display a similar unbelief? For to believe in the resurrection of the Lord means to rejoice in the risen Lord, and with hearts full of gratitude, comfort and consolation in the light of the great victory of the Conqueror of Death to glory in our faith and calling. Instead of this it occurs only too often that this whole matter of the resurrection of the Lord practically is regarded as something like a beautiful old story, which once a year, on Easter Day, forms the topic of edifying discourse, but otherwise belongs to the regions of myth and story. As a consequence of this, the modern world has to a great extent lost the Christian joyfulness resulting from the Lord's resurrection, as also the blessed assurances that this faith brings. As a further result, the

cares and concerns of love constantly press down upon us without the counteracting power of a joyful hope and certainty in the Lord. The spiritual loss of the lack of full faith in the risen Lord is felt in all the walks and stations of life. The joyful message that Christ has arisen, that Christ has conquered all the powers of darkness, that His resurrection is for us the guarantee that we too shall rise unto everlasting happiness, is in the saddest and most sorrowful hour of our lives to prove to dispel our ills and sufferings. Indeed, this is the light in which we should daily look upon this great work of the Lord; and since we do not in our heart of hearts think of the resurrection thus, we not only lose the spiritual joys arising from this conviction, but belong also to that class of people whom the Lord should upbraid for their unbelief every day. Therefore when we this day speak of the great truth that as His adherents we should follow Him on His path to glory above, on the road that leads to heaven, we should on this day too be the first ones keenly to feel conscious of the fact that our faith and trust in His resurrection is not that power, factor and force in our lives which it was intended to be. In view of this our hearts should feel deeply humiliated that we are such unfaithful followers of Him who has gone before, conquering and to conquer for our salvation. He who is ascending a high ladder should never, for fear of falling, look downward but constantly upward. Only thus, too, can we attain our heavenly goal, when we do not keep the high ideals and aims of Christian life before us. But in order to learn to trust the grace that draws us upward, we must first have learned to know the depths out of which we are ascending. To appreciate fully the glorious blessings of the kingdom of God's grace, we must first have walked through the valley of humiliation and come to the conviction of our sure need of God's boundless mercy.

II. And through His grace the heart

that by humble self-knowledge has been properly prepared to receive the seed of the Spirit is filled with a holy confidence and with an eager desire to seize the gracious helping hand of the Lord. Then, however, it is also necessary that we serve with the measure of grace that has been given us. No matter how weak the disciples were at this time, and however much the Lord was compelled to upbraid them, He did not on that account say that He could not use them in the service and work of His kingdom. But rather He commands them to go out and spread the glorious gospel news of forgiveness of sins and reconciliation with God, of the destruction of Satan's kingdom. And the disciples did what had been commanded them. They did not regard their own weakness, but began to preach in the name of the Lord and of Jesus Christ; and, behold, they succeeded better and better every day. They did not themselves know how this all happened, but the better they succeeded the more confirmed they became in their faith, the more joyful in the performance of their high and holy calling, for nothing tends so much to the increase of faith as to see the kingdom of our Saviour spreading and becoming a power in the hearts of the people. For this reason it is a blessed privilege to labor in the kingdom of the Lord as a gospel messenger and worker, and to contribute one's strength to the upbuilding of the walls of Zion. By these means the little flame of faith in the heart becomes a consuming fire. This we must learn to know, we who have the work of the Apostles to-day, and are their weak followers and imitators, to the purpose that the kingdom of God may come. In preaching the gospel the ministers themselves may be the greatest gainers; the privilege of laboring thus increases our faith and confidence in Him whose ambassadors we are. And to a still greater degree this is the case with those who labor without among the heathen nations and are in Gentile lands, the fishers of men, drawing into the net

of the gospel of Christ the souls of the many. They, seeing the progress of their works, rejoice in a strengthened trust and faith, the more they labor, the more they toil. The same is true of all Christians whose hearts and hands are in the work of the Lord. It is the high mission of a new redeemed soul to labor for the upbuilding of the kingdom of the Lord, to win souls for the Saviour, notwithstanding all weakness of faith, and doing such labor our own souls are to gain and be strengthened, and we are to advance on the way to heavenly glory. For none is too weak or too small to help the one common work of the Church of God on earth. Children can often win their parents for the Lord by their childlike, pious life; the poor widow, who may be in need of bread, may, by her example of trust and faith, be an object lesson for many that are without, and teach them to learn to love the Lord and His word. A poor peasant, by the firmness of his faith, may become the source of strength for the doubting faith of the learned. In every station and walk and condition of life, we can, by our conversation, word and deed, declare to others the glories and blessings of a heart centered in a risen and ascended Lord.

III. But with all this we should never lose courage or be filled with forebodings of failure. If we enter upon the work of the Lord in such a spirit, nothing substantial and successful is accomplished. If in Christ's name we undertake Christ's work, there will be no time for lamentations or complaints. There are no reasons for such a thing. The spirit of God has been promised from above to be strong in those who are weak. Your Saviour is your strength; He abides with you to the end of days. In a few plain words, the Evangelist says, "He was received up into heaven and sat down at the right hand of God." Blessed are we that we know this, blessed are we that we have such a kind Lord. He is seated on the throne of power and rules all things wisely and well. He guides and

directs all things from His exalted seat of power, with His all-overlooking eye of majesty, with the all-conquering glance of His eye, with His all-embracing love. He directs the destinies of nations and individuals, notwithstanding the opposition of all evil powers and forces. All, great and small, are in the hollow of His hands; and especially are the members of His kingdom of grace the objects of His never-ceasing and loving solicitude and care. Our faith in our Heavenly King as such a ruler must cast the brightest of sunshine on our lives and labors. It must draw us to Him. It must fill our hearts with cheer and joy, gladly and willingly to serve Him and work in His cause. The heart that is sealed by His Spirit in His kingdom has the blessed hope in the Lord who has ascended on the throne of majesty to rule and reign forever. Let us therefore on this day, while humbly remembering our lack of faith in Him and His gospel, yet glorify our King in His majesty, and with hearts full of confidence and implicit trust, pray and petition to Him constantly to send us from His throne of grace the Spirit that makes us fit for heaven and that will eventually make us partakers of the glories of the eternal heaven beyond the grave. Amen!

### THE CHRISTIAN WARRIOR'S BREASTPLATE.

By C. W. TOWNSEND [BAPTIST],  
SHERBROOKE, QUEBEC, CANADA.

*The breastplate of righteousness.*—Eph.  
vi. 14.

THE breastplate was a most essential piece of armor. It was probably one of the first defenses suggested to man. He would soon discover the need of some protection for the vital parts. As its name indicates, its earliest form may have simply been a plate covering the breast, but it afterward developed into a coat of mail reaching from the neck almost to the knees.

Many forms of the cuirass were worn

by the ancients—made of various materials and in various ways. Sometimes it would be made with one great central plate, and sometimes consist of many small plates, like scales, fastened together. It might be interesting, but it would certainly not be spiritually profitable, to enter into any details concerning this piece of armor as it relates to carnal warfare. The breastplate of our text far more concerns us. That, indeed, is of the utmost importance. May the Divine Spirit enable us to understand it. Let us consider

I. THE NATURE OF THIS BREASTPLATE. "A breastplate of *righteousness*."

There is nothing so terrific and irresistible to our foes as true righteousness. Where that is they can do little execution. Before its might and majesty they fall back defeated and dismayed. Therefore such a breastplate as that in our text is invaluable to the soldier of Christ.

But the great question arises: *What and whose righteousness is this?* All depends on that. It certainly is not our own self-righteousness. That would be no defense against the hosts of hell. Filthy rags would make a poor breastplate. Our own fancied goodness would be of less service than the pasteboard armor worn by mimic warriors on the stage of a theatre.

Paul found his own legal righteousness (blameless though according to human standards it was) to be utterly worthless when he had to fight the good fight of faith. He says, "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

The experience of many of us is just

that of the great Apostle. Our own righteousness will neither commend us to God nor defend us from the devil. We need something beyond what self can accomplish.

What, then, is the righteousness of which this breastplate is made? Some commentators would explain it as signifying rectitude of conduct, uprightness of character, etc. I cannot agree with them.

I feel that the most correct outward deportment would be a very insufficient defense against the principalities and powers with which we have to contend.

I go further and say, I do not think it means even the righteousness inwrought by the Holy Ghost. My opinion is that it is not sanctification so much as justification which is intended. I know that the two ever go together. Where a soul is justified, the principle of active holiness is implanted. And that inward righteousness is not our own. We have humbly and gratefully to sing—

"Every virtue we possess,  
And every victory won,  
And every thought of holiness,  
Are His, and His alone."

Though the imputed righteousness and the inwrought righteousness invariably go together and both are of God, yet I believe it is the former of which this breastplate is composed. The latter is not yet finished. It is produced gradually under the fostering care of the Spirit. It is at present incomplete; how can it then be a cover and defense to us? No! as I examine this breastplate I espy an inscription upon it which at once reveals its Maker, discovers its nature, and insures its worth. There I read, as if written in letters of fire, the words:

"JEHOVAH TSIDKENU,"  
"The Lord our righteousness."

As I ponder this precious motto, what comfort, joy, and triumph does it yield me! I am weak, sinful, and my best deeds are stained with evil; but if I am clad in the righteousness of Jesus then am I strong and invincible.

"Thus armed, I venture to the fight;  
Thus armed, I put my foes to flight."

There are many things concerning this breastplate which it will be for our profit and pleasure as believers to meditate upon. It is *a breastplate made by Jesus*. He both furnished the material and wrought it into strength and beauty. He was its creator and artificer. He spent His whole earthly life in its production. From the manger to the cross—every thought of that sinless mind, every word from those guileless lips, every deed of those holy hands,—all contributed to its construction.

Not only on the tree did He say in reference to His sacrificial work, "It is finished," but ere His blood was shed He said in reference to His life of substitutionary conformity to the law, "I have finished the work which Thou gavest Me to do." Not only did He make an end of sins, He also brought in an everlasting righteousness.

*A breastplate worn by Jesus.* We are told by Isaiah that "He put on righteousness as a breastplate." That was not the essential righteousness He possessed as God; but that which He wore as man. He put on the righteousness of submission to the law. His character was blameless. As the great Captain of our salvation, He not only furnished us with a breastplate, but showed us in His own person how it was to be used. When He came to John for baptism, and His forerunner hesitated to subject Him to that rite, He removed all objection by the great statement, "Thus it becometh us to fulfil all righteousness."

In all His conflicts with the devil He wore this breastplate, and, as with it he employed the sword of the Spirit, He was ever victorious. Let us esteem it an honor indeed to be armed as was our glorious Leader.

*It is, likewise, a breastplate approved and bestowed by God.* Hence it is called "the righteousness of God." It is such as He accepts and regards with pleasure. And He imputes it to every believing soul. He views us in His Son.

"For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." This is the way God arms and clothes us. "By the obedience of one shall many be made righteous." "Of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption: that, according as it is written, he that glorieth, let him glory in the Lord." Thus is the Christian soldier complete in Christ alone, and all his boasting is in God.

*It is a breastplate appropriated by faith.* It is termed the righteousness of faith, for by faith we avail ourselves of it. "Being justified by faith." Faith is the hand with which we receive this breastplate and by which we buckle it on. "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." It is therefore the believer alone who can take and put on this breastplate. In another place the Apostle speaks of "the breastplate of faith and love," and surely that is but another name for that which we are now considering. It is by faith this breastplate becomes ours, and it is with love to its author that we wear it.

Having thus seen whence and how this breastplate is procured, let us now notice some of its characteristics.

*It is beautiful.* The ancient warrior undoubtedly had an advantage over the modern soldier in point of appearance. The cloth uniform is tame when contrasted with the steel armor worn of old. A legion of Roman soldiers must have presented an imposing aspect. Their breastplates would glitter like burnished silver as the sun glanced upon them. And those who are clad in the armor of God are truly glorious to behold. The breastplate of Christ's righteousness is without fleck or flaw. Beneath heaven's light it glows with awful splendor. He who wears this will strike terror into the ranks of his enemies.

Again, *it is complete.* There is noth-

ing lacking in this piece of armor. It is quite finished. Not only does it protect the chest; it covers us from head to foot. It is in itself a suit of armor. He who has it is thoroughly furnished for war.

And while this breastplate is complete in the sense of entirety, it is also *perfect in every part.* It will bear the closest examination. It is all of pure tested metal. Jesus "did no sin, neither was guile found in his mouth." Devils called him "the Holy One of God." Pilate said, "I find no fault in this man."

One of His fellow sufferers rebuking the other said, "This man hath done nothing amiss." And several times God cried from heaven, "This is My beloved Son, in whom I am well pleased." Thus after the severest scrutiny this breastplate was pronounced by infernal, human and divine inspectors to be without blemish or defect. Of no other righteousness can this be said. I should not like to have the righteousness of Moses, David, or Paul for a breastplate; for good and noble as they were, their characters were sometimes found wanting. But in putting on the Lord Jesus I am fully equipped with armor of proof. It will be seen from what has been advanced, that *this breastplate is impenetrable.*

King Ahab fell mortally wounded by an arrow which entered between the joints of his harness. No such misadventure can happen the soldier of Christ who is clad in this breastplate; for it is all of one piece. There is no place where arrow point or spear head can enter. How secure is the heart so shielded. Of the believer thus armed it may be said as it was of Joseph: "The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob." The last characteristic to be noticed of this breastplate is that it is *everlasting.*

It will never wear out, and can never

be destroyed. It will serve us till fighting days are done. We may say of it what has been said of its Maker, "the same yesterday, to-day, and forever." Changing the figure we may with truth adopt the poet's words:—

"This spotless robe the same appears  
When ruined nature sinks in years;  
No age can change its glorious hue;  
The robe of Christ is ever new.

II. THE PROTECTION AFFORDED BY THIS BREASTPLATE. Here we must be brief, not from lack of matter, but because we have spent so much time upon the first part of our subject. And we have already hinted at the protection afforded by this breastplate. It most effectually guards him who wears it. Read the 91st Psalm and see how secure is such a man. "He that dwelleth in the secret place of the most high shall abide under the shadow of the Almighty." What is that secret place? Is it not Christ himself? Those who are in Him, clothed with His righteousness, are perfectly safe. "They shall not be afraid for the terror by night; nor for the arrow that flieth by day. A thousand shall fall at their side, and ten thousand at their right hand; but it shall not come nigh them."

May we understand this by actual experience! There are two things to be observed concerning this protection.

1. *Christ's righteousness is between us and the enemy.* We are hidden behind Jesus. We present not our own front to the foe. Cleaving to us and towering up before us is the righteousness of our mighty Champion. We stand alone in His merits. He is all and in all to us. We go forth in His name. "Jehovah Tsidkenu" was the watchword of the Reformers, and it is also our battle cry. "The Lord our righteousness!" we shout, and at the sound all hell trembles and starts back affrighted. With this breastplate upon us we venture into the hottest battle and remain unharmed. Clothed in Christ's strength and glory, we move scatheless on the high places of the field. Ere we fall our enemy must

strike through this blessed coat of mail, and that is an impossible feat.

2. *Christ's righteousness covers and secures our vital parts.* The breastplate covers the heart. Therefore the seat of life is protected. We can never receive a mortal wound. Our "life is hid with Christ in God." Satan can never destroy a child of God. Each true Christian bears a charmed life. Though he falls, yet shall he rise again; he shall not fall finally. We cannot understand how any believer can accept the teaching which represents a regenerated soul being lost at the last. Of course, those who reject the great truth of justification by faith will also refuse to receive the parallel truth of the final perseverance of the saints. The two doctrines are indissolubly united. If we have the righteousness of Christ to protect us we shall never perish, notwithstanding all the assaults of the Devil and sin. We can go forth with confidence and courage—throwing down the grand challenge: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again." "Who was delivered for our offenses, and was raised again for our justification."

*The center of our affections is also protected by this breastplate.* The heart is usually regarded as the source and sphere of love. Some there are who think that the doctrine of imputed righteousness will have a detrimental effect upon the conduct of those who hold it. We are sure that the opposite is the fact. There is nothing so humble, melts and wins the soul as a realization that the righteousness of Jesus is imparted. Then is it constrained to set its affection on things above, where Christ sitteth on the right hand of God. Our adversaries may seek to injure us in our affections, but they shall never do us serious hurt. Our love shall be well guarded from all their attacks. The love of Jesus in bestowing such a fair righteousness upon us shall cause

us to love Him with an undying devotion. We can cry with exultation, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things, we are more than conquerors through Him that loved us."

*This breastplate protects the organs of respiration.* It shields the lungs and all the apparatus of breathing. How are we to understand this spiritually? Is not prayer the Christian's vital breath? Yes, and our enemies would like to make such breathing difficult, if not impossible. We know how the evil one aims his darts at this part of our spiritual being. He comes and suggests that it is useless for us to pray; God will not deign to look upon such insignificant and unworthy creatures; we are too sinful to approach the throne of grace. How do we answer him? Do we not say, "True, O enemy, we are verily worthless, weak, and wicked; but we come in the name, merits, and righteousness of God's Son, and we know that we are accepted in the Beloved." Thus do we protect ourselves in this vital part.

Time would fail us to tell how serviceable this breastplate is. We would, however, not forget one thing, and it is this, that it is never safe to remove this breastplate. We must keep it on sleeping and waking, wearing it ceaselessly till its shape and purpose change, and the strong cuirass is transformed into the Apostle's robe of eternal victory.

"Jehovah Tsidkenu! my treasure and boast;  
Jehovah Tsidkenu! I ne'er can be lost;  
In thee I shall conquer by flood and by field—  
My cable, my anchor, my breastplate and shield!

Even treading the valley, the shadow of death,  
This watchword shall rally my faltering breath;  
For while from life's fever my God sets me free,  
Jehovah Tsidkenu! my death-song shall be."

## THE PENTECOSTAL SPIRIT.

SERMON BY K. BORGIUS, D.D., CON-  
SISTORY COUNSELLOR OF POSEN,  
[EVANGELICAL.]

*And when the day of Pentecost was fully come, they were all with one accord in one place, etc.—Acts ii. 1-4.*

FROM generation to generation, from century to century, the tradition has been handed down that at one time the earth was blessed with a golden age; but no historian has ever succeeded in discovering this period of glorious peace and innocence. In this story we have only the echo of the longing, and the truth that the present never attains to the height of that ideal of life which God has implanted into the hearts of man. If this is true in the case of the life of nations, it is all the more so in the sacred sphere of the Church; and on no occasion is the contrast between the condition of affairs as they actually are and the condition of affairs as they should be brought out into clearer relief than on Pentecost. For on this festival we look back to a blessed time which really did exist in the Church, to that Tabor hour in the development of the kingdom of God on earth in which the powers of heaven penetrated and permeated human weakness and poverty, so that this congregation of Jesus Christ appeared visibly as the body of its heavenly head. To-day so much division and contention, then unity and harmony of spirit; to-day only some sparks of the Heavenly Spirit under the ashes of a worldly and worldlike life, then the fire flame of the Spirit which consumed all that was fleshly; to-day a weak wandering in strange lands, clinging to earthly hopes, then a blessed enjoyment of the heart in the home and haven of the Church; to-day at best a contest and struggle for sanctification in faith, then a superabundance of the treasures of divine gifts and powers in all the poverty of earthly life. Only read the first ten chapters of Acts! Wherein consists the



real glory of that age? Did it consist in the heavenly signs that accompanied the advent of the Holy Spirit? Indeed, men had seen greater signs. They had seen the face of the only begotten Son of God, full of grace and truth. Did it consist of the miracles which the Apostles performed and which we no longer can perform? Indeed, they had seen the dead rise at the command of the Lord. Did it consist in the power of the Apostles' eloquence which led thousands to the Lord? Indeed, they had heard the eternal word in Christ, powerful and majestic. But one thing was new and great—namely, God had not only set up a tabernacle in the midst of men, as had been done in Christ, the Son of God, wandering, working and suffering on earth; but had done this in the hearts of poor sinful mankind also, so that Christ no longer stood beside the disciples, did not only rule over and above them in heaven, but had made His dwelling in their hearts and souls. Herefore the disciples had seen heaven in Christ before them and above them; now they feel that they had heaven within them. The earth had continued to be a desert, but in this desert stood the congregation like a burning bush, burning with a never-consuming holy fire. The great significance of this festival was found in the words: "And they were all filled with the Holy Spirit." Hence the theme

#### THE PENTECOSTAL SPIRIT.

I. The great facts commemorated by this festival. II. The higher spiritual state of the soul that it signifies.

I. The words of our text first bring out the great facts of the festival, the real essence of the first Pentecostal day, which facts indicate both the end and purpose of all divine revelations, as also the highest in the divine development in the experiences of the disciples' life.

What was the history of the kingdom of God on earth up to the glories of the first Pentecostal day else than a constantly increasing illumination of heavenly light and a constantly increas-

ing fervor of divine love? In the Gentile nations there was dark night; in Israel was only a dim moonlike light, the light of the Lord, which, however, did not yet reflect the glorious radiance of grace, but was only a dawn of a new day, the first rays of which were seen in the predictions of the prophets, while the Sun of Righteousness arose only in Jesus Christ, and finally the advent of the Sun of Righteousness, with its light shining into all houses and hearts, as the working of the Holy Ghost. In the Gentile world there was a searching for the knowledge of the true God; in Israel the Almighty and Holy God was worshiped; while the Prophets foretold the advent of a merciful Saviour, the manifestation of Divine Love which seeks that which is lost and gives itself up for the salvation of the world in Christ Jesus as a seal of the atonement in the resurrection of Christ, and finally an illumination of the sinful world by imparting to it a fuller knowledge of God and filling it with peace and power of self-denial. Search out the plan of divine revelation, and you will see how more and more God comes nearer to the life of man. The hidden God reveals His being and His will, and through the Schoolmaster of the Law we are to learn to worship the Creator in the fear of the Lord. The exalted, majestic God descends in the fulness of Him and unites with our flesh and blood. God's Son becomes a man, in order to call back those into the presence of God who had strayed from Him, to encourage the weak and heavy laden to come to Him, to cleanse the unclean, to free the sinner, to open the house of His Father, and finally He seeks to unite Himself spiritually with the soul of man thus purged, desires to make Himself a living factor and force in its existence, and enable it to taste of His exalted state, Joy and Love. Only now are the prophetic words fulfilled, in which the Lord promises to pour out His Spirit upon all flesh.

We must, however, put ourselves into the places of the apostles in order

to appreciate all this. For three years they had been the intimate associates of that Lord who was as much mightier than all the great men of the earth as the cedars of Lebanon are greater than the trees of the valley, and whose great glory outshone all great spirits as the sun darkens the stars. And when He comforts them with the promise that after this departure He would send them the Comforter to guide them into all truth, this gift of the Holy Spirit must of a necessity mean more for them than that which they had possessed in the sacred presence of the Son of God. True, He had always had them with Him, and they had experienced how far they were inwardly removed from Him, although externally in His presence. They had sat at His feet and had looked into His divine countenance, but it had been as when the earth every day sees the heavens without ever becoming a heaven itself or getting nearer to heaven. They had seen Him led as a lamb to the slaughter, and the conquering Lion from Judah, the Holy One, on the cross, who suffered without sin or anger, and whose soul more and more manifested a deep love for peace and for sinners, and finally as the Victor over Death in their midst with the gift of divine peace for all the world; but notwithstanding all this they had not understood the divine wisdom.

After having gone through all these experiences which they did not understand, they were to wait for the promises of the Father. And now see them on Pentecost and the rest of their life to their death. A new life and a new light have entered their soul. They were together in one place, engaged in prayer, and therefore they all experienced the same thing. "There came from heaven a sound as of the rushing of a mighty wind." This was an outward sign of the power which the Spirit of God exercises within the hearts of men, but only in those who in prayer wait for Him and are prepared for Him by their previous life. Thus it often happens in spring that in a single night

the blossoms break forth on the trees, but this can only happen if it is spring and the trees are full of sap. The wonderful deeds of God and the evidences of God's love were the means which had prepared the hearts of the disciples. But it is only the Spirit of God which brings out into full development all these germs, and glorifies Christ in His own. What wonderful changes have taken place! The former thoughts, wishes, and hopes, the doubts and anxieties of former years, have disappeared; their feelings are exalted; their knowledge is filled with a heavenly light; their will and actions are now subservient to the Lord. Philosophers who after long studies have brought forth a great thought appear like children compared with the disciples who yet, when Christ ascended to heaven, thought of His return for worldly rule, and now on Pentecost thoroughly understand the great council of God and the mysteries of eternity, in order to be the teachers of the world for all ages to come. Now they were filled with the Holy Ghost. With this Spirit they could bear all things, could venture all things, could deny themselves all things, and carried in their heart of hearts a sacred shrine in which the peace of God and the love for Jesus reigned over all.

II. But just as sure as the Church had not been established for a short period of time, but for all the ages of the world, so sure the words, "and they were filled with the Holy Spirit" designates the highest state of all believing Christians, the most blessed condition of the soul and the most powerful development of all powers of the soul in the service of the Lord.

But does not naturally a sad question spring up in the heart of the Christian on Pentecost day, namely the question, "When do we find a congregation like the Pentecost congregation in Jerusalem was? Shall we say that the serpent has also effected an entrance in the Paradise of Christianity and that this Paradise has again disappeared?" Not at all, for the great deeds of salvation

have remained as a source of regeneration and as a tree of life. Or shall we comfort ourselves with the thought that, as Adam's descendants were divided into children of Cain and children of Seth, thus too in the Christian fold some are children of the flesh, as was Cain, who would not submit to God's judgment, while the others are converted and spiritual beings? Are we such spiritual persons who, in their love and suffering, in their life and death, can compare themselves with those early Christians? We have the same faith that the Apostles had, but is our faith of such a kind and character that it overcomes the world? We call it our greatest treasure that we know Jesus Christ and Him crucified, and in His cross see our comfort and our life, in His resurrection the ground of our hopes; but can we say that He really lives in us and we in Him? Are not these deeds of the flesh mentioned by the Apostle in Galatians v. to be found in us? Is our life the reflection and reproduction of the Spirit of God? Does not the contest against the flesh make slow progress? Is it not often the work of years to overcome a single fault? We cannot deny, beloved, that in this line we find the most difficult questions which Christianity offers. But two things can be said, both to comfort us and to urge us on to renewed struggles and to prayer. The material world has been created amid great movements and changes, and since that first great creation all renewals take place quietly and slowly. In this manner, the first Pentecostal day shall not again be repeated, but in secret and quietly the same Spirit of God is constantly at work in the Church. I also stated before that the spring brings out the blossoms on trees that are full of sap. The fuller the trees, the warmer the wind, all the more beautiful and abundant are the fruits. What the disciples experienced and lived through, we cannot experience to the same degree. We cannot expect the same measure of the Spirit which was given when the Church was

established. But yet we can experience in our hearts and minds the power of the presence and of the life of Christ, who has promised to be with His unto the end of days, renewing the inner man through repentance and faith; and to us the great promise has been given that we can and shall be *filled* with the Holy Spirit. But in Christianity there is a difference between the days *before* Pentecost and the Pentecostal days of our life. If we celebrate Pentecost as did the disciples on Pentecost morning *before* the third hour, then too a Pentecostal *hour* will come to us. But the preparation is often lacking us. The disciples, however, were awaiting, but the *one* thing—namely, the fulfillment of the promises of the Saviour. We, however, are waiting and hoping for many other things. Pearls are not cast before swine, and the highest gift of God, communion with Him, in the Holy Ghost, is never granted except it is regarded as the most precious of possessions. The disciples were together at one place in harmony. Wherever contention and strife divides the members of a family or of a congregation, where stubbornness and unspiritual interests cause differences and dissensions, then the doors are closed to the gracious operations of the Spirit. The disciples waited in prayer. Whenever the eyes do not see the greatest treasure, when we do not recognize the greatest needs, but only pray for temporal good, then the heart is still full of false gods.

"There was a sound as of the rushing of a mighty wind." In life, too, there is a constant change and interchange of ups and downs, and the Holy Spirit seeks special occurrences to effect an entrance in our hearts. In days of suffering and woe, sickness and death, in the storms and distresses of life, He knocks for admittance to tell us that in all these turmoils there is one rock of salvation, Jesus Christ, the Lord, the Comforter. In such special seasons He appeals to us to repent and to turn again to the living God, renewing our hearts and our covenants with the Lord.

And this is only the beginning of the blessed state of being in God and God's being in us. He who has experienced the presence of the divine Spirit in his soul, is set on fire by the Spirit to serve the living God. It is the nature of fire to enkindle. Through the fire of the Holy Ghost the old man in his corruptions and lust is gradually consumed. Hours will come in which the believing soul sees to its joy how Christ has become a living factor and force in its existence. And this fire will grow and increase and even become a flame of holy love, a blessed consciousness and conviction of grace, a powerful agent to prove our love to God and man, an incentive to fervent prayer, a warming strength to the soul, enabling it to do deeds of mercy and love and self-denial and unselfishness and gentleness, and this fire gives us a glorious light within, even if all around us seem dark.

We can with the Apostle Paul ascend to that stage of Christianity of which he testifies in Romans viii., for the Holy Spirit cries "Abba, Father," in our hearts, and we triumphantly cry out to Hell, to the world and to sin that nothing shall separate us from the love of God. Oh, that we could all experience the presence and power of this Pentecostal Spirit! God, the Holy Spirit, prepare Thou our hearts to this end! Amen!

### CHARGE TO A PASTOR.

BY PROF. J. C. RIGGS, D.D. [REFORMED], NEW BRUNSWICK, N. J.

*And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee that thou canst understand a dream to interpret it.*

*And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of Peace.—Gen. xli. 15, 16.*

THE Egyptian monarch sat upon his throne, perplexed. Joseph stood before him in the clearness and the beauty of a light which came from God. The

king made his appeal that day to the prophet, and there was a prompt answer, because Joseph stood ready as the interpreter of the Divine Will. It was a crisis in the national life. The well-being of millions was at stake. The problem was a new and difficult one; who can solve it? No mere commonplaces could set aside the anxiety of the king, nor could the flatteries of the court give Pharaoh any confidence in himself. He appealed to a wisdom greater than his own. "I have heard say of thee that thou canst understand a dream to interpret it." Ah, the mischief of a false or a vicious interpretation! Oh, the power and blessedness of a true and a noble interpretation! The nation stood at the crossing of the ways, at a point where the crisis was desperate. To take the wrong turning would be catastrophe.

Joseph saw three things with the clearness of prophetic vision. He saw trouble coming, portentous: he saw the king powerless to avert calamity, and liable to share in the ruin of his people: and he saw in the background the divine purpose for salvation. In this emergency it was his place to stand as the *interpreter* of the plan by which a nation might be saved from death.

You, my dear brother, have been called to the pastoral office in this church. You are to be the King's interpreter to this congregation. You are to see moral truths and forecast spiritual consequences. You must discern the fatal weakness of human scheming, and point out to dying souls the one only plan by which ruin may be averted. There is a plan; there is a royal treasury; there is a happy exit from the labyrinth of human life, and it is a most noble calling to be the messenger of salvation in this world of spiritual famine. Listen for His voice, study His tokens, set forth His will. It is a mighty problem, but there is a true solution. The famine already is pressing, but the royal storehouse is full. One point is of vital moment, now, as in the case of Joseph. That

youthful Hebrew prophet was really in communion with God ; therefore he was able in the emergency to stand as the interpreter. He who walks with God may serve his fellow men at all times.

Goethe says, "There are many echoes in this world, but few voices." Yes, and we add, make sure that you hear the one great Voice that speaks with authority. The soul of whom that is true is doubly bound to the service of his fellows, first because he has a joy which they have not, and second because he knows of the peril to which they are yet blind.

You are called to a holy office, a pursuit that is ennobling. Of its nature you are well aware. You know the joys and privileges, the weariness and the exultation, far better than I can tell you. God has blessed you with a long and successful pastorate in the field now left behind, and it is our prayer to-day that He may graciously increase His blessing in these new relations. Yet the very dignity of this office into which you are inducted is in itself a sort of temptation. It opens up before us so many lines of activity, so many avenues of usefulness, that we are drawn on beyond our strength. Let the four walls of this house be to you a token as the Hebrew prophets were wont to employ tokens. Read God's message to you there, recognize your limitations, and know that the great Apostle himself said, "This one thing I do." Human strength is easily exhausted, capacity is a very narrow boundary, time itself speeds on like the wind. Nothing can release us from the one supreme obligation. In that day when Joseph stood before the Egyptian king, there was much useful work going on in the country, good, honest, solid work. But it was Joseph's business to be just exactly there and nowhere else, standing as interpreter between God and the nation. So a pastor sees much work on all sides crying to be done, good work, honest work, but not the work God has assigned to him. Your work in this

church and in this city is to set forth the sacred truth which the Scriptures call "The Word of Life." Let the transcendent value of that Word so fill your own soul that nothing can ever encroach on its prerogative. Do not ask men to listen, but make them listen. In every community there are some who are really hungry for the hidden manna. Seek them out and introduce them to the wisdom of God in His holy Word.

Large interests are here committed to your judgment and fidelity. Important responsibilities are laid upon you, and this is in itself a limit to liberty. That traveler who saunters along the highway empty-handed may properly assume risks which would be a crime for a bank messenger loaded with treasure. No pastor can afford to saunter on the King's highway. He carries weight ; he is not his own. Remember that responsibility is always of the nature of a fetter. The southern portion of New York Harbor, known as the "lower bay," is a fine place for yachtsmen, and a little craft, a sloop or a cat-boat can sail at the owner's caprice hither and thither in any direction all over the bay. But the pilot who has under him the keel of the monster "Lucania" or the "Campania," must keep in the channel ; he is under the heaviest bonds to go only where he knows that there are under him six-and-twenty feet of water. The pastor of a church is not to seek his pleasure like a yachtsman, but he must keep in the deep water, like the pilot of an ocean steamer.

God's noblemen are God's bondsmen. This is only one form of the old familiar law of cost. If anything good is wrought out in this world, some one must pay for it ; not always in cash, but always in time, always in energy, in the ceaseless wear and tear of brain and of heart. The truly great achievements have been paid for in tears and in blood. In its extreme form this law is not applicable to us, for we live in happier times. There is no dungeon

or rack for the Christian now. But in another form the law of cost is inexorable. Has it ever been abrogated? Did you ever hear of a harvest except some one did the ploughing? If your ministry is to be a blessing and a power in this city, my brother, you must be at some pains to purchase that power. Remember that flesh dies and spirit lives: in the long run, it is the spiritual that is mighty. Think of that insignificant-looking little black-eyed Jew clanking his chains in Rome, and writing to "the saints that are in Ephesus." Think of Athanasius calmly facing the Arian rabble. Think of Leo the Great consolidating a spiritual empire when the old Roman civilization was shattered and falling in ruins. Think of Augustine writing the "City of God" in 410 when the world was thrilled with dismay because Rome had been stormed by Alaric the Goth. "This is the victory that overcometh the world, even our faith." To be spiritual is to be already victorious.

The pastor should always maintain a cool judgment, a mind free from the disturbance of secular maxims and clashing interests. Remember that this is an age of feverish ambitions, by which even the church herself is distracted. Remember that there are many unknown factors in the problem of life, and hence the solution can come from God only. Remember that a wise man can learn more from a fool than a fool can learn from all the wise men put together. Remember that sacred things are not to be confounded with secular, and we can never measure music with a yardstick. Remember that if there be kindling-wood in the pews there is still need of tinder in the pulpit. Remember that you have never done enough so long as anything remains to be done. And remember that he only can make his words like the thunder whose life is as the lightning.

I congratulate you on the work that is before you. It is a noble work, in which the angels might long to share.

I congratulate you most sincerely that you are to stand Sunday after Sunday as the King's interpreter. The great work of the preacher is in his pulpit. I do not say his only work, but I do say his great work. It is on the preaching of the Gospel that the New Testament lays stress. Other parts of his duty are alluded to, but this is emphasized as the one supreme duty. It is your privilege to proclaim, illustrate, and drive home the truth of God. You will of course touch occasionally on themes that are familiar to all, present and fresh to every mind. To do so is both pleasant and right. But you will also bring out themes which are absolutely new and unfamiliar. Go down so deep in the Word that you will bring to the surface truth new to every soul. Astonish your congregation by pointing out to them treasures long hidden in the most commonplace texts. And in such a case do not be surprised if you are not always understood. Do not be distressed if you should be misapprehended sometimes. At the very moment when the herald of sacred truth is faithfully trying to do honest and scrupulous work, it will be said of him that his trumpet gives an uncertain sound. When you earnestly try to encourage, to build up, to stimulate souls, it will be said of you that your sermons have a depressing effect. So be it. The work is wrought as unto the Lord and not unto men. To the faithful messenger the reward is sure.

Let your preaching correct the notion that the spiritual and the intellectual are mutually incompatible. Such is not the case. It is high time that the last trace of any such folly were expelled from all minds. The minister should live a life strongly intellectual. It is becoming to him, serving the God of all truth. It will profit your congregation. It will be the means of training the young people. It will send youth from this congregation into the ministry of the Gospel; and best of all it will directly honor God. A certain scribe was talking with Jesus and made

the remark that we should serve God with the understanding; and Jesus instantly indorsed that remark. (Mark xii. 38.)

Guard jealously the genuineness of your work. The genuine and the counterfeit closely resemble each other. The real work is often found very near to the sham. Each duty has a sad travesty hanging close upon its heels. You are the King's interpreter: nothing less, nothing more.

"A great temptation waits us all,  
Who long for great things and do small;  
We toil among the trivial sods  
Within the garden of the gods,  
While the dark clusters hang above  
Rich with the juice of life and love;  
We cannot reach and pluck them down,  
These fair pomegranates of renown,  
Whose juice life's early hope restores,  
For we must work, and do the chores.

"Above us sternly loom forever  
The mighty mountains of endeavor;  
And whoso on their summit stands  
Looks on the sun-kissed table-lands.  
We grasp our mountain-staff to climb  
Their sky-enshrouded peaks sublime,  
Up where the crystal torrent pours,  
And then—we stop and do the chores."

May it not be so in this church and in your life. May He who alone is the Arbitrer of our destiny give a happier outcome. May the sweetest and the purest ever be the reality, and the evil be only as a passing dream.

God bless you in all your endeavors, and give a harvest to His praise in the day of His appointing. Amen.

## CHRISTIAN OBLIGATION.

BY JAMES M. CAMPBELL [CONGREGATIONAL], MORGAN PARK, ILL.

*Thou oughtest.*—Matt. xxv. 27.

MORAL obligation is universal. Every soul is held in the grip of a moral imperative. He is under authority, not under option. The law of righteousness is laid upon him from the dawning of moral consciousness. From

the inward voice of duty, which keeps whispering to him, "Thou oughtest," he can find no escape.

But what is not quite so clear to many is that every soul is held in the grip of an evangelical imperative; that he has personal obligations to Christ which cannot be canceled or concealed; that he is bound to obey the will of Christ, bound to respond to the call of Christ, bound to use his life in the service of Christ.

I. *The authority of Christ over man is absolute.* He comes to every man saying, "Thou oughtest to confess Me; thou oughtest to follow Me; thou oughtest to love Me; thou oughtest to obey Me; thou oughtest to make My will the law of thy life."

Christ does not request; he commands. He does not say, "Please do this," or "I wish you would do this," but "Do this." He has a right to command. He is Lord of the conscience; and whatsoever He saith unto any one he ought to do without questioning.

It is worthy of notice that religious duties, Christian duties, are no more matters of option than moral duties.

"Men *ought* always to pray." "Ye *ought* to walk so as to please God." "Ye *ought* to support the weak." "Ye *ought* to bear the infirmities of the weak." It is not said that it is a good thing to perform these duties; it is distinctly said that they *ought* to be done.

If duty be that which is *due*, if that which we *ought* to do be that which we *owed* to do; then our duty to Christ is that which is due to Christ, and that which we *ought* to do for Christ is that which we owe to Christ. As his debtors we have undischarged obligations to Him which we are in honor bound to meet. Christ has valid claims upon us. Never can we fulfil our highest duties until we obey him.

And because Christ has the right to command, he has the right to judge; because he has the right to assign to man his duty he has the right to call him to account for the manner of its performance. In the parable from

which our text is taken, he summons his servants before him that he might find out how much each one had gained by trading with the talents he had entrusted to him. To the man who had been unfaithful to his trust he said, "Thou oughtest to have done differently." He had a right to administer rebuke, because as the Son of Man, and as the Saviour of Men, the Father has committed all judgment into His hands. Before His judgment-seat all must stand.

II. *There is in man a strange reluctance to acknowledge Christian obligations.* He will acknowledge moral obligation; he will admit that he ought not to lie, or steal, or kill; he will even admit that he ought to cherish love to God and man, but he will not admit that he is under any positive obligation to be a follower of Christ.

Even among Christians there is a vast amount of indifference to spiritual obligations. The commands of Christ are looked at in an easy-going sort of way. They are not regarded as positive and imperative. The "Thou shalt" of Christ is too often changed into the unwonted "Thou mayst." Obedience to the commands of Christ is made optional rather than obligatory.

It has been said that in the Church of England there are three parties—an attitudinarian, a latitudinarian, and a platitudinarian party. These parties are in all the churches. To them some one has added another, namely, a *larsitudinarian* party. This fourth party is certainly a large one. In every church there are many who are kindly disposed toward religion, mildly interested in every good work; but they do not believe in troubling themselves overmuch about reforming the world; they are ready to do the agreeable duty, but they shirk the duty that is hard and irksome. These half-hearted Christians need to be made to feel the absoluteness of Christian obligation; they need to be made to feel that to obey the voice of duty is to obey the voice of Christ.

III. *The claims of Christ upon the obedience of man are reasonable and right.* When Christ said to the wicked and slothful servant who had hid his talent in the earth, "Thou oughtest to have put My money to the bankers, and at My coming I should have received back Mine own with interest," He appealed to his sense of right. The man knew that he ought to have done better. He was self-condemned. The conviction that he had not fulfilled his obligations to his Lord created within his breast a sense of guilt. "Thou knewest," then "thou oughtest," was a thrust that could not be parried. This sense of obligation to Christ is no less powerful and profound than the sense of moral obligation. All men have a conviction that what Christ asks them to do is what they ought to do.

The obedience which we owe to Christ is grateful obedience. Every response to His reasonable commands should come from the impulse of love. As the "Thou oughtest" of the parent to the child is the enforcement of the claims of parental love, so the "Thou oughtest" of Christ to man is the enforcement of the claims of redeeming love. Nothing is more absolute in its demands than love. "If God so loved us we ought also to love one another." "If I, your Lord and Master, wash your feet, ye *ought* also to wash one another's feet." And if Christ has redeemed you, you ought to love Him and obey Him; and just as the nature of your obligation to Him grows upon you, the acknowledgment, "I ought to serve Him," will be gradually changed into the acknowledgment, "I love to serve Him."

THE grander a thing is while living, the more pitiable and worthless when dead. A real Christian life, full of love, energy, mercy, and goodness, is the most beautiful thing in the world; but what a mockery and delusion when all the fervor, and the power, and the life have gone out of it, and just the soulless body of it is left!—*Greenhough.*



## STRIKING THOUGHTS FROM RECENT SERMONS.

When preparing my "Life of Christ," entitled "From Manger to Throne," I ransacked the art galleries and portfolios of the world to find a picture of our Saviour's face that might be most expressive, and I saw it as Francesco Francia painted it in the sixteenth century, and as the emerald intaglio of the sixth century presented it, and as a fresco in the catacombs near Rome preserved it, and as Leonardo da Vinci showed it in "The Last Supper," and I looked in the Louvre and the Luxembourg and the Vatican and the Dresden and the Berlin and Neapolitan and London galleries for the most inspiring face of Christ, and many of the presentations were wonderful for pathos and majesty, and power, and execution, but although I selected that by Ary Scheffer as in some respects the most expressive, I felt, as we all feel, that our Christ has never yet been presented either in sculpture or painting, and that we will have to wait until we rise to the upper palace, where we shall see Him as He is. What a gentle face it must have been to induce the babes to struggle out of their mothers' arms into His arms! What an expressive face it must have been when one reproving look of it threw stalwart Peter into a fit of tears! What a pleading face it must have been to lead the Psalmist in prayer to say of it: "Look upon the face of Thine Anointed." What a sympathetic face it must have been to encourage the sick woman, who was beyond any help of the doctors, to touch the hem of His garment! What a suffering face it must have been when suspended on the perpendicular and horizontal pieces of the wood of martyrdom, and His antagonists slapped the pallid cheek with their rough hands, and befouled it with the saliva of their blasphemous lips! What a tremendous face it must have been to lead St. John to describe it in the coming judgment as scattering the universe when He says: "From whose face the earth and the Heaven fled away."—*Talmage*. (Eccl. viii. 1.)

Denomination is made up, not of the essence, but of the accidents of Christianity. A denomination is another name for some single strand of personal eccentricity selected from each of a number of counterparts, and tied up into one bundle. Methodism, Presbyterianism, Episcopacy, are each of them a disguised way of designating a temperamental idiosyncrasy, and when you get together enough of either of these three stripes of idiosyncracies, you will have a Methodist church, or a Presbyterian church, or an Episcopal church, as the case may be. It does not groin down into the substance of the Christian matter, nor pierce to the marrow of individual personality. It does not touch to the fiber of which everything that is distinctively churchly is composed.—*Parkhurst*. (Acts ii. 1.)

The spirit of the age—the *zeit-geist*—is responsible for much. Its influence is so widespread and penetrating that it is not easy to escape it. It is in books, in newspapers, in works of art, in social clubs—in short, it is everywhere. It would not be easy to describe our age in a single epithet, for it is many-sided, but whatever else it be, it is certainly sensational. The description of Athens as it was when Paul visited it, where all the Athenians spent their time in nothing else but either to tell or to hear some new thing, applies to England, and perhaps more to London, than to any other place in the country to-day. Spend a solitary day in the metropolis, with eyes open to observe what is passing around, and this point, at least, will impress itself. Take one of our crowded

thoroughfares or great railway stations in the afternoon, when the evening papers are publishing with feverish rapidity their successive editions, and observe the eager newsboys as they rush on displaying their table of contents, or shouting the most ghastly incident of the whole if there is one to record. Or pass along the streets and study the mural literature. Extraordinary posters, so huge as to be monsters, and as hideous as they are huge, appeal to the passers-by, and allure them by promises of some sensational spectacle. The effect of all is to produce a certain unrest, a feverish excitement, in which there is no room for the quiet thought, the communings with self, the fellowship with God, in which character is to be matured. And these are but symptoms. They reveal the spirit of the age, and that spirit is unfriendly to the growth of the more solid elements of character. Excitement leaves no time for thought and reading, and is as unfriendly to the culture of the mind as of the heart.—*Rogers*.

Dr. Bonar's life—to me, at all events—had its greatest charm and best lesson in this: that he never gave up. He never thought that his service to God was done, and he never thought that God's goodness to him was done. He was ripening and growing to the very end. And can we not say this—I felt it whenever I came to Glasgow—that that dear old man's very presence in Glasgow streets was a message and a sermon? We all felt here that merely to have him there was might, a tower of strength to religion, and an encouragement to us all. And I would say to you who are growing old, look for an influence of that kind. Even though part of your activity has to cease, and some great scheme in which you have been engaged has to be laid aside, God has new forms of interest and activity for you. Do not look upon your life as done and over. See our dear friend, Dr. Somerville, what an instance he was of that! After his life seemed to be over, after he had long been the worthy pastor of that congregation, and most people might have said it was time for him to retire, and be laid on the shelf, just because he had faith, because he believed God had more for him to do, he got a second life after the first was over, and perhaps the second was greater than the first. I think, perhaps, we are far too apt to think our life is over. We soon begin to despair, and we do so in regard to the inner life. I dare say there is some one here who has been fighting hard with some sin or temptation, and you are beginning to despair. Don't despair! God will give you the victory yet. Perhaps some of you have been thinking, when you looked upon an advanced Christian, "I never could become like that. There is a beauty, a godliness there I never can attain." There is no beauty of holiness God cannot give to you and me. Keep looking to the future. There is always an afterward. We have not exhausted Christ yet. We have not exhausted God's grace yet. The well of salvation is still deep and flowing. Look over to the afterward.—*Stalker*. (Ps. lxxiii. 24.)

## THEMES AND TEXTS OF RECENT SERMONS.

1. Christ's Popular Triumph Emblematic—Christianity a Democracy. "And a very great multitude spread their garments in the way; others cut down branches from the trees and strewed them in the way," etc.—Matt. xxi. 8, 9. A. J. Lyman, D.D., Brooklyn, N. Y.
2. The Demand of Human Nature for the Atonement. "How shall a man be just

with God?"—Job ix. 2. Rev. J. C. Jackson, Ph.D., Jersey City, N. J.

3. The Border-Land of the Temporal and Spiritual. "For the children of this world are wiser in their generation than the children of light."—Luke xvi. 8. Rev. W. S. Morrow, Rankin, Ill.
4. Knowledge as a Means of Happiness. "Now I know in part; but then shall I know even as also I am known."—1 Cor. xiii. 12. Rev. C. B. Kendall, Perry, Mich.
5. The First Question of God to Man. "Where art thou?"—Gen. iii. 9. Rev. H. Fields Saumenig, Oakley, Md.
6. The Time When All Were One. "And when the day of Pentecost was fully come, they were all with one accord in one place."—Acts ii. 1. Charles H. Parkhurst, D.D., New York City.
7. The Jealous Christian. "But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them, and they were of them that were written, but went not out unto the tabernacle; and they prophesied in the camp. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp," etc.—Numbers xi. 26-29. Rev. Cortland Myers, Brooklyn, N. Y.
8. Social Warnings from History. "Behold this child is set for the fall, and rising up of many in Israel: and for sign which is spoken against."—Dr. Kitchin, Dean of Winchester, England.
9. The Spirit's Compulsion. "But when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not."—Acts xvi. 7. Newman Smyth, D.D., New Haven, Conn.
10. The New Communion. "Then drew near unto Jesus all the publicans and sinners for to hear Him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them."—Luke xv. 1, 2. J. Marshall Lang, D.D., Glasgow, Scotland.
11. Vulgarity in Modern Life. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Phil. iv. 8. Rev. W. J. Hocking, London, England.
12. Christ, the Conqueror. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save."—Isa. lxi. 1. T. De Witt Talmage, D.D., Brooklyn, N. Y.
13. The Sole Source of Spiritual Power. "Be strong in the Lord and in the power of his might."—Eph. vi. 10. A. O. Dixon, D.D., Brooklyn, N. Y.
14. The Thirst for Happiness. "He leadeth me beside the still waters."—Psalms xlii. 2. Rev. Jacob Norris, Laramie, Wyo.
15. The Army of the Poor. "He said unto them, Give ye them to eat."—Mark vi. 37. David J. Burrell, D.D., New York City.

## Suggestive Themes for Pulpit Treatment.

1. The Limitlessness of the Divine Provision. ("His divine power hath given unto us all things that pertain unto life and godliness."—2 Peter i. 3.)
2. The Relation of the Will to Christian Development. ("We beseech you, brethren, that ye increase more and more."—1 Thes. iv. 10.)
3. Reefs that Wreck. ("Holding faith and a good conscience; which some having put away concerning faith have made shipwreck."—1 Tim. i. 19.)
4. The Condition of Acceptable Service. ("Let us have grace, whereby we may serve God acceptably with reverence and godly fear."—Heb. xii. 28.)
5. The Lord's Nearness the Ground of the Christian's Freedom from Anxiety. ("The Lord is at hand. Be careful for nothing."—Phil. iv. 6, 7.)
6. Christ Will Come where He is Welcome. ("Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."—Rev. iii. 20.)
7. A Problem in Addition. ("Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."—2 Peter i. 5-7.)
8. Dispossessing the Devil. ("Neither give place to the devil."—Eph. iv. 27.)
9. A Glad, Self-Imposed Bondage. ("Bringing into captivity every thought to the obedience of Christ."—2 Cor. x. 5.)
10. Works the Expression of Character. ("I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot."—Rev. iii. 15.)
11. The Home and the Altar. ("And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; unto the place of the altar. . . . Then Abram came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the Lord."—Gen. xii. 3-4, 18.)
12. Wealth as a Divine Blessing. ("The Lord hath blessed my master greatly and he is become great; and he hath given him flocks and herds, and silver, and gold, and men servants, and maid servants, and camels, and asses."—Gen. xxiv. 35.)
13. Divine and Human Heart-Hardening. ("I will harden Pharaoh's heart. . . . But when Pharaoh saw that there was respite, he hardened his heart and hearkened not unto them."—Ex. vii. 8; viii. 15.)
14. Consequences of an "If." ("Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine."—Ex. xix. 5.)
15. The Secret of True Greatness. ("So David waxed greater and greater: for the Lord of hosts was with him."—1 Chron. xi. 9.)

## LIGHT ON SCRIPTURAL TRUTHS FROM RECENT SCIENCE AND HISTORY.

BY REV. GEO. V. REICHEL, A.M., BROCKPORT, N. Y., MEMBER OF THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

**CUMULATIVE FORCE OF LITTLE THINGS.**—This is most beautifully illustrated in a recent very suggestive address delivered by J. W. Powell on retiring from the presidency of the American Association for the Advancement of Science. He said: "The rill born of the summer shower carries the sand from the hillside and gives it to the brook, and the brook bears it on to the river, and the river transports it to the sea, and the impregnated tide finds a nest beneath the waves and in it lays the egg of an island. Then this boss on the floor of the ocean has the power to gather about it more sands as they come from the distant hills, and still more sands. Every summer shower gives it more, and every storm adds to the sands that are thus buried beneath the sea, until at last an island is hatched as it lifts its head above the waters."

Thus character grows: every shower of grace, every brook and river of the living waters of salvation—yes, even the storms of testing trial add thereto, until at last the gem of perfect development is attained.

**ONE STANDARD ONLY FOR ALL TO ATTAIN UNTO.**—In the course of the same address referred to above, Mr. Powell also said: "With time animals become more and more diverse in structure and function. Kinds of species multiply. But this law is reversed with men in civilization, for they become more and more homogeneous. The tendency is not to differentiate into species, some with horns and hoofs, some with tusks and claws, and some with arms, and some with wings. The tendency is not toward special differentiation, but toward specific homogeneity. Thus human beings do not develop along divergent lines, but along parallel lines, and they differ mainly in the de-

gree in which they have made progress. Human evolution develops not different kinds of men, but different qualities of men. So in lands of highest culture, men are good and bad, wise and unwise, but they do not thus become specifically different. This growing homogeneity of men can have but one result—namely, the attainment of a common standard."

**THE SWEETNESS OF SORROW.**—A scientist said recently, "The art of music was not born of the music of nature; it was born of the pains and pleasures, the joys and sorrows of mankind—simple pleasure or pain—as felt in the body and expressed first in rhythm; these feelings were idealized and became emotions, and were expressed in melody: then the emotions were idealized and became sentiments, and were expressed in harmony; then the sentiments were idealized and became intellectual conceptions of the beautiful, the true and the good, and these were expressed in symphony."

**"BREAK FORTH INTO SINGING, O MOUNTAINS."**—In Isaiah xlv. 23, the prophet cries, "Break forth into singing, ye mountains;" repeating the same language in the 49th chapter, 18th verse, following, and again in the 12th verse of the 55th chapter. Whatever this expression means, it is not perhaps intended to be interpreted literally; and yet it is a most curious fact, worthy of note, that more than one mountain in Palestine, emitting distinctly musical sounds, may in this sense be said to "sing."

H. Carrington Bolton, the well-known scientist, in describing certain personally conducted researches in Palestine on sonorous sands, says: About 4½ hours northwest of Tso, in the peninsula of Sinai, is the long detached

mountain known as Jebel Nagous (or Abu Suweirah). On the steep slopes of this mountain rest several large banks of sand; one of these which I distinguish by the name of Seetzen's Bell-slope, after its discoverer, emits distinct, musical sounds whenever the sand slides down the incline, either spontaneously or by the agency of man. The slope measures 260 feet across the base, 5 or 6 feet across the top, and is 390 feet high. The yellowish white sand rests on the rocks at the high angle of  $31^{\circ}$ , is very fine grained and composed chiefly of quartz and calcareous sandstone. The grains are well rounded to sub-angular, and silt, or dust, is notably absent.

The larger the bulk of sand moved, the louder the sound, which resembles the lowest bass note of an organ with a tremolo-stop.

The Bedouins of the region account for the acoustic phenomenon by attributing it to the Nagous or wooden gong of a subterranean monastery in the heart of the mountain, and claim the sounds can only be heard at the hours of prayer.

After careful study, however, of Seetzen's Bell-slope, I became convinced that the phenomena could not be unique in the desert as supposed, and I made systematic search for another locality. This I discovered northward to Suez, banks of sonorous sand resting on low cliffs a quarter of a mile long, known as Ojrat Ramadan.

"GO TO THE ANT, THOU SLUGGARD," AND TO THE TREE, TOO!—The Wise Man's lesson to the sluggard obtained from observation of the industrious, frugal ant, who in time of plenty lays up her store against the day of need, is again impressed and emphasized by the fact recently made known that all fruit trees possess a reserve-food supply hid away in their winter-twigs, and which may be easily examined by splitting open the wood. As the spring comes on, and the trees awake to life, these reserve-food deposits gradually absorb

and disappear, only to be renewed as the summer passes and winter approaches.

**THE CITY OF REFUGE.**—It may not be generally known that the American Indian, as well as the ancient Hebrew, designated an "avenger of blood," "who had the right to slay the criminal," says Dr. Garrick Mallory, "if found within a specific time, such as two days, after the act: but if he should escape that long, the avenger could no longer pursue and was himself liable if he should persevere. Among some Indian tribes there were localities known as 'cities of refuge,' in which the criminal should be safe from minor offenses until the general wiping-out of vengeance at the next annual festival. Compare Numbers xxxv. 12, 'And they shall be with you cities of refuge from the avenger, that the man-slayer die not until he stand before the congregation in judgment.'"

"WHEN DEEP SLEEP FALLETH UPON MEN."—Another noticeable parallel between the American Indian and the ancient Hebrew lay in this fact, pointed out by Dr. Mallory, namely, that of implicit confidence in dreams. Among the Indians this was especially true of the Iroquois, in that both dreamer and those to whom he communicated his dreams obeyed the suggestions thus derived in every detail. Should a dreamer forget his dream, he called upon the mystery-men of his tribe to both tell him his dream and its significance. This not only reminds us of Daniel at the Babylonish Court, but brings up the words of Scripture: "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed. Then He openeth the ears of men and sealeth their instructions."

**FAITH'S FOUNDATION SECURE.**—There is no kind of construction known to the modern engineer or builder which requires at all times so perfect

and absolutely secure a foundation as a bridge.

So, precisely, there is no faculty of the soul known to man's keenest spiritual sense which requires so perfect and absolutely secure a foundation as faith, and since faith is the bridge between man and God over the otherwise impassible chasm of doubt and destruction, the Great Constructor, the Engineer of the Universe, has seen to it that its foundations shall rest upon nothing less secure than His own Almighty Word.

**BUT ONE THING NEEDFUL.**—It is the popular opinion that the soils of an arid region are incapable of production without enrichment. But quite the contrary is actually the fact.

J. Richards Dodge, of Washington, D. C., declares that the soils of arid regions are generally *fertile to excess*. Depletion of valuable elements, rather than accretion, tends to their improvement. One thing only is lacking to make most of the arid lands of our great country fruitful, and that is water—simply water. Mr. Dodge proves his declaration by pointing to the wide areas of our Western plains, once remarkable for nothing except the Indian and the buffalo that inhabited them, and which have now become veritable gardens. "And yet a single year," he says, "suffices to produce this change." Wyoming, Colorado, Kansas, Nebraska, Idaho, Utah, Arizona and New Mexico, and especially California, all attest the truth of his words.

So is it with the question of moral culture among the vast wastes of humanity in our great cities; and men point to them, declaring that their lamentably arid condition requires the "accretion" of many valuable spiritual elements, when the real truth is that these human wastes are, many of them, "fertile to excess" already, and only require the application of the *water of everlasting life* to make the desert "blossom as the rose."

**THE REWARD OF FAITHFULNESS SURE TO BE BESTOWED.**—There is no

department of astronomical science so meagerly furnished with clear, reliable fact as that which pertains to the variable stars. And yet the words of Seth Carlo Chandler, of Cambridge, Mass., are cheering. He says: "Nature guards well the mystery, and from behind the veil smiles at the immature knowledge and cheap ingenuity of the shallow speculations in the scientific transactions and elsewhere—and are we not ourselves sometimes tempted, let it be whispered, to share her mirth? Her temple is not to be entered by force, nor her secrets stolen from the shrine by legerdemain; and while she seems to rejoice in holding her inquisitors for awhile at bay, she will finally yield the key into the hands of her earnest votaries, who patiently set themselves to read the riddle of the phenomena which hide the truth beyond. It is on the faithful effort to collect the data with regard to these phenomena that our hope of success depends."

**SLOW BUT PERSISTENT METHODS OF PRESENTING THE GOSPEL BECOME IRRESISTIBLE TO THE HARDEST HEART.**

—The Christian finds this to be true not only, but feels encouraged perhaps by a fact analogous to this experience which is contributed by a recent experiment in physics.

Says Prof. Cleveland Abbe: "It has already become apparent that the steady action of great pressure upon hard solid rock will mould it like clay into all the forms that we have observed if only time enough is given. There is nothing known that is absolutely rigid; warmth, pressure and time change all things. A ball of glass is highly elastic, its molecules transmit the most rapid vibration of the spectrum to give us light; while its mass, struck by a hammer, vibrates less rapidly, with a clear, sounding note to give us the slower vibrations of sound. But substitute a long-continued pressure for this quick blow, and the glass becomes as permanently altered in form as the plas-

tic clay. It is elastic to quick blows, but plastic to persistent pressures. The study of the so-called 'flow of solids' is an entirely new and recent one."

**BY HIM ALL THINGS SUBSIST.**—God's constant, sustaining grace is as essential to our spiritual existence as fresh air is to sustain the physical nature.

Dr. Abbe says: "Our atmosphere is a part of our earth; it is the most important factor in our geologic history; it is also the most important factor in the existence of man. He may live forty days without food, but not forty minutes without fresh air. The phenomena of the atmosphere is affected by every storm. The winds carry the seeds of plants and the germs of disease from continent to continent. The droughts and floods, the heat and cold of America, depend on what is doing in Asia and the tropics. There can be no proper study of meteorology except as one includes the whole globe in his thoughts."

**OVERTAKING THE MUNIFICENCE OF GOD'S PROVISIONS IN NATURE.**—Prof. Edw. Orton, of Columbus, Ohio, has pointed out certain facts relating to the extensive glass industries at present centered within the States of Ohio and Indiana, which, if not seriously considered, may yet cause a collapse of this industry in these States. He tells us that "natural gas, being so well adapted to glass manufacture, has drawn to Ohio and Indiana, where it is most abundant, more than half the entire number of glass factories in this country." Until recently little or no effort has been made to ascertain the amount of natural gas consumed daily at these plants. Investigations by Professor Orton show that a "window or bottle works consumes in twenty-four hours an average of 70,000 cubic feet of gas, and that a tableware glass pot requires a little more than 50,000 cubic feet per day. The 600 pots of the new gas fields are consuming about 35,000,000 cubic feet of natural gas every day, and

in the year's run of 300 days 10,500,000,000 cubic feet!"

The professor most wisely adds: "It is not in the nature of things that this supply can be long maintained, and it is unfortunate that so enormous a consumption should have been forced upon the gas fields."

**HELP OFTEN JUST AT HAND, THOUGH ITS PRESENCE NOT EVEN DREAMED OF.**—Every one is familiar with the serious difficulties at Memphis, Tenn., a few years ago in securing wholesome city water. The State Board of Health, becoming at last alarmed concerning the public health, and well convinced that the prevalent ailments of persons residing in that city were generally traceable to the wretched water-supply, began the experiment recently of sinking artesian wells, a plan of possible relief which had at first occurred to no one. A depth of nearly 1,200 feet was reached in search of the much-desired water. When at that point effort was amply rewarded. Memphis has now one of the best water supplies in the United States.

**A LESSON TO MEN'S PRIDE OF ACHIEVEMENT.**—Never has there been an age like the present, in which so many stupendous engineering enterprises have reached successful completion. When, with great aqueducts, bridges, railways, "sky scrapers," a Ferris Wheel and an Eiffel Tower, and the like, shall man be able to find more wonderful enterprises in which to engage? It would seem as if he had reached the limit of possibility, and that he should loudly boast of these mighty achievements is not to be found fault with. And yet, many little and almost unknown animals and insects have, comparatively speaking, far exceeded and are daily so exceeding everything which the skill of men has been able yet to realize.

A noted naturalist, recently describing the marvelous constructive ability of the termite, or "white ant," tells us that these little creatures, relatively to

their size, "build on a colossal scale compared to man; even our most exceptional monuments cannot be placed beside their ordinary buildings. The domes of trituated and plastered clay which cover their nests may rise to a height of five meters; that is to say, to dimensions equal to one thousand times the length of the worker. The Eiffel

Tower, the most elevated monument of which human skill and industry can boast, is only one hundred and eighty-seven times the average height of the worker. It is 800 meters high, but to equal the termites' audacity it would have to attain a height of 1,600 meters!" What have our modern engineers to say to this?

## HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

### Marginal Commentary: Notes on Genesis.

*But Noah found grace in the eyes of the Lord.*—Chap. vi. 8, 9.

Alone—notwithstanding the awful prevalence of sin—one with God and a majority—a just man perfect in his generations—one who walked with God. Only one family on the earth that was godly. See the emphasis on the earth's widespread and awful corruption. Compare verses 5, 11, 12. The truth can be expressed only by repetition.

Thus early was man taught that *numbers count nothing with God*. From the day of man's fall, truth, virtue, piety never have been with the majority. And if we are with the majority it behoves us to examine well our position. *Vox populi* is not, and never has been, *vox Dei*. Witness the clamor, "Crucify Him!"

13. *The Deluge was as truly in love as in wrath*. In a condition of things where evil was so awfully dominant there was no alternative. Carcasses, when they are lying about in every direction and filling the air with pestilence, demand immediate removal. It is not a time for delicacy and fastidiousness as to the means employed. Wholesale burial in trenches has often been a necessity after battle, without any delay even to identify the dead and mark their resting-place. The earth was full of moral carcasses, whose decay had bred a pestilence, and but one family

survived and even that family not uncontaminated. And God was compelled to sweep away by flood into one promiscuous grave the whole family of man. Otherwise the race would have perished by the somewhat slower process of self-destruction.

14. *Make thee an ark*. Gopher wood, probably cypress (*cupar* for *gophar*?). Rooms—*nests*, i. e., compartments fitted respectively for the human beings and various animals the ark was to carry. Pitch—better, asphalt or bitumen, specially fitted to make it watertight.

The proportions are not essentially unlike those of the "Great Eastern," according to Smith's Dict. of Bible (Noah) 525 ft.  $\times$  87½  $\times$  52½ (the "Great Eastern" being 680  $\times$  83  $\times$  58). Peter Jansen in 1609 built a vessel of the same proportions, though smaller, and found that, though unsuited for a swift voyage, it could hold one-third more freight than other ships of equal tonnage.

John Temporarius calculated that the ark had abundant room for all then known animals and their food for a year. Tiele found that it was capable of accommodating 7,000 distinct species.

15. *MAKE THEE AN ARK*, etc. *This is the fashion*, etc. The details of the ark it is not needful here to consider. They are not sufficiently clear in the form given to enable us to decide many minor matters. The length and breadth and height are plain enough, but what

the "window" was and how it was arranged does not appear. Probably it was simply a "light," or means of both illumination and ventilation; and from much careful examination of the whole narrative, it would appear that the roof of the ark was a double slant from a ridgepole in the center like a house roof, and that the roof at the eaves extended over the framework of the boat, and was elevated, leaving an *open space* all around, a cubit high.

17. *I do bring a flood of waters upon the earth.* One Haywood W. Guion, in a curious book, called "The Comet," takes the ground that Peter's language is to be literally construed: "The world that then was, being overflowed with water, perished." He maintains that there was only *one original continent*, hemispherical in shape, and occupying the part of the globe now occupied by the bed of the Pacific, and that it was comparatively without any high mountains, having only hills, and so no marked differences in temperature and no clouds and storms; and that the Deluge was a mighty convulsion by which this dome was precipitated downward and its edges tilted up, becoming the mountain ranges that line the Pacific basin. He traces, as a scientific student and civil engineer, the effect of such a convulsion, and attempts to show that this theory explains all the geological, meteorological and other changes which have taken place.

This book was published by E. J. Hale & Son, 16 Murray Street, New York, in 1869, and is now hard to obtain, but it is a curious explanation of phenomena.

18. *With thee will I establish my covenant.* It is very noticeable that throughout the Bible *the family* and not the *individual* constitutes the *unit*. Adam stood for the race which fell with and in him. Whatever be our philosophy this is the fact. Noah's family was saved for Noah's sake. Compare viii. 1, where Noah is the only righteous person recognized, and yet all his house is bidden to enter into

the ark. Achan's family perished with him. Abraham's covenant was a family covenant. Peter on the Day of Pentecost recognizes and officially announces the same principle: "The promise is unto you and unto your children."

Graham, in his superb work on Ephesians (p. 54), says in justification of a vicarious atonement: "The race of man was created in a unity . . . in a representative head. . . . We all fell in the fall of this head. . . . The nations and kingdoms of the world are blessed or cursed in the providence of God on the same principle of *the many in one*. In Shem a whole race is blest; in Ham a whole race was cursed; and Gen. xvi. 12 is the characteristic of the Ishmaelites unto this day. The Jewish nation were chosen in Abraham, etc. It is so in all our relations of life, and we can no more alter it than we can raise the dead. A whole family is blest in a good father or cursed in a bad one. . . . When God ordained grace and salvation to the many through the life and death of *the one*, He was acting out the very principles according to which He created and governs the human race."

What admonition and what encouragement this fact wraps within itself for parenthood!

19. *Of every living thing, etc.* When a great catastrophe impends how tame the wildest animals become! Young pairs of animals may have been gathered, simply to preserve the species. Surely the power that created could cause animals to be tractable in such a crisis. It is only the rationalism that rejects all supernaturalism that finds essential difficulty.

Chapter VII. The hundred and twenty years of probation are expired, and full directions are given for the ingathering of animals to be preserved.

It is not clear whether there were seven *pairs* or seven animals of each clean species, the odd seventh being reserved for sacrifice, or to complete the sacred number.



Moreover we see that long before the Levitical Code even the distinction between "clean" and "unclean" was recognized. The septenary division of time, the institution of sacrifice and the separation of animals thus exist thousands of years before Moses, and we see that the code he formulated was but a codifying of existing usages.

11. *In the six hundredth year*, etc. Probably about the middle of November.

From comparison of this verse with the 24th and viii. 4, it would seem that the flood began on the 17th day of the second month, and lasted 150 days, *i. e.*, five months of 30 days each; and the ark found rest on Ararat on the 17th of the seventh month, *i. e.*, reckoning the year by *solar* time after the Egyptian fashion, the 40 days' rain being included in the 150.

If this be the correct reckoning, as the Bishop of Ely has noticed, we would have three very striking coincidences, evidently typical: on the same 17th day of the month Abib, the *ark rested on Ararat*, the *Israelites crossed the Red Sea*, and our *Lord rose from the dead*.

*The fountains of the great deep*, etc. The language of appearances is used. No attempt to be scientifically and technically correct would be in place here. A philosophical account of the flood would be ludicrously inappropriate in an account written in the race's infancy.

When there was this mighty down-pour of rain, and the consequent rapid uprising of the beds of waters, how poetically beautiful such a description—literally, "Heaven's floodgates were opened, and the fountains of the abyss were broken up."

20. *Fifteen cubits upward*, *i. e.*, 25 to 28 feet *over the tops* of the highest elevations (?).

Chapter VIII. 1. *God remembered Noah*—an expression, like "it repented the Lord" (vi. 6), etc. Anthropopathic, and expressing a *fact* of manifested remembrance, or a token of divine thoughtfulness.

#### 4. *Upon the mountains of Ararat.*

Probably Ararat means, not the range which presents a peak 17,000 feet high, but a territory in South Armenia. There is tradition of a boat whose remains were found on a mountain of Armenia, called Baris, etc., and from this district the second dispersion of the human race seems to have taken place.

6. *Noah opened the window*, or opening, a different word from that used in vi. 16, and suggesting another opening made for a different purpose and now first opened.

#### 7. *And he sent forth a raven*, etc.

The story of the raven and the dove has an obviously typical import. The ark is no doubt a symbol of *salvation* by a *divinely appointed and exclusive method*. If so, how beautifully do the raven and dove express the opposite courses of the impenitent rebel and the penitent sinner. The raven found no rest, but disdained to return to the ark's shelter, finding whatever lighting place and food floating carcasses and debris would furnish; but the dove, which rests on dry places and is fed only on grain, returns to Noah's bosom!

11. *An olive leaf plucked off*. The olive is tenacious of life, and grows in a good soil without care or culture, and is very persistent in resisting changes of temperature and moisture. This also seems typical, from the remarkable use of the olive in Scripture from this chapter to Romans xi.

20. *And Noah builded an altar*. The first act on emerging from the ark is one of worship. In the Phœnician, Indian and Greek traditions sacrifice is inwoven with the legend of the flood.

21. *The Lord smelled*, literally, a *savor of rest*. The word is one of the plays of Scripture on meaning of terms. Noah—rest; Nichoach—restfulness or satisfaction; as though Noah's personality was somehow breathed into his offering of gratitude and worship.

*For the imagination of man's heart*, etc. God had seen this evil in man's heart, and it had moved him to sweep away the corrupt population of the

globe. Here the other side is given; the holy indignation of God against sin having been constrained to a visitation of judgment, He now is prepared to renew his forbearance with man's frail and sinful nature and determines not again to visit him with a like form of judgment.

For a year there had been over the earth one long season of flood, interrupting all climatic changes and succession of seed time and harvest. This has never been the case since.

Let us not dismiss this story of the Deluge without once more fixing in mind that here is the *first great pictorial lesson on salvation*. Wrath comes on corrupt mankind. One deliverance is provided, and to it all are invited. But when judgment comes, no earthly device or natural refuge suffices for shelter or escape. The highest hills are covered, sufficiently to make escape even for those of giant stature impossible.

The ark was not a mere ship. It was a floating refuge built on a divine pattern. No mast, sail, rudder; a Home for Saved People. Its size an invitation to all. It had one door, one window. The Lord shut them in and let them out, and was their pilot through the awful catastrophe that, but for Him, would have wrecked even the ark!

Let preachers learn a lesson.

1. The occasion of the Deluge—the awful decay sin brings.

2. The typical teaching of the Deluge—the ark, the raven and dove, etc.

3. The preaching of the flood—faithful yet ineffectual and fruitless. After a hundred years not a convert.

4. The testimony of faith—Noah's works preached; every nail he drove was a sermon.

5. The unity of households—on Noah's family God had mercy for his sake.

## THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

MAY 6-12. — WARRING THE GOOD WARFARE.—1 Tim. i. 18.

That word "warfare" in our Scripture does not mean simply a single battle. It means rather the conduct of a whole campaign, including everything that ministers to its final and culminating success—many battles may be, marches, strategies, armings, disciplines, whatever belongs to a successful soldiery.

For the Christian life is not just one fight and then having done with it; it is sustained conflict, until, enduring unto the end, the crown of life shines upon the victor's brow.

Our question is: How shall we war this good warfare? I think we can find efficient answer as we gather light and suggestion from the verses preceding and succeeding our special Scripture.

First. We shall war the good warfare by seeking to be true to the high expectations that were forecasted for us. (1 Tim. i. 18). "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee;" "that thou therein do a knightly work," as Lucteur renders it. That is to say, O Timothy, thou shalt war the good warfare by being true to and fulfilling the holy prophecies which were said concerning thee.

Doubtless these prophecies in the case of Timothy were unusual. But I think there were for Timothy, and there have been for us as well, high and holy anticipations, possibly even sacreder than were these unusual prophecies of the church. These high and holy anticipations and expectations are like avant couriers, running before each one of us.

(a) There is the prophecy of a *holy ancestry*. (2 Tim. i. 5). Oliver Wendell Holmes remarks that most people think that any difficulty of a physical sort can be cured if a physician is called early enough. "Yes," Dr. Holmes replies, "but early enough would commonly be two hundred years in advance." There is the tremendous law of heredity, the awful sweep and reach of which science is just now beginning to throw some adequate light upon. But this law takes in its strong grasp not only features and damages and incitements which are physical; it pushes onward into coming generations characteristics which are mental and moral also. And if one be budded out of a religious ancestry, it is a vast boon and blessing. And to be steadily determined to be true to such ancestry, and to refuse to run athwart the strain of it, is a tremendous help and impetus in warring the good warfare.

(b) There is the prophecy of a *mother's hopes*. (2 Tim. i. 5). Those hopes which our mothers cherished for us are sacreddest prophecies for us. Be true to them, and so war the good warfare.

Hartley Coleridge, the son of the great Samuel Taylor Coleridge, and inheriting from his great father the moral blight of a weakened and vicious will, and giving himself over into the grip of the destroying appetite for drink—Hartley Coleridge wrote in his later years these sad and pathetic lines on the fly-leaf of his Bible:

"When I received this volume small,  
My years were barely seventeen,  
When it was hoped I should be all  
Which once, alas! I might have been.

"And now my years are thirty-five;  
And every mother hopes her lamb,  
And every happy child alive,  
May never be what now I am."

Oh, do not be untrue to your mother's hopes, as Hartley Coleridge confessed himself to be.

(c) There is the prophecy of a *religious training*. (2 Tim. iii. 14, 15). Timothy had it. He was to be true to

it. So be you true to yours, and thus war the good warfare.

(d) There is the prophecy of the *good thought of others about you* in your early life. Timothy had this. (Acts xvi. 2). Do not be false to this and disappointing. Be true to it rather, and thus war the good warfare.

(e) There is the prophecy of *your own ideals about yourself*. Do you remember Wordsworth's poem of "Laodamia"? The oracle had said that the Greeks could not conquer the Trojans except some ship of Greece, pushing itself boldly up upon the Trojan shore, the chief should be the first to suffer death. The husband of Laodamia determined to be the chief who, grounding his vessel's keel the first upon the Trojan strand, should meet death first, and so open the gates for the Grecian victory. After his death, the husband of Laodamia, by the permission of the gods, revisits his wife to tell her the story of his death. And the poem is the recital to her of how he purposed to do the noble deed; but for love of life and for love of her was full of hesitation, and on the edge of it and yet not doing it. And in two lines the poet tells the necessary story of every noble life:

"Old frailties then recurred; but lofty thought  
In act embodied my deliverance wrought."

Ah, that was the secret of it—that must be the secret for every noble life and deed; notwithstanding frailties, getting lofty thought in act embodied.\* Thus, with truth to your ideals, war the good warfare.

Second. We shall war the good warfare by *holding Faith*. (1 Tim. i. 19). "Holding faith."

Think of Timothy a moment—not naturally robust, not naturally achieving and pioneering, in Ephesus, one of the wickedest of cities, confronted by a splendid and awfully corrupt heathenism—set at making head against all this. What a strain and strait, especially as

\*From a book of mine, "Gleams from Paul's Prison."

pastor and leader, he is steadily put to. What now, to furnish him for such warfare, must Timothy have? *Faith*—and in two senses: Faith in the sense of creed. He must believe in somewhat mightily. One of your "liberal" men, esteeming what is around him at least almost as good as Christianity, he can never be if he would win victory in Ephesus. And Timothy must also have faith in the sense of trust; he must depend on the help, strength, guidance of Jesus Christ. And such faith as this—faith in definite Christian virtues, and the faith of trust—we must have if we would war the good warfare.

Third. We shall war the good warfare by holding also a *good conscience*. (1 Tim. i. 19).

Conscience: *con* and *scire*—to know with. Conscience, not merely that which I know, but that which I know *with some one else*; that other knower whom the word implies is God, His law making itself known and felt in the heart.

Thus I shall not come to wreck and defeat as did Hymenæus and Alexander. Rather, the good warfare will issue in the eternal triumph.

MAY 18-19.—THE BEST POSSIBLE THING TO DO.—Psalm xxxiv. 8.

This is our Scripture—"Oh, taste and see that the Lord is good; blessed is the man that trusteth in Him."

Two things our Scripture holds—The statement of a fact; a persuasion founded upon the fact.

First. Consider *the statement of a fact*. This is the fact: Blessed is the man that trusteth in the Lord. Think a little of the meaning of some words just here.

*Blessed*—that means inward and serene joy. It is a mood of soul, at once deeper and nobler than a mere happiness. Happiness means a pleasant feeling, because of pleasant environment. Blessedness means an inner joy that stays and stands and shines, though

circumstances have changed from summer to a winter that is arctic.

"I pity them, they know not what they are doing; they may shut me in where they please, but they cannot shut God out from me," said the Duke of Argyll, foully thrust into prison in the Castle of Edinburgh by the false King Charles II. That was to have blessedness. Very emphatic is this word "blessed" here. Literally the clause reads thus: Oh, the blessedness of the man that trusteth in the Lord!

*Man*—Blessed is the *man*. In the original it is not the usual word for man. It means literally a puissant man, a man of girded and conquering strength; a man self-centered, and dauntless before enemies and obstacles.

*Trusteth*—that, too, is a quite peculiar word. It literally means one who takes refuge in, as a fugitive does in some strong tower, and so is restful from pursuers whom the tower baffles.

So, if you were going to try to bring the whole meaning of our Scripture out, you would have to do it by some such paraphrase as this: Oh, the inner and steady restfulness of the man, though he seem to be never so strong, who takes refuge in his God.

So, then, this is the statement of fact our Scripture makes—that even the strong man is only really restful when he gives himself over into the keeping of his God.

Let us see, for a little, why this is a statement of exact fact.

(a) The strong man is only really blessed when he takes refuge in God, because God only, in the last analysis, is rest and refuge for the *intellect*. Back of every thing—the cause of phenomena—is God. And not the strongest intellect can be satisfied and restful until it stays itself in God as such a cause. Even though you accept evolution, you cannot really rest until your thought takes hold of God as the sufficient and efficient Originator and Guider of the long process of evolution. Your thought hangs on nothing until you

hang it on God. He, and He only, is sufficient to restfully sustain it.

(b) The strong man is only really blessed when he takes refuge in God, because God only, through the atonement of our Lord and Saviour Jesus Christ, is *appeasement for his conscience*. Let Shakespeare in King Richard III. disclose to us the working of the conscience :

*First Murd.*—How dost thou feel thyself now?

*Sec. Murd.*—'Faith, some certain dregs of conscience are yet within me.

*First Murd.*—Remember our reward when the deed is done.

*Sec. Murd.*—Zounds, he dies : I had forgot the reward.

*First Murd.*—Where is thy conscience now?

*Sec. Murd.*—In the Duke of Gloucester's purse.

*First Murd.*—So when he opens his purse to give us our reward, thy conscience flies out.

*Sec. Murd.*—Let it go ; there's few or none will entertain it.

*First Murd.*—How if it come to thee again?

*Sec. Murd.*—I'll not meddle with it : it is a dangerous thing : it makes a man a coward : a man cannot steal, but it accuseth him ; he cannot swear, but it checks him ; 'tis a blushing shamefast spirit that mutinies in a man's bosom ; it fills one full of obstacles : it made me once restore a purse of gold that I found ; it beggars any man that keeps it : it is turned out of all towns and cities for a dangerous thing ; and every man that means to live well endeavors to trust to himself and to live without it.

Again : "The dread of something after death puzzles the will ; thus conscience doth make cowards of us all.

Now conscience is in this sense infallible. Not in the sense that it always tells us what is right, but in the sense that it always tells us that we ought to do the right. But have we? And when a man, though he be the very strongest sort of man, bethinks himself of his own many affronts to conscience,

remorse, which is the organic reaction of conscience, will not let him rest. Not the strongest man can help such restlessness. What can appease conscience? The atonement of our Lord and Saviour Jesus Christ. And so, even the strongest man can be only really blessed as he takes refuge in a God righteously forgiving through atonement.

(c) The strongest man is only really blessed when he takes refuge in God, because God only is *efficiency for the will*. The will of even the strongest man is often weak as water in the presence of temptation and huge obstacle. But the Holy Spirit is energy for the will, and Him God gives. And in this great gift is blessedness.

Such is the statement of the fact. Notice now the persuasion founded on the fact : Oh, taste and see that the Lord is good ; that all this may be true in one's personal experience.

This is the best possible thing to do—Try God ; prove Him—taste and see.

MAY 20-26.—THE ONE TO HOLD TO.—John xiv. 6.

It is to Thomas our Lord addresses these great words.

And Thomas, just here, is a man in a maze and in a daze. Thomas sees somewhat ; but what he sees, he cannot clearly see.

Have you never, coming out of some darkened room into the blaze of noon-day, found yourself blinded by "excess of bright," and, just because the sunlight welmed so on your eyes unused to it, been, for the time, blinded and hesitant?

It was thus, I think, just now with Thomas.

This is what our Lord had just been saying. (John xiv. 1-4.) Well, they were most blazing and shining words. They burst into Thomas' darkness like the sun. They were words so bright that they made him, in a measure, blind.

For there was yet within Thomas the notion of a worldly kingdom which

Messiah was to found and rule. By no means yet were his thoughts as to the meaning and method of Jesus right in themselves, or in right arrangement.

And when Jesus talked about *going away into the Father's house* to prepare places for the disciples, and then added, "Whither I go ye know, and the way ye know"; and when Thomas remembered the strange things the Lord had been lately saying about the cross and death; and when he then thought about this worldly kingdom, and at the same time of the Father's house of many mansions somewhere, and whither Jesus must go to make ready places for the disciples, he could not adjust it all together. Standing there in the blaze of the light he could not see.

And like the fair man he was, he said he could not see—"Lord," said Thomas, "we know not whither thou goest, and how can we know the way?"

And then Jesus replies to him with a great word of help for all his blindness, his inability to comprehend things, his inability to adjust things. It is, it seems to me, as if the Lord had said: "O Thomas, amid all your blindnesses, perplexities, inabilityes, there is one thing you can do; you can just keep hold of Me; you can refuse to let your trust in Me waver. And there is the profoundest reason why you should do this—For I am the Way, the Truth, the Life."

Well, the most of us are much like Thomas. We are men and women often in a maze and in a daze. If we are not blind about the things Thomas was, we are often blind about many other things. How much more are life and death and destiny than is our comprehension of them. I think as we grow older things get more mysterious rather than less so.

But our Christ is "the contemporary of all the ages." And what was the thing for Thomas to do is the precise thing for us to do—simply to keep unrelaxing hold of Jesus Christ. And the reason why Thomas should do it is the exact reason why we as well should

do it—Christ is the Way, the Truth, the Life. Christ is the Way, because

(a) He bridges the chasm between man and God by His Incarnation.

That is a profound thought. All other religions are religions of human searchings for God; Christianity is the religion of the Divine search for man. In the Incarnation God comes searching for man to show him the way in the terms of man's own nature.

(b) Christ is the Way because He has removed the obstacles between sinful man and a holy God by His Atonement.

Christ is also the Truth.

Think of this but in one particular. Christ is the Truth for *way of living*. Here is a man with his one life. How shall he use it, invest it. Christ stands and says, I am the Truth—as to way of living.

Christ is also the Life.

That is what I am in perpetual need of—life in the sense of *power*. Spiritual contact with Christ is spiritual power.

Thus, amid all darknesses and perplexities, Christ is the one to keep grip on, for He is the Way, the Truth, the Life.

---

MAY 27-31; JUNE 1-2.—HUMILITY.  
—John xiii. 5.

There was a need of feet-washing as the custom set itself amid the Oriental habits and etiquette. The dust-stained feet must always be washed on entrance into a house, for the feet were only shod with sandals, the upper portion of the foot was bare, and so dust would gather on it. Feet-washing was a very rigorous custom. And it was also rigorous that nobody but some slave or poorest menial should do the duty for another.

It seems, as far as we can find out from the record, that the unknown host who had gladly yielded his upper room for the use of the Master and His disciples had, for some reason—perhaps because he was so busy with the preparations for his own Passover, or because he could not just then spare the slave or menial, or because he did not have

one, or because he left the furnishing such servant to the disciples themselves—failed to provide a menial for this necessary duty.

Therefore there was nothing for it but that the disciples wash each others' feet if they were so minded. But they were not so minded. They would rather have the dust-stained feet than be so minded. They would not take the menial's place each toward each. As far as we can find out no one of them would even offer to wash the Master's feet. And so, with uncleansed feet, because no one would serve any other one in such a lowly way, they began to arrange themselves at the tables for the eating of the Passover.

Consider the contention for places among the disciples. Places at any sort of gathering were a great matter among the Orientals. They were frequently the cause of even unseemly struggling. And such evil struggle for the best and highest places had been going on among the disciples.

And now—oh, wonderful sight!—He riseth from supper, and laid aside His garments; and took a towel, and girded Himself.

After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded.

Did He forget Himself when He did it? Did He lose the consciousness of who He was when He took the menial's place and did the menial's duty? Did the bitter hostility of the Scribes and Pharisees, did the gathering awful shadows of the crucifixion, unseat His brain for just a moment and make Him forgetful and careless of that high place and dignity He had all the time proclaimed were His? No. He never was more conscious of who He was and what He was than at that moment. He never felt more profoundly His own immeasurable prerogative and place. He was never more certain of His own imperial grasp on the universal helm of things. Jesus, knowing that the Father had given all things into His hands, and

that He was come from God, and went to God, took the lowest menial's place, and did the lowest menial's service. What those disciples disdained to do for Him or for each other, with the most shining and unobscured consciousness of who He was and what He was, Jesus did for them. He stooped before each one of them and washed their feet. And, what has always seemed to me the most wonderful thing in all this wondrous scene, even the dusty feet of *Judas*, Jesus washed. Before him even He bent.

Behold, now, a true humility. That Christians are to possess humility is a common insistence of the Scripture. (Prov. xxii. 4; Acts xx. 9; 1 Peter v. 5.)

But a true humility is something very different from our too common, and much too frequently simply *cant* notion of it. The man who can berate himself the most is too often the man who thinks himself the humblest. The man who can call himself miserable sinner and dust and ashes and filthy rags the quickest and the oftenest; the man who, knowing he has some ability of service, instead of calmly estimating that ability and putting it at service, is rather glibbest to deny any ability at all and so gets out of service, dodges it, shirks it, says he is nobody at all, though he knows he *is* somebody, has some capacity, is not an utter fool—that man, too often, at least in his own estimation, is your man clothed with humility.

But that sort is the devil's sham of humility; is the snare by which he catches Christians oftenest to their souls' hurt, and the damage of Christ's cause.

Behold a true humility. The Lord Jesus did not affirm Himself to be other than He truly was, but He *stooped* His lifted and unmeasurable being into *such* service for His disciples. He consecrated Himself to lowliest service. Because He was what He was and who He was He was glad even *so* lowly to serve. That is a *true* humility—the

yielding of one's best and highest self to even lowliest service and helpfulness.

This is the test of a real humility, that for Jesus' sake we give ourselves to service, even to the lowliest and in the lowliest way. If you would have humility serve them,

(a) In the family.

(b) In the neighborhood.

(c) In the church.

(d) In the Sunday school.

(e) In the prayer-meeting.

(f) In all loving and even least care and mindfulness of others.

And do not forget that a real humility will bend to service even for an enemy. Christ washed the feet of Judas even.

## EXEGETICAL AND EXPOSITORY SECTION.

Heb. xi. 19.

By REV. GEORGE ZABRISKIE COLLIER,  
ALEXANDRIA BAY, N. Y.

*\*Ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσασατο.*

A. V.—*From whence also he received him in a figure.*

R. V.—*From whence he did also in a parable receive him back.*

It is the design of this article to establish the substantial accuracy of the following paraphrase of the latter part of Heb. xi. 19: "Wherefore he received him back, even by means of the act of exposing him to peril."

The received translation of *ἐν παραβολῇ* by "in a figure" commends itself to those who are given to excessive allegorizing of the Old Testament narratives, and is even supported by Luther, Calvin, Beza, Grotius, Ewald, Ebrard, Lange and Delitzsch and others of unquestioned Biblical scholarship. The New Testament revisers, without directly condemning the old rendering, cut the exegetical knot by substituting the expression "in a parable," avoiding the difficulty altogether by leaving the exact force of "parable" to be more closely determined by the student and reader. If this was intended as a mere transliteration (such as 1 Cor. xvi. 22), it is of course unobjectionable; but if it was meant for a translation it is open to the charge of ambiguity, being less definite than "in a figure," if "parable" is used by the revisers in its ordinary sense.

Against the rendering "in a figure,"

or even "in a parable" in the usual meaning of that word, many objections can be urged.

If the writer had in mind an allegorical representation of Christ's resurrection, he would hardly have used this word when others more precise were at hand, *e. g.*, *τύπος* (as in Ch. viii. 5), the term applied to Adam as the type of Christ. The use of *παραβολή* applied to the tabernacle in Ch. ix. 9, is not strictly parallel, for there the term is applied to a visible, material object (cf. Matt. xxiv. 32); while in Heb. xi. 19 it is used of a historic action—the "receiving back," in which case a symbolical meaning could have been expressed more definitely by some derivative of *ἀλληγορεῖν* (cf. Gal. iv. 24, *Ἀτινά ἐστιν ἀλληγορούμενα*, referring to the history of the sons of Sarah and Hagar). The application of the term "parable" to a *historic act*, as distinguished from a *visible object*, is unparalleled in Scripture, unless we assume that some of our Lord's parables designedly represent actual occurrences. To translate by "in a figure" makes the passage inconsequent and anti-climactic. Abraham's earlier faith was rewarded by Isaac's birth; his later faith, as revealed in the attempted offering, by Isaac's restoration visibly and tangibly, not figuratively. As literally as Abel received as faith's reward the testimony that he was righteous, as Noah became heir of the righteousness which is by faith, as Abraham received afterward the city with the foundations, so now he obtains



Isaac personally and bodily as the suitable reward of faithful obedience. Any figurative meaning, however justifiable in its proper place, diverts attention from the fact that his faith received its appropriate reward. What the transaction was meant to teach future generations cannot be dragged in here without usurping the place of the main statement, that faith was blessed by means of, or on account of, that act which put it to the severest test.

Besides, any figurative element in the transaction is linked with the offering up rather than the receiving back, with the substitution of the ram rather than a figurative resurrection. The surface facts of the exegesis are that Isaac was sacrificed figuratively, and restored literally, unless a symbolic return *ἐκ νεκρῶν*, from the dead, be intended, which would demand the rendering of *ᾧθεν* by the local "whence" rather than the logical "wherefore" which, though adopted by the revisers, is contrary to the general usage of the writer as shown in ii. 17; iii. 1; vii. 25; viii. 8; ix. 18. The analogy of his style is presumptive argument against rendering *ᾧθεν* as a local, and in favor of its application, not to Isaac's exit, *ἐκ νεκρῶν*, but rather to express the means by which, or the reason why, Abraham received him back. Even if the translation of *ᾧθεν* by "whence" were not imperatively demanded to support the allegorical interpretation "in a figure," we would be compelled to supply mentally some nominative participle, such as *ὢν*, limiting the pronoun referring to Abraham, and paraphrase thus: "Abraham, while acting figuratively (i. e., in such a way as to teach spiritual truth), received him back."

But why, it may be said, may we not regard the entire transaction as one planned by God to teach a deep, spiritual lesson, and look at *ἐν παραβολῇ* as expressing this purpose, i. e., he was permitted to receive Isaac for the same purposes for which a word-parable is spoken. It is certainly difficult to rule

out all reference to the substitutionary sacrifice of Christ. Why, then, may not Abraham have been acting a prearranged part in a divine drama planned to instruct succeeding ages about substitutionary expiation? The changed order of words in the Revised Version seems almost to favor this view, removing the rendering of *ἐν παρ.* from the end of the sentence (Authorized Version) to a place nearer the subject, as if to represent Abraham as being *ἐν παρ.* rather than a reception back, *ἐν παρ.* That the patriarch's part was designed to instruct future generations, none will question, but it is here held that this is not taught by *ἐν παρ.* since this would involve an arbitrary transfer of the figurative reference from the restoration to the previous sacrifice, doing violence to the arrangement of the Greek words. This view, however, is championed by Lange.

Better, though without substantial exegetical foundation, is the view of the speaker's commentary that Isaac was restored, *ἐν παρ.* in that God revealed to Abraham that even so Christ should return from the dead. Appeal is made to John viii. 56, a verse whose reference is not sufficiently undisputed to serve as a decisive factor in determining the meaning of the passage under discussion. Still this view is better than the former as it links the figurative reference to the restoration rather than the sacrifice, which the arrangement of the Greek words forbids. Yet it requires us to supply an elliptical nominative participle, to which there are objections. The grammatical presumption is that *ἐν παρ.* is to be construed adverbially with *ἐκομίσατο* rather than as part of an adjective clause with the subject of that verb, i. e., Abraham received Isaac back *ἐν παρ.*, not Abraham, being *ἐν παρ.*, received Isaac back. The supplying of an elliptical participle (as advocated by Bengel), should not be resorted to if the words already in the text yield a satisfactory sense without it.

But yet more decisive against these

views is the fact that they involve, either directly or indirectly, a use of *ἐν* in the meaning "for the purpose of," elsewhere unknown in the New Testament, only to be justified, if at all, by the insertion of the aforementioned participle, a meaning much more precisely expressed by *εἰς*, with which *ἐν* is never interchangeable except after verbs of motion. *Ἐν* is never employed elsewhere to denote purpose pure and simple. Even in 1 Cor. vii. 15, *ἐν εἰρήνῃ* conveys the idea of purpose only as an outgrowth of the primary meaning of the expression. To render "for the purpose of setting forth a parable" involves a use of *ἐν* that can only be defended by supplying a missing participle.

The paraphrase placed at the head of this article is free from these objections. It requires no ellipsis to be supplied, and is supported by the order of the Greek words. It gives the preference to the use of *ἐν* as instrumental (by means of), as more in accord with the context. There is, however, no conclusive objection to regarding *ἐν* as causal (*i.e.*, because of the exposure to peril), or temporal (at the moment of such exposure). The latter is preferred by Professor Thayer in his Greek-English Lexicon of the New Testament, and the force of the passage would then be: "Wherefore, even at the moment in which he was exposing Isaac, he received him back." The force of the statement is substantially the same, as the meanings shade into one another.\*

Viewing *ἐν* as instrumental, Abraham's exposure of Isaac to mortal peril at God's call was the divine instrumental cause whereby he received him again as a reward of faith, just as the building of the ark was the act by means of which Noah's faith was blessed. The uplifted sacrificial knife revealed the

unflinching obedience of faith. That supreme moment of testing won the divine commendation expressed, not "in a figure," but literally, by the restoration. By means of this crowning conclusive evidence of the surrender of his earthly hopes he received him in a way that transcended his expectations. He anticipated a restoration, *ἐκ νεκρῶν*, a resurrection; he received instead a restoration, *ἐκ παραβολῆς*, at the moment of extremity and expected death.

This rendering (whether it be instrumental, causal or temporal) alone does justice to the conjunction *καί* before *ἐν παρ*, otherwise meaningless or redundant, now extremely significant and exegetical. Its force becomes apparent in the paraphrase, "Wherefore he, even by means of (or because of, or during) this very act," which seemed to shatter the hopes of a lifetime, in spite of this, yea, because of it, he received him back. *Καί* thus emphasizes the marvelousness of faith's triumph under seemingly insuperable obstacles, the theme of the chapter. Under the old interpretation *καί* adds nothing to the force of the statement, and yet is placed in an emphatic position.

Of course the obvious and, to some, conclusive objection to our translation or paraphrase is the confessedly rare scriptural use of *παραβολή* which it involves. But against this must be placed the undeniable fact that this usage grows out of the root meaning of *παραβάλλειν*, "to throw before," "to cast to." Homer, in a passage quoted in Professor Thayer's Lexicon, uses it of "casting fodder before horses to be devoured by them."† The middle voice is used still oftener in this sense.‡ The Latin equivalent (Lid. and Scott), is "obicere (or projicere) se periculo," "to place oneself in danger." So *παράβολος* means (Lid. and Scott), I. "Thrown in by the way." II. "Exposing oneself, or what belongs to one;"

\* II. 8,504.

\* Meyer explains the verses: "Abraham obtained Isaac as a reward and received him back again as a possession, by the very act of setting his life at stake, and the giving up to the death of the sacrifice."

† Cf. *Iliad* 9:332 *Αἰὼν ἐμὴν ψυχὴν παραβάλλομενος πολεμίζειν*, "Submitting my life alway to the fortunes of war."

hence of persons, "venturesome," "reckless," and of things "hazardous," "perilous." The corresponding Latin *parabolani* was used of those nurses who fearlessly and heroically exposed themselves to infectious diseases,—"*παρὰβολοι, qui obijciunt se presentissimo vitae periculo*, one who *exposes* his life, as those called *parabolani*, because they buried infected corpses at Alexandria."\* These last words here italicized are significant in view of the probable Alexandrian authorship of the Epistle to the Hebrews. It was at Alexandria, the influence of whose linguistic culture is so apparent in every chapter, that the idea of exposure to peril was proverbially associated with *parabolanus*, so nearly akin to *παρὰβολή*. However rare this use of *παρὰβάλλω* and its derivatives may have been elsewhere, here at least it had no strange sound. In like manner Hesychius, an Alexandrian grammarian of the fourth century, author of a Greek dictionary invaluable to philologists, makes *ἐν παρ.* equivalent to *ἐκ παρακινδυνεύματος*, "out of" or "resulting from" his bold venture or great danger. He stands almost alone amid a galaxy of contemporary allegorizing interpreters, but his position as philologist and lexicographer, rather than commentator, adds weight to his testimony as to the current use of the expression among Alexandrian Jews.† This old but less commonly received rendering magnifies both Abraham's faith and its reward,

by emphasizing the moment of his extremity and showing how, out of, or by means of that very act, his triumphant faith was rewarded by the restoration of his son, not "in a figure," not in a resurrection, but tangibly, bodily, and unslain. A figurative element is doubtless present, but is not emphasized by *ἐν παρὰβολῇ*. Counting scholarship rather than weighing it, undoubtedly the vast preponderance of names is in favor of the meaning "in a figure," owing to the tendency especially potent in the earlier period of exegesis to read figure, type and symbol between the lines of every incident in the Old Testament. Still the suggested rendering is, to summarize, to be preferred as being in marked agreement with Alexandrian usage; as not violating the Greek order of words; as more in accord with the usage in this Epistle of *ὅθεν* as meaning "wherefore" instead of whence; as making *καὶ* emphatic instead of redundant; as not demanding the insertion of a nominative participle; as preserving the proper meaning of *ἐν*; and adding to the rhetorical beauty and symmetry of the passage by the strong, almost startling, emphasis it places on Abraham's heroic faith and its reward. Though we may miss a certain halo circling around the traditional rendering, "a figure," the verse has greater power and force, adding another to the many dramatic climaxes found in this sublime chapter.

## SOCIOLOGY AND COMPARATIVE RELIGION.

### How Shall the Pulpit Deal with Social Reform?

By B. F. DE COSTA, D.D., NEW YORK CITY.

IN recent times the province of the Pulpit has become restricted, and the Preacher is no longer the great arbiter of public opinion. A new voice is now

heard, and the Press, religious and secular, speaks, not at widely separated intervals, but daily and hourly, everywhere appealing to the people. Even since the colonial period the situation

he carried him back in a bold venture;" and Lüneman, "Wherefore he also received him back on account of his having surrendered him." Likewise Meyer: "On which account, he bore him away, even on account of the giving up," giving as a secondary reading substantially the one defended in this article.

\* Quoted by Trench in "Notes on the Parables," p. 9 (Ed. 1853).

† The philologist Camerarius (d. 1574) held this view. Tholuck renders "Whence also

has greatly changed. Something like a division of labor has taken place, and the secular aspects of many subjects, about which the Pulpit formerly gave general information, are now treated by the Press. Nevertheless the scope of the Pulpit is still very broad, too broad, indeed, to be completely covered by any one man. The first thing that we nevertheless have to recognize is the breadth of the field now open to the average preacher. Its breadth becomes the more apparent when we reflect upon the object of preaching, namely, the bringing in of the Kingdom of God; for the Kingdom of God means a social and religious order under the dominion of Christ. It means a condition of things that must follow true repentance. In the synagogue at Nazareth, Christ gave the keynote, furnishing an example of preaching in the largest and fullest sense. The preaching of the kingdom means the preaching of justice in all departments; and to secure justice there must come the wide-spread Social Reform.

There are, however, those who decline to view the field in this broad way, and when called to take part in the work of Social Reform reply that their business is to "preach the Gospel." But what is the Gospel without John Baptist's *Metanoia*? The Pulpit may not deal with "justice" simply as an expression of the Divine Mind in relation to what is known theologically as "sin," nor can one fulfil the demand as a preacher of "righteousness" simply by insisting upon the righteousness that is imputed after an act of faith. Righteousness, in the full New Testament sense, generally means doing right. The pulpit may not treat sin in a narrow sense, nor exclusively as an Adamic inheritance. Sin must include all the forms of wrong-doing that modern society has elaborated. Sin denounced in the abstract is simply denounced. General terms will not suffice. This goes for little. There are evils in the land to-day whose advocates and victims would both gladly endow the

Church if she would covenant to preach against them in general terms, and shoot pious phrases up into stellar space. Plasters cannot cure deep seated ulcers. The physician must improve the blood. Christ on Galilee did not oil the waves. He stilled the wind. He touched that which sent up the barometer. His treatment was fundamental, radical. It will prove idle to attempt to avoid the issue by pleading that it is one's business "to preach the Gospel." This excuse simply shows that oftentimes the objector does not know the meaning of the Gospel, and indicates that he would have shrunk from following Christ in His crusade against evil when on earth on the ground that He was overstepping the office of a Messiah, turning the world upside down and bringing strife and debate, instead of publishing peace.

The preacher of the Gospel, unless singularly disqualified or disbarred, must stand forth as a preacher of the *Metanoia*. Otherwise, he must do his part in the work of Social Reform, which, in the case of the Baptist, cost liberty and life.

When reconciled to his mission, the preacher will recognize the broad character of his task, and find in the long list of legitimate topics such themes as the property tenure, disfranchised womanhood, immorality in statute laws, education, peace, war, the housing of the poor, pauperism, prison discipline, wages, insanity, marriage, and the frightful multiplication of the unfit; for it is terrible to reflect upon the fact that no restriction is placed upon the mating of human beings, and that less care is bestowed upon the production of their offspring than upon those of horses, cattle and swine. How criminal is the pulpit that remains silent in the face of such awful crime.

Still, on the part of a class, including many of the timid, there is often found a disposition to narrow the field and escape the ordeal. Again, another class, though possessed of abundant courage, desire to deal in *panaceas*. Multitudes take no interest in and are positively

jealous of all reforms save one, and that the one they prefer. Often this narrowness stands connected with the drinking usages of Society, the individual viewing Intemperance as the greatest of all evils. Others, however, without detracting from the gravity of the temperance issue, find a greater and really more important field in connection with public and private morality. Since, therefore, successful work must regard the matter of proportion, it may indeed be pointed out that the moral question is greater than the temperance issue. The temperance issue deals with an artificial and restricted taste, while the moral issue stands connected with an appetite that is natural and universal. Hence, while great countries, inhabited by untold millions, are strangers to the very existence of the drink curse, except as learned through Christian literature and example, they are nevertheless well nigh at death's door through the prevalence of sexual vice. The drink evil forms an awful scourge, but the universal sin of licentiousness serves as a destroyer of immeasurable magnitude, doing its work largely in secret, and giving its product some half respectable name, even in many cases putting a false label upon the murder of the unborn, which to-day forms a standard crime among members of evangelical churches, who regard marriage as legalized indulgence.

All reform is four square, and Society cannot be lifted simply by the temperance fulcrum. An all-round movement is demanded. In fact, before either drunkenness or impurity can be efficiently dealt with, the reformer must grapple with the causes which lead to drink and vice, for these evils are results of an *anterior cause*. The preacher pursues a charlatan method when he deals with results apart from their cause. It is a mistake to treat intemperance as an original cause. A great wave at sea may raise a train of waves, but it is itself, after all, a result, the offspring of the wind. So certain influences in society create drunkards

and drunkenness. We cannot ignore the causes of either intemperance or vice, much less attribute the entire array of evils to drink. We are told that drink ministers to licentiousness, which is true, yet millions of Mohammedans, Buddhists and other religionists sunk in licentiousness never touch a drop of alcoholic liquor. We must preach a basic reform and go to the bottom of every evil, or else drop out of the crusade.

The writer claims no infallibility; yet he would fain insist stoutly upon the inclusive method proposed, and even venture to offer a progress sketch pointing out the first step in the creation of the drunkard and debauchee. For may not this be found in close connection with the prevailing misuse made by society of the earth and the fulness thereof, involving as it does, a forgetfulness of the rights of God and humanity? The product of this unchristian use of the earth and its fulness is a double product. It consists in the acquisition of what is called the "unearned increment" by one class, largely the idle class, and the loss of the "earned increment" by another, the laboring class. These two increments come to be represented by Wealth and Poverty. Wealth has a numerous progeny, descending in the general order of idleness, luxury, the superseding of marriage, and bad associates; their offspring being, in turn, the saloon, dice, and the brothel, all finally assuming the form of the Prodigal Son.

Taking the other line, the loss of the earned increment, which means insufficient or bad wages, we then have poverty; whose progeny are overwork, hardship, frequent impossibility of marriage, insufficient food, bad blousing and evil companions. Finally, as in the other line, come the saloon, dice and the brothel, with the Prodigal Son.

At this point, therefore, the Social Reformer should be able to see the situation and the demand, and be prepared to send up the prayer of Agar: Give me neither poverty nor riches.

The space allotted to this article does not admit of the full discussion of methods that may be employed in connection with social reforms; and it will be necessary to dispose of them under two general heads: Legal and Moral Suasion, Law and Gospel.

1. The Legal method is the embodiment of Force. This is a fact that should never be forgotten. The influence of the Pulpit, too, must stand connected with a timely recognition of the fact that Force, as a reforming agent, though never really efficient, is now on the wane. The decline of Law is, indeed, one of the marked characteristics of our age. Statutes are multiplying, and if everywhere applied, more than half of our population, good and bad, would be consigned to duration vile. But a large portion of law, secular and ecclesiastical, is systematically neglected and trampled upon. In many ecclesiastical bodies, discipline is often impossible, it being argued that the canons, if enforced, would do more harm than good. Still we recognize that sound legislation is necessary in both Church and State, often deploring the failure of Law, though often forgetting the all-important fact that the Gospel, in its ultimate aim, is anarchistic, and contemplates the time when human law will be annulled. Need we, therefore, feel alarmed as we listen to the rumbling wheels of Anarchy? In reality, does not Anarchy bear witness to the coming of Christ and the setting up of His kingdom? The reign of Force is actually on the decline, and the Anarchist would do well to find this out, as ere long, in relying upon Force, he will discover that he is leaning upon a broken reed.

The writer may indeed be as heartily in favor of breaking every demijohn in the land as is the Anarchist of destroying every human institution; but both the writer and the Anarchist have many things to break before it will be possible to proceed with success in the programs respectively cherished. For instance, before the demijohn is broken

it may be needful to smash the present system of distributing the increments, which, if our scheme is correct, does so much to *produce* the demijohn; for in this city, by the false use of the earth and its fullness, landlordism has shut up a husband and wife, three children and two men boarders in three dark unventilated rooms, escape from which to the saloon, at least on the part of the men, must prove something like the transition from Gehenna to Paradise. In a state of society that tolerates such things, the attractive ginmill must prove more than a match for "home." Neither total abstinence nor moderate drinking can be secured by any town meeting process in the present social condition. Enactments resulting from a clamor on the part of a minority, and really in advance of the general sentiment, cannot prove very useful laws. Such enactments fail in the essential thing—to wit, the penalty.

What is said here with regard to the drink question applies, the writer profoundly believes, to a multitude of evils, including Social Vice, which, in the present state of society, is being driven from street to street and from quarter to quarter, with an increase, rather than a diminution, of the sum total. I do not propose to recall any law against either drink or vice. Sometimes the driving from street to street may prove a necessary object lesson in connection with the general evolution of reform. What God has condemned let no man excuse. This general failure will continue for a long time to come, and especially will it be apparent when individuals simply oppose vice in the slums, leaving gilded sin in the fashionable quarters unmolested.

Let me not be misunderstood. The writer has no desire to argue the feebleness of law, but would rather insist upon a wise and timely recognition of the limits of its usefulness in the work of Social Reform. While Christianity is anarchistic in its ultimate aspiration, and looks to a reign that shall know no human statutes, it is our duty, in the

present state of society, to stand by the law. Yet a wise reforming Pulpit will recognize that the best human law has its limit of usefulness. This brings us to the most important aspect of law; and, possibly, we may be prepared to appreciate the appositeness of the words of St. Paul, who taught that the law was a schoolmaster to bring men to Christ. Here we have a revelation of the truest use of law. By and by, all Christians and Anarchists will discover that physical force is of no permanent value in human society if it does not lead in moral suasion. The world languishes to-day, not for statute, but for moral law—the law that emanates from no legislature, nor any human breast; but the law so eloquently described by the immortal Hooker, where he tells us, that its seat is in the bosom of God. Many a crusader against drunkenness and vice needs to realize that the real law of progress, the true power in social reforms, must be a law emblazoned on the soul, making itself felt and respected in every man's conscience, and causing him to find written above the door of every saloon and brothel the words that Dante saw written over the gates of hell: "All hope abandon, ye who enter here." Thus it comes to appear that the true social reformer, while inclusive in the range of his subjects, must at the same time employ the principle of selection, and study to find the moral side of every social question. This done, let him hold on to his task in the spirit of the society transforming Gospel of the kingdom and Son of God; for, when it comes to methods, there is no patent device that can dispense with a preached Gospel, sent home to the individual heart and consciousness by the power of the Holy Ghost. Only let it be a *full* Gospel. But this too brief and general consideration of a great theme should not be closed without reference to one more essential condition in the work of social reform. This is to be found in the conviction that the kingdom of God will at last prevail and that society will be re-

generated and saved. Men may doubt, but pessimism means paralysis. In regards to the success of temperance, we are told that man has a natural thirst for alcohol. Yet scientific investigation proves that the statement is false. Still another says that social vice is based upon a natural instinct, and that it has always existed and will always continue to exist. But we have to reply to this that it is based upon a *perverted* appetite—that it is an abnormal and *unnatural* appetite which lies at the bottom of the social evil. This unnatural appetite is nurtured by a false social system, whose product is the Prodigal Son. Change the system and you change the environment, and then, practically, you change the man. The sexual nature is of God. It is divine; and, under true conditions, what is there to prevent the body from becoming what it was intended to be, the temple of the Holy Ghost? Man, with a true environment, may certainly be lifted up to the level of the beast, who employs his nature only at the proper season for a true purpose ordained of God. What is true of one evil is true of all, and God's cause must win at last.

Much of our doubt grows out of the fact that we incline to forget what must certainly be true, namely, that evil is permitted in the use of an Eternal Wisdom. "Shall there be evil in a city, and the Lord hath not done it?" There was war in Heaven. The angels fought and cast out the Prince of Darkness, who now maintains the struggle among men. Longfellow, in the "Golden Legend," says of Lucifer:

"He, too, is God's minister,  
And labors for some good  
By us not understood."

Still, in this connection, the pessimist is laboring at his old business, treating Hell as he treats the Saloon, simply as a Cause instead of an Effect. Let us remember, however, that with the apotheosis of evil Hope dies; but, with Christ on His throne, the battle well begun in Heaven must end in victory upon earth.

## MISCELLANEOUS SECTION.

### **The Kind of Preaching Needed.**

BY T. DE WITT TALMAGE, D.D.,\*  
BROOKLYN, N. Y.

THE kind of sermons that are needed at the present time are sympathetic sermons. All people need help at some part of their nature. Those that seem to have the least need of it may be in the most dire necessity. Mere displays of scholasticism or putting forth the technicalities of religion in the pulpit are of no use in these days.

I do not know how far what is called the "new theology" has affected or will affect the character of modern sermons. My rule is never to criticize Christian workers; I take it for granted that each man is doing the best he can. I believe, however, that one tear of Christian sympathy is worth an oceanful of abstract discussion.

I am asked if what are called "sensational" sermons are valuable. Sensationalism is a word that has as diverse a meaning as the word Congregationalism, which reaches from Theodore Parker, who was pastor of what he called the 20th or 30th Congregational Church, clear on to the most evangelistic, old-fashioned theology. If a man stands in his pulpit with the dominant idea of giving entertainment—mere intellectual entertainment or the stirring of the risibilities of his congregation—he is committing blasphemy; but if he proposes to make a sensation by introducing Gospel principles in preference to worldly principles and bringing men to repentance for their sins and to faith in God, then the more sensationalism he has (with such ends in view) the better. The charge of "sensationalism" is generally made by dried-up ministers who cannot get an audience. Go into some church where a man preaches to seventy-five people on a clear Sunday morning and before he gets through you will probably hear

him deplore "sensationalism" in the pulpit.

The church in general is dying of humdrum. If we do not get a little more fire, and zeal, and holy vim into our religious services they will go to the wall.

I am asked "how can the Gospel best be presented by the preacher?" In reply I would say that every man must get his directions from headquarters. No one man can tell another man how to preach. No two men will do their work in just the same way, if they do it successfully. Failure in all kinds of Christian work is generally the result of a disposition to work as other people do. Theological seminaries which are indispensable, and some of them manned by the best representatives of religion in professorial chairs, often do damage by trying to make all students preach alike and think alike. The great object ought to be to develop each man's faculties, taking them as they are, and producing the best results. A professor is also useful as a critic. A college student, or young preacher, may have faults that are open to criticism and that never would be brought to his attention except by a professor.

A common temptation among young ministers is to make the sermon a result, not realizing that it is only a means to an end. As a man gets older in the ministry he finds that the sermon is of no use except as it accomplishes practical and religious results. The young preacher begins by thinking sermon-making an art; but the sermon is of no importance except as it brings men to a new life and a higher appreciation of duty.

The great mistake of the old preacher is finding fault with the young ones, and very often unjustly. The tendency of the older preachers is to discourage the young ones in their new methods of work.

The ideal preacher, in my opinion, is

\* An interview.



the one who is seeking to make the world better and happier. There is a great, big wound on the heart of the world and the Gospel is a plaster. How to put the plaster on the wound in the practical question for all preachers to consider.

"How can a preacher get illustrations for his sermons?" By keeping his eyes and ears open. The best illustrations are not to be found in books but along the city streets, or out in the woods of the country. For some persons scrap-books and commonplace books may be very useful. Todd's *Index Rerum* used to be a very good note-book for this purpose, and, I have no doubt, it is still a very important help to many people. I have bought three copies of it at different times of my life, each time resolving to do something with them, but I never got so far as to make any use of them.

If a preacher has little imagination and is not apt in securing illustrations for his discourses, I should think that the line of his preaching should be the argumentative style, without illustrations. Some of the strongest sermons that have ever been preached have had no illustrations in them, and there are many sermons that are killed with a surplus of illustrations. In such sermons the mind is diverted from the central truth to the similes and parables connected with it.

It is sometimes asked how far the preacher should avail himself of the services of the evangelist. I think the services of such helpers are positively recognized in the Bible, and their work is an absolute necessity. The apostle says "to some pastors, to some evangelists, and to some teachers."

But a man cannot be a pastor and an evangelist at the same time. The man who attempts to be a pastor and an evangelist always comes to a very short pastorate. There are no exceptions to the rule. A man cannot preach every day in the week and preach on Sunday anything that is worth hearing.

Some men who have a special faculty

in that direction may conduct their own revivals, but it is of great use, after a man has done his best to bring people to the truth, to have a new voice come in and a new manner presented to the congregation. The evangelist may not have a tenth part of the ability of the pastor and yet do a better work for a little while. A farmer may get along with his fields the whole year working alone, but in harvest time he wants some new hands. Every farmer recognizes the truth of that statement. A revival is the preacher's harvest time.

I repeat what I said at the beginning, what we need is Gospel sermons, the simpler the better. We need sermons of kindness, which is only another name for the Gospel. People come into church from the world and they have been kicked, and cuffed, and knocked about, and cheated, and befooled, and lied about. They are irritated, soured with the world; and there ought to be something in our church services, from the first bar of music in the opening hymn to the "amen" in the benediction, to help them, elevate them, inspire them; send them back to their stock exchange, their store, their factory, their business office, with higher views of life and with more strength to endure its temptations.

Our present prayer-meetings are a great improvement on the old prayer-meetings, thanks to the Lord and Mr. Lampheer, the founder of the Fulton Street prayer-meeting. That man did more to enlarge and vivify the methods of Christian work than any fifty men that have ever lived. There is more life in such meetings now. In former times the prayer-meeting consisted of three long prayers, three long hymns, and, in consequence of the way in which it was conducted, it was only attended by Christian people. Now it is no unusual thing to have ten or fifteen prayers, ten or fifteen exhortations, with from five to ten hymns—a verse from each—interspersed. The consequence is that people of the world as well as church-members attend such meetings.

## How Can Our Churches Become More Fruitful?

BY H. L. READE, JEWETT CITY,  
CONN.

WEBSTER thus defines the word "church": "The collective body of those who profess to believe in Christ and acknowledge Him to be the Saviour of mankind." More applicable to our question is this definition: "A body of persons who have made a public profession of the Christian religion, and who are under the same pastoral care and governed by the same ecclesiastical rules, in distinction from those who belong to the same parish, but have made no profession of a like faith nor committed themselves to the same ceremonial."

Deeper than this—the root meaning of the word "church" is "consecrated to the Lord." Consecration is the act of devoting, dedicating a thing or a person for sacrifice or service, or both; hence and fullest, the word "church" means a company of men and women united in name and faith and consecrated to God. Fruitful means very productive; producing in abundance.

Going back to our question, it is this: How can a company of men and women, united in name and faith and consecrated to the Lord, accomplish the most for their head? It is an axiomatic principle in morals, as elsewhere, that the greater includes the less. If in the work of the church the highest is done, all is done.

Without controversy, the *salvation of men* was the supreme object for which the church was called into being and now exists.

Its original commission was, and its present commission is, to constrain immortal beings to "believe and be baptized," with what will follow. Having His own mission and the mission of those who should follow Him in His all-embracing thought, the text of Christ's first sermon was "Repent," and from that time to Calvary He rang changes on the revolutionary, transforming

word. The Pentecost wonder was the outcome of the same preaching, and from that day to this it has been and is when and where men and women and children are being saved that the church reaches its high-water mark of fruitfulness in every department of its work.

Now, with the *salvation of men* as the supreme object in our thought, let us turn to the practical.

The church is made up of units. It can do nothing as a body only as it is enabled by means of and through the individual; and its corporate fruitfulness will be exactly measured by the ability and heart of its personal membership. Historians tell us that the most effective military force ever marshalled was Napoleon's Old Guard; and what made it so was that every single soldier was perfect in drill, and would willingly die for the love of his General and the honor of France.

What, then, is needed in the unit to make the local aggregate fruitful in the highest? What must the membership individually be to make the church all it ought to be and can be? I answer, that each member of the organic body should be, with obvious and changeless limitations, a CHRIST—not a Christ of rhetoric, but one of fact! What right, if any, has a regenerated man to this illustrious name?

More and more am I settled in the belief that no man or woman or child comes into the family of God's dear Son who has not some human soul for its mother and the Holy Spirit for its father. Some man or woman, obeying an instinct or taking advantage of a possibility of their *spiritual* natures, of which the animal is the type, desires, with all which it involves, spiritual motherhood; in other words, that children may be born into the Kingdom of the Christ. That is the human necessity. God does the rest; and somewhere, and in His time, a new being starts on its unending career.

In fatherhood it is of God; in motherhood it is of the family that began in

Abraham, continued through David, reached its prophetic glory in Mary of Bethlehem, and has since been scattering its members through the centuries and all over the world.

How does the alleged earth side of a new-born soul's paternity comport with human experience? Take the story of a few men whose names are familiar to most of us: James Brainard Taylor, whose longing for souls on occasion was literally overwhelming, depriving him of physical power; Harlan Page, whose work hereabout was such a wonder, burdened beyond measure with the weight of sin which he saw resting on the men working with him at the same carpenter's bench; Charles G. Finney, going from place to place with a sense of a burden, to use his own words, "that crushed me;" Dwight L. Moody, rarely, if ever, in moments of unfettered thought without the sense of the indescribably dreadful condition of a lost soul—and so on indefinitely. There never was an individual conversion or a revival of religion accompanied by soul-saving that some one or more in the community or outside of it and belonging to the family of God had not longed for the manifestation of saving power, and been burdened with a desire for the salvation of men.

And what is the testimony of inspiration on this point? The thought is a thread that runs from Genesis to Revelation—human expiation; suffering ourselves that others may have exemption, relief; dying that somebody may live. "When Zion travailed she brought forth children." That is the Old Testament. The ten-day prayer meeting of the New Testament would have been an utter impossibility but for the weight of the sin of a lost world resting upon—*felt*—by all in that upper room and, clearest of all, that prophecy that pointed to the struggle of the human in Gethsemane, "He shall see the *travail* of his soul and be satisfied."

The parentage, then, of a regenerated man is from the mingled blood of a spiritually new being living in his tenement

of clay and with his earthy environment, and the very God.

Once more before leaving this point: What does inspiration say as to the nature of this new man: "Except a man be born anew, from above," etc? "But as many as received Him, to them gave He the right to become *children of God* even to them that believe in His name—which were born, begotten, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." "I am the vine, ye are the branches"—parts of the same plant—"I in them and thou in Me," or thou *in* Me and I *in* them. What the Father is to the Son the Son is to the disciple. "Yet not I, but Christ liveth *in* me;" "wherefore if any man is *in* Christ, he is a new creature," or, as in the margin, "there is a new creation."

With this human experience harmonizes. With Christ living in the believer, he feels, he cannot help feeling, that he is not himself, but a part of Him of whom He is possessed.

Man, then, the unit of the Church, is of celestial pedigree. He is a part of God. The trouble with him has been, and is, that he is constantly exchanging the prerogatives and power of his birthright for the pottage of earth; and that is the reason why he counts for so little and grace will need to be so large.

But here is the man. What can be done with him with the end we have in view?

First and greatest, seek to have him think about and in some sense comprehend what he is and what his character of being involves. It seems to me that spiritual teachers have used the word "follow" and others analogous all too long. That word and others similar may mean, and to many does mean, choosing their own distance at which to follow, or changing the figure—choice as to what possibly single characteristic of their Leader they will seek themselves to possess.

But it may be said that "Follow Me" was an expression of the Master. It was; and, uttered when it was and to

whom it was, it could not have been other. To the common man with narrow conceptions and little spiritual light we must say it, but to those of deeper spiritual experience and wider spiritual knowledge He could say, and did say, and *does* say something different.

Having our question and the man—both the unit and his standard ideal—in our thought, what is our first step? Be ourselves individually what we know to be the Master's wish and will concerning us. Certain men by virtue of accepted early authority, and following the custom of the ages, are recognized as representatives of *the* Christ. If, standing before the world in His stead, they are not His representatives, the standard is lowered; if they are, it is lifted up. In the one case the whole community suffers loss; in the other the whole community is the gainer.

And this has nothing whatever to do with teaching ability. What most affects—I might almost say wholly affects—the men and women we meet is not our composition, but our character; not what we say, but what we are.

To be a Christ means everything. It starts from within. It sets us to wrestling with our pride, our ambition, our self-complacency, our jealousy, our desire for conspicuous place and popular applause, our disinclination if not unwillingness to wait and bear and suffer and do; in short, wrestling with everything in us that is not Christlike. It goes from us into the family. The wife sees it. The children see it. It goes from the family into the neighborhood—something that everybody sees and feels and yet is wholly indescribable about the man bearing the image of the Master. It goes into our business, our politics, our social life—intercourse with high and low; in short, rounding out the man, so that standing in the pulpit and repeating the Ten Commandments, or even the multiplication table if he could do nothing better, would tell in human destiny. Here is where

the fruitfulness of the church begins—must begin.

Not only should the appointed teacher be all and more than what has been already suggested, but he should keep before the membership of his church what in his new nature a Christian is, if he is one, and what, therefore, he ought to be—is bound to be in his life.

This would include his personal purity, the temple of God undefiled; recognition of obligation; that he is "not his own;" therefore, his use of precious time, his willingness to forego creature delights if indulgence lessened personal influence for the Master; his upright dealing with his fellow-men; his readiness to bear and do just what *the* CHRIST would have him, always with ear open to hear the Divine voice and heart joyful to obey.

More than this, and specific. He should be brought—led by the blessing of God in persistent human effort, into the realization of what was the supreme mission of the Master and his own as well "to seek and to save those who are lost." That will mean prayer in the morning, at noon, at night—always—for the Divine presence and help. That means constant watchfulness for opportunity—the time, the place, when and where the Holy Spirit can use—will use—the proffered instrument to save a lost soul.

With such a ministry and such a membership, is there any question as to the church's fruitfulness?

But is this condition Utopian? It is not. Assuming that every church is like the one in Sardis, there are a few names in each which have not defiled their garments, who walk with *the* Christ even now in white, for they are worthy! If a few, there is a possibility of more, and at length of most, if not all. Then the harvest is here. Then there will be "great voices in heaven saying the kingdoms of this world are become the kingdoms of our Lord and *his* Christ, and He shall reign forever and ever."

This is the human side, the man side.

But, after all, the beginning and the end—the *power*, as well as the kingdom and the glory—is and will be all of God. It is His strength imparted to the faithful and fervent that will give victory.

I believe that some of the work of both the ministry and membership during the last few years has been misdirected—not seeing sinners conscious of their guilt, feeling their lost condition, and fleeing from the wrath to come to the only safety—by reason of, as I believe, the growing unwillingness of the church to have the experience of solicitude for souls, with possibly pain, which in less worldly days was sought by so many. Suffering with Him that they might be glorified together, Christian teachers have, to a degree, lost faith in processes as old as humanity, preaching like that heard in Galilee of the Gentiles and the promise, “Lo, I am with you even unto the end of the world,” and have undertaken to make easy and popular the pathway to Heaven, when, unless Jesus was mistaken and human experience counts for naught at its beginning or progress or end, the true Christian life can never be other than one of sacrifice without, with the untellably more than compensating fact of God within.

If the end of all these pleasant things is kept in anxious and tireless sight by the teacher, it may be all right; otherwise it may be all wrong.

Generally speaking, we destroy the possibility of spiritual growth and greatness in a young person when we take away the thought of self-sacrifice and foster a desire to have a good time. The world more and more needs in religion what Garfield and Lincoln were in statesmanship—men who overcame obstacles, fought, conquered their way up, and who stood at length in height, influence, and power. As a motive, if any were needed, to effort for the church’s fruitfulness—all absorbing, unremitting in the direction indicated, or other, as the way is revealed in answer to prevailing prayer—let me say, that, generally speaking, the world’s future glory or shame, salvation or loss, depends upon whether the *church* of this generation, and possibly that which shall immediately follow, is fruitful or not. He who attempts to cure social maladies, renovate society, do away with evils that menace both the bodies and the souls of men everywhere, independently of a changed heart, may be a philanthropist, but cannot be a philosopher, and hardly a Christian. God never repairs men; He makes them anew.

Near the last day of a transcendent life this was said: “And I, if I be lifted up from the earth, will draw all men unto Myself;” and so the church may truly say with its all-embracing significance: “And I, if I BE LIFTED UP FROM THE EARTH, will draw all men unto myself!”

## PREACHERS EXCHANGING VIEWS.

Conference, Not Criticism—Not a Review Section—Not Discussion, but Experiences and Suggestions.

### Saving Material.

In the *Editorial Notes* of the April REVIEW a request is noted asking for the best way to preserve printed articles. I will outline my system; perhaps it will be suggestive.

I have attempted, in so far as possible, to make my Bible my Index Rerum, so as to make it the focal point toward

which everything should converge. My first step, therefore, was to purchase the best Bible obtainable. My choice was a wide-margin, India paper, flexible back, Baxter Pulpit Bible. My next investment was in a *Bible Index*, published by Randolph & Co., and selling for seventy-five cents. This Index is a blank-book, with the lines numbered up to 2,000, and on each line is a space

for the Bible text and for the name and place of the article to be preserved. On the margin of my Bible I place in small figures, in red ink, the number of the line in the Bible Index that contains the reference.

Suppose, for example, that I wish to preserve Dr. Burrell's sermon on "Walking with God," in the April number of the HOMILETIC.

On line 625 in the Bible Index I write: "Gen. v:24—"Walking with God. H. R. April '94—pg. 334." And then I place small brackets around that text in my Bible, and on the margin the figures 625 in red ink. If I wish to refer to another sermon on the same text I repeat the process, only on another numbered line of the Index. In glancing over my Bible I see in an instant the texts upon which I have comments. This method is an advantage over that mentioned in the *Editorial Notes*, of placing the full reference on the margin of the Bible. Such texts as "John iii. 16" would soon exhaust all of the marginal space in that way, but I have simply to place a small number on the margin for each reference. Every new volume of sermons I get I index into my Bible in this way. This can be done by an amanuensis as well as by yourself. My wife sometimes does this work for me.

I find Peloubet's "Sunday School Notes" and the *Sunday School Times* furnish excellent commentaries upon the parts of Scripture used in the Sunday School lessons. Therefore, each year I bracket the Sunday School lessons in my Bible in purple ink, and place at the first bracket, in the same color of ink, the number of the lesson, the quarter, and the year, *e. g.*, "2-iv.—'94."

But there are many references and clippings which I wish to preserve which do not connect themselves with any particular verse or portion of Scripture. For these I have made a "Subject Index." I have made this index on strong sermon paper, so that I can readily add sheets as I add subjects.

For the clippings I have constructed a cabinet of pigeon-holes, each hole numbered and devoted to a particular subject, *e. g.*, "17—Temperance," "44—Social and Labor Problems," etc.

Whenever I throw a clipping into one of these holes I make a note of it on the proper sheet in the Subject Index. I have also numbered and paged my manuscript note-books, and entered their contents on the Subject Index. By this method I am able to see at a glance all that I have on any subject.

Now all this may seem complicated and burdensome, but it is more so in the telling than in the doing. I usually let work of this kind accumulate for a long time; then on some off-day I do it all up to date.

Anyhow, as Ruskin says, "There are, in fact, no royal roads to anywhere worth going to." There is nothing in this world that is worth having that we can get for nothing, except salvation.

WILLIAM E. BRYCE.

SHELLEYVILLE, KY.

### Plagiarism.

THIS subject is not clear in my mind. I wish to be honest, while I wish also to make as much use of the productions of others as is legitimate. I often ask myself how far I may go and where I must stop? These questions are not always easily answered.

In your article on this subject I find this illustration:

"He is no thief who looks into his neighbor's garden and enjoys the beauty of its flowers; nor is he a thief if he even comes where he can smell their fragrance. He may gather inspiration from what he sees and enjoyment from what he smells, and still be no thief; but if he enters the garden and pulls up the flowers without permission and plants them in his own garden as though they were his own, he is a thief."

But suppose the neighbor wishes to sell the plants. The man makes the purchase. He is no thief if he pulls

up the flowers and plants them in his own garden and calls them his own. Is the illustration applicable to the case? If so, when an author takes his best thoughts and clothes them in the most sublime and impressive language and offers them for sale—as is the case with a number of authors who have given us that admirable and valuable work, “The Preachers’ Homiletic Commentary”—and one goes to the flower garden of literature and purchases this exquisite flower, is it not his own by purchase—thoughts, language, and all—and has he not a right according to the illustration to plant it in his own garden as his own? Is it as absolutely his property as the flowers he purchases from his neighbor’s garden; and is he under a greater obligation to credit the gardener of the literary flower with his production than he has the other with his? If he uses the literary flower which he has purchased without giving credit to its author who has sold it to him, is he a thief? I should judge, if the illustration is applicable, he is not a thief and has done the author no harm. He may be an impostor; but no thief.

Which is the worst crime, to steal a man’s thought or the language with which his thought is clothed?

I read in that article: “He is no plagiarist who enjoys the productions of others or finds in them the inspiration of his own thought, nor he who makes use of their thoughts in language of his own coining; but he who takes the thoughts as expressed by his neighbor and without acknowledgment of his indebtedness delivers them as though they had the stamp of his own mint upon them, is a plagiarist or literary thief.”

I understand by this that we may use the thoughts of others without giving credit for them and be innocent of plagiarism. If so, I am certainly thankful for I have not supposed I could do so without being as guilty as I should be to use the language with which the thought was clothed if I gave no credit.

Some people can produce thoughts deep and beautiful, but cannot weave

a beautiful fabric of words with which to clothe them. Others cannot produce the thought, but if it is presented to them can dress it in beautiful and powerful language. Suppose two such should go to the Preachers’ Homiletic Commentary. The one, going for clothing for his thought, finds it and appropriates it as it is; the other, going in search of a thought to clothe, finds it and presents it in clothing of his own manufacture. Both use without giving credit for language or thought. Which is the greater thief? Is it not as great a crime to steal your neighbor’s child and dress him in clothes you purchase as it is to steal his clothes to dress your own child? I sometimes search through my library for a thought. Again I wish for clothing with which to clothe a thought. Am I at greater liberty to use the thoughts I find than I am the words with which they are clothed? Is my library my own as absolutely as my horse is my property?

J. A. M.

. CHARLOTTE, MICH.

### A Voice from Maoriland.

IN a recent number of THE HOMILETIC REVIEW I was pleased to see your article on plagiarism. I think that there is a great deal of misunderstanding on this subject, and so beg to suggest that you give a little more attention to it.

I think it would be well to show how far a man may go in making use of the “Helps and Hints, Textual and Topical;” “The Prayer-meeting Serive,” and such like departments in the REVIEW and other periodicals.

I was lately deeply interested in listening to a discourse to children given by a leading London evangelist, but I was somewhat surprised on telling my wife about it to see her turn up the same address in “Trees of the Lord,” by Charles Shergold. Had *this* man any right to take all his divisions from *another* man’s address? In your advertisement of Spurgeon’s “Sermon Notes”

you say : "Many a man can preach well and effectively if a suitable topic is suggested and the general cast of the treatment given who is not ready or happy in choosing a theme." Are we to understand by this that a man may take the whole cast of his sermon from another? I have read but one of Spurgeon's sermons and had the privilege of hearing him but once, so that I could not detect any one using his material ; but I was lately surprised on leaving a meeting to hear several people remark of the speaker's address, "Well, that was Spurgeon with a vengeance," and found afterward that he had quoted one of Spurgeon's sermons "*wholus bolus*."

For my own part, since I have commenced taking the REVIEW, I have found "The Prayer-meeting Service," by Wayland Hoyt, of great suggestive value. It has enabled me to prepare several evangelistic sermons which I will guarantee Dr. Hoyt himself would never dream were suggested by his articles.

I have been much distressed lately on this subject, as I have been training a number of young men and have found great difficulty in "drawing the line" as to just how far they could go in receiving help from others.

I trust that you will see your way clear to take up some of your valuable space in the REVIEW with the discussion of this subject.

I have several times thought of writing, but in the hurry of a busy life it might never have come to anything had you not called attention to the subject.

FRED W. GREENWOOD.

AUCKLAND, NEW ZEALAND.

### R. P. and the Sleeping Deacon.

IN the REVIEW for April, Mr. McNabb very severely condemns R. P. for doing what the latter says in the January number that he once did. R. P. is a minister. A deacon of a neighboring church was one Sabbath among his

hearers. R. P. saw that he was asleep. He therefore abruptly closed his sermon and loudly called on him to lead the congregation in prayer. R. P. looks on that as a fine joke. I, however, fully agree with Mr. McNabb in his opinion of R. P.'s act. I "praise him not" for it. What R. P. did was an act of cruelty to the poor brother whose sleeping may have not at all been owing to carelessness. It was fitted to make a burlesque of prayer. His mind might have been better employed while he was preaching the Word than in planning a practical joke, if not really an act of revenge.

I would here say a word regarding calling on persons who are wide awake to lead others in prayer. If it be possible, they should be notified beforehand that they will be called on to do so. They may be notified privately before the service begins, or they may be notified publicly during the service in some such way as this : "Let us read together such and such a passage of Scripture," "Let us unite in singing this psalm or that hymn," or "Mr. A—— will now address us, after which Mr. B—— will lead us in prayer." It may be said that one who prays much in private should be ready at once to pray in public when asked to do so. This is quite true. Still, even to one who prays much in his closet it is very pleasant to have a few moments between being called on to lead in prayer and doing so.

A minister ought never publicly to call on any one to lead in prayer even after notifying him beforehand in the way which I have described unless he has very good reason to believe that the latter will comply. He should do what he can to get, at any rate, the male members of his congregation to take part in the prayer-meeting. Of course he should reason with them privately, in a kindly manner—"speaking the truth in love." If one consents, then he can call on him publicly. The latter will not, of course, be taken by surprise. But if one refuses in private,



the minister ought on no account to call on him in public. On no account, too, should he call on any one in public who he knows has never led in prayer if he has never spoken privately to him on the subject. Sometimes, a minister calls on one publicly who has refused in private. At other times a minister without having spoken to him privately on the subject calls on one who he knows has never led in prayer. Almost invariably the one addressed, as we would naturally suppose, refuses. Sometimes the minister there and then reasons with him. This is not edifying, but to the pious part of those present it is painful. It is fitted to do far more harm than good.

T. FENWICK.

WOODBIDGE, ONT., CANADA.

### Sermonic Criticism.

THE preacher of distinguished gifts and graces who is the author of the sermonette in February's issue entitled "The World's Sin-Bearer" (John i. 29) is scarcely in accord with the "Analogy of Doctrine" in saying: "Your sin, and mine, and every man's, they were all laid upon Jesus Christ," and more to the same effect.

If the statement quoted here were true, would not every man be saved? To reply that although a man's sins were all laid on Jesus, yet if the man does not believe he cannot be saved, would be a *non sequitur*. If his sins were all "laid" on Jesus, and if Jesus "bore" them completely away, it would be unjust to inflict the penalty twice *under any circumstances*. But if we dilute the significance of the terms "bear," and "laid," what comfort would this bring to the believer who regards Christ as having done no more in respect to his guilt than "bear" it away?

The facts are that the atonement is sufficient for, adapted to and offered to all, but *effective* only in the case of believers; but it is not implied in a

man's believing, or "beholding," that he believes his sins were "laid" on Jesus. This is no part of what is presented in the Gospel offer to the unsaved; but by believing is simply meant "accepting," or "coming to," Jesus Himself, and when He is accepted all the benefits of the atonement are given with Him.

### "Tired!"—Yes.

IN the April HOMILETIC H. M. K., with much condescension and some sarcasm, alludes to the January article of a so-called "wise and witty critic." That critic wishes to assure Brother K. that he makes no pretensions in the direction either of wisdom or wit, but he does claim to possess a small share of common sense; and by that quality of mind alone he is taught that to work without fatigue is a thing impossible. A man may indeed be "physically fresh in the pulpit," but no man can come from his pulpit work physically and mentally fresh if he has done that work with spirit and energy. Nor is such a thing desirable. A tired minister is no worse than a tired mechanic. No class of men is so afraid of "that tired feeling" as ministers, and none is more exempt from it on the whole than they. The workman gets tired six days in the week, but he never writes to a magazine to know how he can work without fatigue, for he knows that as surely as he labors he will become tired. The true laborer in the vineyard of the Master will see seasons of weariness, and he ought. If he gets "excessively fatigued," he is working too hard; and less work is the only remedy. Very few, however, die from overwork. Nervous prostration is a somewhat prevalent disease, but very few bring it upon themselves solely through overwork. It's better to die from overwork than underwork, any way; better to be occasionally tired than constitutionally lazy.

C. G. MOSHER.

WORCESTER, MASS.

## EDITORIAL SECTION.

## LIVING ISSUES FOR PULPIT TREATMENT.

## The Tenement-House Problem.

WE take from the *Voice* the following table, which gives the inter-relation of population, families, dwellings, and area in the twelve largest cities of the United States. The study of these statistics will be found exceedingly instructive, especially as they bear upon the moral tone of the several communities to which they refer.

The figures given below are startling in their suggestiveness; we might rather call them appalling. What must be the sanitary conditions of localities such as exist in the metropolis, where one block contains 2,009 persons, another 1,844, another 1,796, another 1,777, another 1,776, another 1,778; where 80 out of 47 contiguous blocks contain more than 1,000 persons each? What must they be where, as in one ward, of a population of 811,896 living in tenements, 228,680, or 78.44 per cent., had no bathroom accommodations? Here are the breeding-places of contagious diseases. But worse than this is the moral evil resulting from this herding of men and women and children together. The instances are numerous where parents, children, and lodgers are herded together in begrimed, semi-lighted, vermin-haunted quarters; where life has no privacy by day or by night. It might be said with truth that crime is the necessary consequence of such existence; that vice is bound to flourish amid such an environment. Well does it deserve the name bestowed upon it by Mr. Flower, editor of the *Arena*—"Civilization's Inferno."

Every Christian man is interested in doing all that is in his power to eradicate these pestholes from the neighborhood in which he lives. Not only are they a perpetual menace to himself and to all he holds dear, but they are also a constant obstacle to the work which as a Christian he is under a commission to perform. We regard

CITIES.	Population.	Families.	Dwellings.	Area. Mile.	Population per Square Mile.	Average Number of Persons to a Dwelling.	Average Number of Families to a Dwelling.	FAMILIES IN DWELLINGS						POPULATION OF DWELLINGS HAVING					
								Having One Family.	Having Three Families and Over.	Having Ten Families and Over.	One to Six Persons.	Over Ten Persons.	Over Twenty Persons.	One to Six Persons.	Over Ten Persons.	Over Twenty Persons.	Per Cent.	Per Cent.	Per Cent.
New York.....	1,515,301	512,766	18,986	40.22	37,675	18.28	2.89	12.02	82.06	88.60	6.34	88.50	86.70	23.37	49.15	16.63			
Chicago.....	1,040,860	320,320	137,671	160.57	6,860	8.60	1.73	35.04	58.90	86.96	23.37	49.15	16.63	51.57	13.72	8.41			
Philadelphia.....	1,040,860	320,320	137,671	160.57	6,860	8.60	1.73	35.04	58.90	86.96	23.37	49.15	16.63	51.57	13.72	8.41			
Brooklyn.....	906,948	295,186	127,053	120.30	8,038	9.90	2.06	24.64	43.00	77.07	17.98	36.86	10.14	22.46	47.80	13.93			
St. Louis.....	571,770	170,970	60,987	61.35	30,474	7.41	1.51	24.46	38.47	1.70	22.46	47.80	13.93	22.46	47.80	13.93			
Boston.....	448,477	89,716	52,669	86.38	7,964	8.52	1.30	34.63	37.46	1.70	22.46	47.80	13.93	22.46	47.80	13.93			
Baltimore.....	434,439	86,554	73,112	84.88	12,718	6.03	1.30	34.63	37.46	1.70	22.46	47.80	13.93	22.46	47.80	13.93			
San Francisco.....	298,907	52,585	47,183	15.46	19,340	8.97	1.11	34.63	37.46	1.70	22.46	47.80	13.93	22.46	47.80	13.93			
Cincinnati.....	294,908	63,530	38,487	36.00	11,876	8.97	1.11	34.63	37.46	1.70	22.46	47.80	13.93	22.46	47.80	13.93			
Cleveland.....	281,523	53,052	46,885	34.89	10,505	8.97	1.11	34.63	37.46	1.70	22.46	47.80	13.93	22.46	47.80	13.93			
Buffalo.....	255,664	51,461	37,200	30.04	6,549	6.86	1.36	34.63	37.46	1.70	22.46	47.80	13.93	22.46	47.80	13.93			
New Orleans.....	242,089	48,562	46,000	37.09	6,536	5.63	1.13	34.63	37.46	1.70	22.46	47.80	13.93	22.46	47.80	13.93			

the building of model tenements as essentially a religious work, so intimate is its connection with moral and spiritual results. At the same time, it is of interest to remember that the ideal home is not to be found even in a model tenement; one house to a family is the end to be aimed at. This is the end contemplated by building and loan associations, which have had so phenomenal a success wherever they have been organized. It is due to these in large measure that five-sixths of the families in the city of Philadelphia live in single houses. The compensation for the investment in such enterprises is material as well as moral, as will be seen from the following authentic statement of facts:

In 1892 there were invested in building and loan associations in Pennsylvania \$65,000,000, in Ohio \$60,000,000, and in Massachusetts \$17,000,000. New Jersey has some 50,000 shareholders in associations, with assets of upward of \$3,000,000, drawing an average profit of 9.5 per cent. Rates of profits in Philadelphia vary from 8 to 14 per cent. The usual rate of profit in New York, Ohio, Massachusetts and the Eastern States is from 6 to 7 per cent. Some associations in the West pay as high as 17 and 20 per cent., and one in Wyoming has realized even 41½ per cent.

### Child-Murder.

It is enough to make one heart-sick to know that a systematic massacre of little babes is going on in the midst of our cities—a massacre as hideous as that impotently enjoined by the Egyptian monarch upon the Hebrew midwives, or as that which has made the reputation of Herod infamous for all time, though conducted with less publicity than was his, and with far less provocation. A raid was recently made by detectives in the metropolis which resulted in the arrest of sixteen women and men, against whom sufficient evidence had been secured to convict them of criminal practice. In one house the bodies of two little infants were found; one in a coal scuttle, the other in a tin

pail under a sink. That eleven of the number arrested were women makes the story the more appalling.

Doubtless a similar condition of things would be found to exist in other cities were a careful investigation made, since the causes, conditions and opportunities of the crime are everywhere the same. The difficulties of securing evidence are indeed great. To fasten responsibility upon the guilty parties demands the testimony of witnesses all of whom are interested in its concealment. But this is a case in which the very fullest weight ought to be given to circumstantial evidence. Where such evidence is obtained and guilt is fastened upon any party, but one punishment is meet—that of death.

The pulpit ought not to be silent in this matter. The crime is one that is on the increase; and most rapidly, sad to say, in Protestant communities. Let voices be raised not only for a higher estimate of the marital relation, not only for greater purity in sexual relations, but also for the punishment of offenders.

Let the members of our Christian churches lend all the assistance in their power to societies for the suppression of crime and societies for the enforcement of criminal law; and where these are not in existence let them be speedily organized, and go forward with the good work for which such societies exist.

### Great Britain's Drink Bill.

FROM the annual statistical letter of Rev. Dawson Burns, D.D., recently published, we take the following information as to the drink bill for Great Britain during 1898. No words could make the appalling exhibit more eloquent than do these simple statistics. It requires no strong effort of the imagination to picture what is represented by them—the mass of poverty, vice, and crime; the unspeakable misery of men, women, and children; the perversion to ignoble uses of some of God's best gifts

to men, and the almost incalculable waste of a nation's resources.

Liquors Consumed (1893).	Quantities Consumed.	Retail Cost.	Cost of Liquors Consumed in 1892.
British Spirits (90s. per gal.).....	39,887,987	£29,887,987	£31,355,367
Foreign and Colonial Spirits (94s. per gal.)	7,869,896	9,443,808	9,776,627
Total Spirits.....	37,757,883	£39,331,795	£41,131,994
Beer (1s. 6d. per gal.)	1,187,898,600	£35,394,745	£36,073,368
Wine (10s. per gal.)...	14,164,771	12,745,494	13,161,010
British Wines, Cider, etc. (estimated)....	15,000,000	1,500,000	1,500,000
Total.....	.....	£138,851,829	£140,866,982

There was an increased expenditure

on beer of £231,387; but the decrease on British spirits was £1,497,280, and on foreign and colonial spirits £332,824, a total decrease on spirits of £1,890,104. There was also a decrease on wine of £412,716. The decrease on spirits and wine was thus £2,242,820; and, subtracting the increase on beer, the net decrease was £2,011,438, or a little less than 1½ per cent., on the expenditure of 1892.

As the population of the United Kingdom was estimated for the middle of 1893 at 38,429,992, the expenditure per head on intoxicating liquors was £3 12s. 3d., or £18 1s. 3d. for each family of five persons. But as many millions of persons, including children, take no intoxicating liquors, the average expenditure of consumers of such drinks was very much higher than £3 12s. 3d. The average expenditure per head was £3 13s. 11d. in 1892, £3 15s. in 1891, and £3 14s. 4d. in 1890.

## EDITORIAL NOTES.

### Empty Pews.

WHY are so many of our churches but half filled from Sunday to Sunday? The question is one that has been asked over and over. The answers that have been given have been almost as numerous as the repetitions of the question. One answer, however, has much impressed us, and ought to have the serious consideration of pastors and people: It is parental indifference to the attendance of children. Were Christian parents considerate of the best interests of their children; were they to set these above the whims of their children; were they not apparently of the opinion that when they have sent their children to Sunday-School they have done their full duty by them, the cry of "empty pews" would not be raised so frequently as is now the case. We believe it to

be true that "most churches have sufficient material to occupy almost every seat in the sanctuary." When parents appreciate the fact that the formation of the habit of attendance upon the services of the Church in childhood means in very many instances the continuance of that habit in later years, they will probably realize that a large part of the responsibility for the filling of the pews in the future rests upon them in the present. The "masses" include in large proportions the offspring of Christian parents. The indifference exhibited by them is in no small measure due to the indifference shown to them in earlier life. Let this evil be rectified. Let pastors bring the matter before their people, indicating how much depends upon their co-operation, and we believe that there will be a general assent to the statement

that one of the most effective solutions of the problem as to how to reach the masses has been found.

#### Decision for the Award of Prizes.

WE remind our readers that in offering prizes last year for the three best series of contributions on "Light on Scriptural Truths from Recent Science and History," we requested that our subscribers act as judges in the competition. We therefore ask that they give us their judgment at as early a date as convenient. The competitors were those who furnished the articles signed by the pseudonyms "Benignitas," "Jabbok," and "Bernard," together with the writer of the unsigned contribution in the September number. We shall await the decision during the coming month, and make the award as soon thereafter as possible.

#### Pulpit Attractions.

IN a certain New England town, we are told, there are, out of a population of nearly 7,000 people, only some 2,800 who attend a place of worship, while the rest of the population are said to "have no affiliation of any sort with any religious body," a condition of things not found in the wilds of Central Asia nor in the desert regions of Central Africa, for in both of these ill-favored communities people find their "religious affiliations" somewhere.

The ministers of religion in this benighted town of New England, we are assured, are fully alive to the necessity of "attracting" the people, and everything has been done that ingenuity could devise to "attract." One church has given up a Sunday evening each month to the drill of the boys' brigade. This, of course, draws the mothers. Another church has organized its membership into a dramatic society, which gives such improving comedies as "The Fisherman's Luck" at the town hall. This attracts the pleasure-seeker. In another church the newly installed

pastor has delivered a course of sermons on such living subjects as "Health," "The Choosing of a Wife," and "The Burial of an Ass." This is intended to attract the masses. One minister zealously endeavors to "catch men" by lecturing on Sunday evenings at the Commercial Club and to the town firemen, and occasionally he discusses political issues. But in the midst of this competition among the denominations, we are told the reverence of the people for sacred things has become lessened, and the idea of worship has been almost lost.

The Apostle Paul exercised his ministry in towns and cities in which the religious affiliations were decidedly anti-Christian, and he presented but one attraction. He determined not to know anything among them save Jesus Christ, and Him crucified. How would this method do for a New England town with some seventy-five per cent. of its population without any church affiliation? The method is an old one, we admit. Its simplicity is undoubted. It is certainly worth trying. It is the Christless preaching which is emptying our churches. Tell us the old, old story.

#### The Editor's Letter-Box.

*Questions of general interest to clergymen will be printed in this department. The questions sent to us should be put in as brief forms as possible. Answers from our readers are requested. They must be (1) brief; (2) preceded by the number of the question to which they reply; (3) the name and address of the writer must accompany each answer. The name of a writer will not be published if we are requested to withhold it.*

X. F., Princeton. — Where can I get reliable information regarding Confucianism?

A. There is an excellent treatise on Confucianism and Taoism by Professor Robert K. Douglass of the British Museum and King's College, London. There are also several works by the Rev. James Legge, especially his "Religions of China." "Religion in China," by Rev. J. Edkins, is also a good book.

F. B., Denver. — Do you recommend

Pearson on the Creed for a student of divinity?

A. Yes. Certainly. There are few, if any, works equal to it for scholarship and research. Metaphysics, logic, classical and theological erudition, are all brought to bear upon the exposition of the great church symbol. Westcott's "Historic Faith," or short lessons on the Apostles' Creed has passed through several editions and is a useful work.

M. A., Harvard.—How many Wes-

leys were there who were hymn writers?

A. There were four Wesleys who were the authors of hymns. Samuel Wesley, the rector of Epworth, and his three sons, Samuel, John and Charles. The daughter wrote some poetry, but there are no hymns extant from her pen. It is said that Charles Wesley wrote not fewer than 6,000 hymns. The hymn "O Thou, to whose all-searching sight" is from the pen of John Wesley, but is a translation from Zinzendorf, the Moravian.

## SERMONIC CRITICISMS.

### Puritan Preachers.

RICHARD BAXTER, the Puritan Vicar of Kidderminster, was esteemed a great preacher in his day. Even his theological opponents admitted this. He is said to have preached more sermons, engaged in more controversies, and written more books than any non-conformist ministers of the age. One of Baxter's sermons is before us. It is on one of those Gospel texts in which the Puritan preachers delighted—Romans v. 1-5: "Therefore, being justified by faith we have peace with God," etc. These words, says the preacher, are a golden chain of God's highest blessings. Observe: (1) faith in Christ removes condemnation; (2) faith in Christ brings us into communion; (3) faith in Christ gives us spiritual strength.

There is nothing very striking in the sequence of these divisions. They are as natural as they are simple; but it was this simplicity of unfolding the doctrines of the Bible that made Baxter such an acceptable preacher to people who studied the Scriptures. Taken as a whole, Baxter's sermons are too verbose for the present day; but his simple homiletic method of unfolding a doctrinal statement may be employed by modern preachers with advantage. The late Mr. Charles Spurgeon was an

imitator of the old Puritan preacher in this respect.

Richard Sibbes was a notable preacher at Grey's Inn about the year 1618, and attracted great crowds of educated listeners. But his discourses are characterized with that strange conceit which induced the Puritans to divide and subdivide their sermons into endless divisions. Nevertheless it was Sibbes' sermon on "The Bruised Reed" which converted Baxter. There is a characteristic sermon of the great preacher of Grey's Inn on Isa. xi. 6-9: "The wolf shall lie down with the lamb," in which he traces the marks and infallible signs of regeneration as (1) harmlessness; (2) sociableness; (3) constancy; (4) innocence; (5) tractableness; (6) simplicity.

### Sermons Without Divisions.

SOME of the most notable preachers in the English tongue have delivered their sermons to attentive and deeply interested audiences without leaving on the memories of their hearers any very definite recollection of the main steps in the argument or divisions of the discourse.

With some preachers the construction of a sermon is a process of building; with others it is the simple outgrowth of thought.

We have two sermons before us which seem to have been the result of the latter method. There is no attempt at systematic construction; there are no sectional divisions. In fact, these sermons were not built at all—they "grew."

The first sermon under consideration is by that great master thinker, John Foster, the essayist, preached at the Baptist Chapel, Bristol, England, about the year 1825. The second is by Dr. Boyd Carpenter, the eloquent Bishop of Ripon, preached in London about eighteen months ago.

John Foster was a singularly interesting preacher, and it was his avowed object to take if possible some uncommon view of a text. It was his custom to write his discourses and then to stop at certain parts and indulge in an extemporaneous meditation. The sermon before us is entitled "Practical Atheism," on Eph. ii. 12: "Without God in the world."

He does not stay to discuss the condition of savages who have little knowledge of God, but addresses himself to those who while believing in God are *without* Him. The following is the process of thought: (1) My very existence is from God; I think, wish, will and act simply because there is a God. (2) The hideous phenomena of men under such conditions of life acting as though there were no Almighty Being. (3) The text seems to describe those persons to be without God: (a) who pursue their scheme of life and happiness independently of Him; (b) who have but a slight sense of accountableness to Him; (c) who have no communion with God, because He is extraneous to the soul; (d) who have no habitual anticipation of the great event of our existence—namely, going into the presence of God; (e) who have a feigned God of their own.

The very thoughtful and logical character of Mr. Foster's sermons is all the more remarkable because he had not the advantages of any systematic college preparation for the ministry.

Nearly all his published sermons grow and flow on in the manner indicated in the discourse before us.

Bishop Boyd Carpenter, of Ripon, is a well-known extempore preacher, and is often charged with volubility and diffusiveness. But the Bishop's published sermons show no indications of this. We select haphazard one of his printed sermons. It is on Mark vii. 34: "He sighed and saith unto him, Ephphatha." The sermon is entitled "Giving and Misgiving," and we find the main idea of the sermon, or rather its leading thoughts, toward the close of the discourse. They are these: "The Ephphatha of gift" and "the Ephphatha of new perceptions of God." Everything in the sermon is subordinate to these thoughts. Beginning with the startling inquiry as to why the Saviour sighed when He was about to open the ears and the lips of a suffering one, he "thinks out" his subjects, without any apparent divisions, in the following order: (a) In the sigh of the Saviour we discover that there are boons which are not always blessings; (b) the gifts of God to mankind have often proved their bane: *e.g.*, the pencil of the painter and the pen of the poet have often been prostituted to immoral ends. Civilization and science have bestowed their gifts, but the evil mingles with the good. The sigh of the Saviour indicated this. The Ephphatha of Christ was not spoken only in Decapolis (the dominant idea of the sermon). He has set the tongue and the ear of the world free: *e.g.*, the press has become the voice of nations; but when it was loosed, a sigh came from the pure heart of Christ, wounded by the misuse of a glorious opportunity. The world has its Ephphatha of perceptions and its Ephphatha of gifts, and the soul of Christ sighs when the "giving" is accompanied with "misgiving." The sermon closes with the appropriate classical illustration that if we use not Christ's gifts we shall be, "like the fabled Tithonus, dowered with immortal age, but lacking the eternal

youth to make our gifts of the highest service.

### Novelty in Theology.

WE are reading much in the literature of the day and hearing much from the preacher of the day as to some new gospel for society that is to supersede the old. Men, we are told, are waiting expectantly for the rising of some prophet who shall enounce the wonderful truth that is to produce amazing social transformations. Christianity as represented by the Christian Church is a failure. The spirit that recently found expression both at Chicago and in New York, when the mention of the Church was received with hisses, is increasingly active even within the Church. It is the spirit of an antagonism to institutional Christianity that is inspired by the conviction that while such Christianity magnifies the dogma above the life it minimizes the truth in the life. "Away with the Church!" is the cry. "Give us a new gospel."

It is refreshing to find amid the clamor of these would-be reformers or renovators an occasional voice raised in protest and appeal. A little book has recently appeared entitled "The Religion of a Literary Man," the author of which, Richard Le Galliené, while in some measure sympathizing with the denunciations of the Church as the obscurant rather than the revealer of Christ and claiming that "the world has never tried the Gospel of Christ and in this nineteenth century of the so-called Christian Era it has yet to begin," nevertheless holds to it as the one gospel needed by the world. Here are some of his words, containing much truth eloquently stated:

"The censors of modern literature are continually crying aloud for a new message. Where is the new prophet who will give peace to our souls? A very short time ago Browning's was the new message, Whitman's, Emerson's, Carlyle's, Ruskin's, Tennyson's. Was ever age more rich in prophets and in

great messages? But what have we done with them? Have we realized them in our lives, quite used up every available particle of their wisdom? And yet here are we, hungry and clamoring again. The truth is that the men who cry out for new messages mean rather new sensations of doubt. It is not peace they want, but new perplexity. It seems so childish to our cultivated intelligence to say, Love God and love one another. The old prophets babbled that long ago. Yes, and the prophets to come will but repeat the same message in other forms. Truth always comes as Christ came, in the garb of absolute simplicity. He seems a mere child or pleasant person. The learned doctors will have none of him. Love God and love one another! Is that all? That have we known from our youth up. Yet is there nothing else to say."

### Bread-and-Butter Ministers.

HUMAN nature is the same from age to age and the world over. Men will ever and everywhere be found who will act from unworthy motive. To them existence is the supreme interest; the mode of existence a secondary consideration. Centuries ago it was announced to the aged priest Eli that the time should come when his descendants would be brought into such straits that they would each one of them say: "Put me, I pray thee, into one of the priest's offices, that I may eat a piece of bread." Perfectly legitimate was it that those who served the altar should live of the altar; but somewhat questionable was the motive that led to the service of the altar in order to the living of the altar.

Yet this motive is not altogether dead in the hearts of "ministers of the sanctuary" to-day. It is to be seen in the avidity with which even settled pastors pursue vacancies in "desirable" churches and pester committees on supply with their appeals for a hearing. It is to be seen in the tardiness with which certain pastors take up the discussion of great moral issues for



fear of offending some of the brethren who supply them with their loaves and fishes and who might be tempted to withdraw their contribution to the parsonage larder. It is to be seen in the humiliating positions in which certain preachers are content to remain, virtually licking the hand that smites them, because "their bread is in it." Some of our pulpits with their occupants need a baptism of the spirit of manliness as well as of godliness. Indeed the highest manliness is godliness. Who can conceive of the Master, in whom godliness and manliness were combined in their perfectness, adopting as His motive in action such a one as this? Who can imagine Him holding His peace in the presence of evil for fear of going hungry awhile, or courting the rich for the sake of their dainties, or suffering wrongfully—that He might not

lose a meal? Yet He is the preacher's model in life as in teaching. May His Spirit possess all to whom is intrusted the proclamation of His Word!

A POPULAR American divine is reported to have said recently that Jesus of Nazareth did not systematically attack the vices and corruptions of the age in which he lived, nor did he organize any method for the overthrowing of evil. He legislated in spirit and not in the letter. He laid down principles of action for the guidance of the sons of men, but took no active part in the suppression of evil. This may be so. But He drove away with anger the money-changers and those who desecrated the House of Prayer. And He enunciated very distinct "woes" against certain classes of evil-doers.

## BLUE MONDAY.

### Re-tailed.

ARCHBISHOP WHATELY once startled his listener by asking: "If the devil lost his tail, where would he go to find another?" and then after a pause he replied, "Why to a gin-palace, of course; for there it is that you find bad spirits are re-tailed."

### Nothing in Him.

A LADY once asked Rowland Hill, when he was minister of Surrey Chapel, if he would kindly interview her son and examine him, for she felt sure he had special talents for the ministry, although they were hidden. The preacher examined the youth, and then wrote to the mother: "Madam, I have shaken the napkin, but I cannot find the talent."

### "Oanyboaddy" Rather than Mr. S.

A. K. H. B. says he had a friend who was a singularly helpful preacher and marvelously free from self-conceit.

But on one occasion he felt flattered some little. The good parson went to abide for a space at a little town by the seaside where the resident parson is good, but beyond words wooden. A homely elder approached the visiting preacher on an early day and said very earnestly, "Ye maun preach to us some Sabbath while ye're here." The humble-minded preacher was pleased beyond expression. He said to himself, "Here in this remote region my reputation has reached before me, and there seems to be a general desire among the people for my useful ministrations." But in that very moment he got a cold splash in the face. For the devout old elder, holding up both hands, said with an earnest sincerity not to be misinterpreted, "Oh, oanyboaddy, oanyboaddy, rather than Mr. Snooks." As though he would have said, "You're a very poor hand, but the very poorest is better than the awful orator we hear weekly." The incident was somewhat mortifying.

# TO OUR PATRONS.

**Our Removals to New Quarters.**—The firm of Funk & Wagnalls was formed in 1877, commencing business on a small scale, on Barclay street, New York. Three years later larger quarters were needed to accommodate its increasing business, when the firm removed to 10 and 12 Dey street. Continued increase of patronage again made removal necessary, and in 1887 more capacious quarters, at 18 and 20 Astor Place, were leased. Here, in 1889, the firm was changed and incorporated under its present title, Funk & Wagnalls Company, and now publishes two monthly magazines and two weekly journals, and has added to its large list of important books the Standard Dictionary, the first volume of which was completed at a cost of half a million dollars and published last December. Having outgrown the Astor Place accommodations, and the lease expiring, we are now moving into the new 8-story building, 30 Lafayette Place, just around the corner from 18 and 20 Astor Place. Here the various home departments of our large and steadily increasing business, the employes of which now number about 250, will be housed under one roof. The location is a convenient one for those of our patrons who call in when on a visit to New York City; two doors south of the world-famous Astor Library, and less than five minutes' walk from the Bible House, Cooper Institute, the Mercantile Library, and Broadway.

**Some New Books.**—The following books, now ready, and in press, will prove of special interest to many of our patrons and of general interest to all.

## FIVE-MINUTE OBJECT SERMONS TO CHILDREN.

Pastors who desire to bridge the great chasm between the Sunday-school and Church, are promised much valuable aid in the new book by Sylvanus Stall, D.D., author of the well-known "Methods of Church Work." The new volume contains "Five-minute Object Sermons to Children," preached before the main sermon on Sunday morning, and which the author used with great success in filling an empty church in Baltimore. The book is a 12mo, 240 pp., and will be sent, post-paid, on receipt of price, \$1.00. For table of contents, giving titles, etc., of the sermons, of which there are forty-eight, see advertisement on page No. 134. *Book ready early in May.*

## JOHN BROWN AND HIS MEN.—

The final volume of our "American Reformers Series," By Col. Richard D. Hinton. 12mo, cloth, 400 pp., with 22 portraits. Price, \$1.50. *Ready early in May.*

This volume covers the interesting career of the hero of the celebrated raid on Harper's Ferry, and brief sketches and portraits of the men who joined him in his mistaken attempt to free the slaves by force, without the support either of the government or of public sympathy. As many, especially of the young folks, know well the words of the refrain "John Brown's body lies a mouldering in this grave," etc., but are ignorant of the details essential to a proper understanding of the historical episode, this volume will prove of especial value.

## ISABELLA OF CASTILE.—

A Story Of Her Life, by General O. O. Howard. Beautifully illustrated with pen-and-ink sketches, and superbly executed photogravures. 12mo, cloth, about 300 pp. Price, \$1.50. *Ready early in May.*

Three books by Charles Barnard.

## TALKS ABOUT OUR USEFUL PLANTS.—

A book of observations and experiments for use of schools, students, and all who are interested in the culture of plants for pleasure or profit. 16mo, cloth, 150 pp. Price, 75 cents, post-free. *Now ready.*

## TALKS ABOUT THE SOIL.—

Talks about the soil in its relation to plants and business. A book of observation and experiments for the use of schools, students, and farmers. 16mo, 142 pp. Price, 72 cents, post-free. *Now ready.*

## TALKS ABOUT THE WEATHER.—

A popular book about the weather in its relation to plants and animals. A book of observation and experiments for farmers, students, and schools. 16mo, cloth, 130 pp. Price, 75 cents, post-free. *Now ready.*

Sold separately; or the three books in a box, complete, will be sent, carriage prepaid, for \$2.25.

A Reprint from "The Missionary Review of the World":

## THREE WEEKS WITH JOSEPH RABINOWITZ.—

By A. J. Gordon, D.D. Reprinted from "The Missionary Review of the World," of January, 1894. An instructive and interesting account of the author's meeting with Joseph Rabinowitz—the remarkable Jewish convert, lawyer, and Christian preacher of Kischneff, Southern Russia—at Chicago, during the World's Fair, giving an account of Rabinowitz's conversion to Christianity, his teaching, preaching, etc. 8vo, paper. Price, 10 cents per copy; \$6.00 per hundred; post free.

**The Standard Dictionary.**—Send ten cents and secure the following: A Prospectus of the Standard Dictionary, containing valuable sample pages, including Prang's exquisite colored plate of 22 birds (cheap at 50 cents and fit for framing in gold), and other illustrations from the Dictionary. Distinguishing features: The editorial staff; Comments of the press and of prominent scholars at home and abroad; Facsimiles of editors' manuscript copy and of proofs under revision, through eleven stages to the final stage of work; An account of journey from A to Izzard, etc., etc.; total, 64 pages, carefully packed inside a pasteboard tube, and sent post-paid on receipt of 10 cents.

**The Improved Literary Digest.**—This popular eclectic weekly has been called the "Prince of Weeklies." It is advertised on pages 138 and 139. Others speak of it here:

*The Christian Inquirer*, New York, March 15, 1894.

"The *Literary Digest* is a valuable weekly periodical.

There is an excellent quality of paper, a tasteful blazoned cover, and judicious introduction of illustrations impart a fresh and lively interest. It is a grand condenser for very busy scholars and professional readers, and, at the same time, very entertaining and companionable for a much wider range of readers. The various departments distinctly provided for are: Questions of the Hour, Social Problems, Letters and Art Books, Science, the Religious World, From Foreign Lands, and Miscellaneous. Such a weekly visitor in any intelligent family merits a cordial and appreciative welcome."

The Editor of *Education*, Boston, writes:

"Every teacher and every thoughtful person who wishes to keep in touch with the best thinking of the day should read *The Literary Digest*."

*The Evening News*, Detroit, Mich., says:

"In religion and science it [*The Literary Digest*] presents a good deal of information not found collected in any other publication."

*The Standard Union*, Brooklyn, says:

"The *Literary Digest* is ably edited, the current thought of the literary world being impartially selected, judiciously digested, and admirably arranged. . . . 'The *Literary Digest*' is becoming very popular, and its success has been won by sheer merit."

The annual subscription price of "The *Literary Digest*" is \$3.00 per year; a year's subscription, with "The *Missionary Review of the World*" for one year will be given for \$4.50 (regular rate \$5.00); or, The *Digest* one year, with "The *Homiletic Review*" one year, for \$5.00 (regular rate \$6.00); the *Literary Digest* with both the *Homiletic* and *Missionary Reviews* for one year will be given for \$6.50 (regular rates \$8.00). For further particulars concerning "The *Literary Digest*," see advertising pages 138 and 139.

**The Clubbing Rates of our Periodicals, in Combination, Etc.**—On page 80 will be found clubbing rates for "The *Literary Digest*," "The *Homiletic Review*," "The *Missionary Review of the World*," and "The *Voice*," in all their combinations, etc. Both new and old subscribers can take advantage of the club rates referred to.

**The Ethical Status of Woman.**—Rev. W. K. Brown, A.M., M.D., President Cincinnati Wesleyan College, makes a forceful plea on a question of the hour in his book entitled "Guenethics; or, The Ethical Status of Woman."

*The Christian Advocate*, Detroit, Mich., says:

"This book is an attempt to sketch the status of woman in the field of human civilization and redemption, and thereby disclose the ethical status of the sex. He argues from Scripture, earnestly and cogently, on the basis of his exegesis, that the woman has all the rights and immunities bestowed upon her that belong to the male, both in the church and the State. It is a strong plea for the recognition of woman as having equal inheritance, endowment, and dispensation with man in matters of religion, and that she should be conceded equal rights in every field of life. The work may be read with interest and profit even by those less advanced in this line of belief."

*Zion's Herald*, Boston, says:

"It meets with much force of argument all the modern objections founded in inspiration and in reason against allotting to woman the position in society that her talents and cultivation seem to demand for her at this hour."

The book is a 12mo, cloth binding; sent, post-free, on receipt of price, 75 cents.

**English Hymns: Their Authors and History.**—It is not surprising to note the marked popularity of the late Dr. Samuel W. Duffield's

eloquent volume, "English Hymns: Their Authors and History," a volume of rare value for all readers.

The New York *Christian Advocate* but repeats the statement of hundreds of the critical notices of the work, both by the press and by private and professional individuals, in saying:

"In 'English Hymns: Their Authors and History,' the Rev. Samuel W. Duffield, D.D., has accumulated an immense amount of information concerning the best-known hymns of all denominations. . . . We have not found any important hymn without its suitable and full annotation, and the work is one which will be exceedingly helpful to those who have the habit of calling attention to the sentiment of a hymn, and of increasing its force by a brief statement of its origin and spirit."

"A great number of anecdotes concerning the authors of the hymns, and the usefulness of particular hymns, are given, and the whole work is one equally suitable for private reading and for the study of the minister."

The salient features of the work are:

I. A Critical Study of the History of our best-known Hymns; II. A Series of Biographical Sketches of their Authors; III. Incidents connected with their Use in the Service of the Church; IV. Illustrations for the Benefit of Pastors, Leaders of Praise Meetings, Sunday-school Teachers, and Working Christians; V. Literary Studies, cognate with other portions of English Literature; VI. Tracings of the Remoter Origin and Foreign Sources of Hymns; VII. An Alphabetical Arrangement to the Entire Work, supplemented by Several Exhaustive Indexes of Names, First Lines, and Topics.

Says Theodore D. Cuyler, D.D.:

"For 30 years I have made a special study of hymnology. This is by far the most complete, accurate, and thorough work of its kind on either side of the Atlantic."

Its pages, full of variety of most interesting and instructive matter, are never dry or dull. This is a choice volume to possess, an admirable gift-book, and an acquisition for any library. The volume contains 675 octavo pages, printed in beautiful, clear type, leaded. The volume will be sent, carriage prepaid, on receipt of price, viz., \$3.00.

**Spiritual Philosophy Treated on a Rational Basis.**—If at all unsettled as to the existence of spiritual intelligence apart from matter, life will be more satisfactory and full of meaning to readers of "The Missing Sense, and the Hidden Things Which It Might Reveal." Copies of this book placed in the hands of beclouded souls who fail to identify their own ghosts should result in much good. It consists of spiritual philosophy treated on a rational basis, but, belonging to the field of "Psychic Studies," it is necessarily of a speculative character; yet the direct influence of its manifold, suggestive, and solemnizing arguments more than counterbalances any prejudice that might possess its readers as to its speculative features.

"Readable and instructive throughout."—*New York Evangelist*.

"The work will doubtless be found very satisfactory to many."—*Interior, Chicago*.

"I think no one could read it without profit."—*Prof. Alex. Winchell, University of Michigan*.

It is the work of J. W. Woodbridge, B.S.M.D. The book is 12mo, cloth-bound, and will be forwarded by prepaid mail for 60 cents.

# The California "Grape Cure"

Delicious as a Bunch of Fresh Grapes.

The Purest Medicinal Fruit Food and the finest non-alcoholic beverage ever placed before the people.

## SANITAS GRAPE JUICE.

**Concentrated, Unfermented  
and Pure.**



A valuable dietetic and curative agent in cases of Consumption, Gastric Fever, Nervous Debility, Dyspepsia, Constipation and kindred complaints. Forms a superior food tonic for nursing women. Without an equal as a system-builder for weak and pallid children. A safe and successful reconstructor for fever patients during the convalescent period.

**Sanitas Concentrated, Unfermented Grape Juice**

IS BOTTLED ONLY BY

**THE CALIFORNIA GRAPE FOOD CO., at Los Gatos, Cal.,**

in pint bottles containing a HALF GALLON of JUICE, and is for sale by leading DRUGGISTS and GROCERS at sixty-five cents per bottle. Send your address to Los Gatos, Cal., and receive, post-paid, a booklet telling all about Grape Juice

NEW YORK—145 Broadway.

SAN FRANCISCO—408 Sutter St.

NORMAN BARBOUR, Selling Agent, 77 Warren St., N. Y.

# ANY CLERGYMAN

Who can command a small part of his time

**May Easily Add \$1,000 or \$2,000 Yearly to his Income**

**Read this Announcement Through.**

Life Insurance has come to be recognized as an essential in the life of every man who takes thought for his family and their welfare. More persons are being insured than ever before. It is no longer a matter for question, but is an obligation resting upon every one to whom others look for support. Many procrastinate, but all expect at some time to take insurance.

The two great points which every man is looking for are

**ABSOLUTE SAFETY AND LOW COST.**

—These are combined more perfectly in—

## The American Temperance Life Insurance Association

Of New York City

than in any other company. As its membership is composed entirely of abstainers from intoxicating liquors, there is the greatest possible security against a large mortuary list. The risks on the lives of temperance men and women are reduced to the minimum.

**IT WILL PAY YOU HANDSOMELY**

if you will present the claims and the merits of this Company to your friends who are total abstainers and secure them as members.

We desire the cooperation of alive, intelligent men and women who have standing and influence in their circles of acquaintance. A business-like presentation of such favorable policies as the AMERICAN TEMPERANCE LIFE INSURANCE ASSOCIATION can offer will result in large additions to the membership, and in profit to the person through whose effort they come.

**Earnest work for us will yield you much larger pay than the same effort will in almost any other direction.**

Write to us for general information, terms, etc., and do it to-day, addressing your inquiry to

**E. S. MARVIN, Supt. of Agencies, 730 Granite Building, Rochester, N. Y.**

## LANGUAGES SPOKEN

### AT HOME

..GERMAN, FRENCH OR SPANISH actually spoken and mastered in ten weeks without leaving your home, by "ROSENTHAL'S PRACTICAL LINGUISTRY," latest and best work of Dr. R.S. Rosenthal, author of the Meisterschaft System. Practical lessons for practical people. Pupils taught as if actually in presence of the teacher. All questions answered and exercises corrected free of charge. Part I., 50c.; books and membership in correspondence school \$5.00, each language.

### MEISTERSCHAFT SUPERSEDED

BY ITS OWN AUTHOR  
Dr. Rosenthal wrote "The Meisterschaft System," so extensively advertised by a Boston house, twenty years ago. His latest work, "The Rosenthal Method of Practical Linguistry," supersedes it entirely.

### SPECIAL OFFER TO CLERGYMEN

Clergymen sending their orders to us on or before the 31st of May, will receive our books inclusive of all privileges **FOR \$3.00.** This offer holds good for this month only.

POLYGLOT BOOK CO., CHICAGO.

## The Clerical Mutual Association

AFFORDS

### LIFE INSURANCE AT COST

to ministers of all denominations and to professors in colleges and theological seminaries. Organized in 1870. Nearly \$400,000 paid to families of deceased members. For catalogue of members and full information, apply to

G. M. TROWBRIDGE, Sec'y,

94 Washington St., CHICAGO, ILL.

**THE GREAT CHURCH LIGHT REFLECTORS** FOR OIL, GAS OR ELECTRIC LIGHT  
I. P. FRANK,  
551 PEARL ST. N. Y.



MUNSON NO. 1.

The Highest Grade Standard Machine. THE MOST ELASTIC AND EASY TOUCH.

**ABSOLUTE ALIGNMENT.**  
Interchangeable Type-wheel. Writes Any Language.

**PERFECT WORK.** Impossible to tell you the story here. Send us your address for a catalogue giving full description and particulars.

THE MUNSON TYPEWRITER CO.,  
162 La Salle Street, Chicago, Ill., U. S. A.

## TYPEWRITERS.

Largest like establishment in the world. First-class Second-hand Instruments at half new prices. Unprejudiced advice given on all makes. Machines sold on monthly payments. Any Instrument manufactured shipped, privilege to examine. EXCHANGING A SPECIALTY. Wholesale prices to dealers. Illustrated Catalogues Free.

TYPEWRITER } 45 Liberty St., New York.  
HEADQUARTERS, } 186 Monroe St., Chicago.

## CLINTON H. MENEELY

### BELL COMPANY

TROY, N. Y.,

and 177 Broadway, New York,  
Manufacture Superior

## CHURCH BELLS

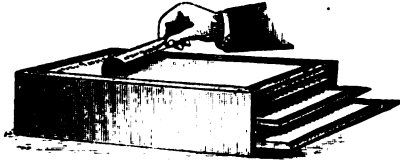
**BUCKEYE BELL FOUNDRY**  
THE YARDUZEN & TIFT CO., Best Ingot Copper  
Cincinnati, Ohio, U.S.A. and E. India Tin.  
**CHURCH BELLS, PEALS AND CHIMES.**  
Best Bells, Best Rotary Tolls, Wheel and Friction Bells.  
Best Work & Satisfaction Guaranteed. Price, Terms, etc., Free.

Visitors to the World's Fair may remember the  
**CHIME OF TEN BELLS IN THE**  
**S. E. TOWER OF MACHINERY HALL.**  
The finest Set of Bells at the Fair. They were purchased  
by the New Congregational Church, Nashua, N. H.  
All our work is The Finest and Best Class only.

**FREE**  
As a sample of our 1000 BARGAINS we will send FREE this  
Hard Rubber Fountain Pen. Warranted a perfect writer. A  
diamond III. Bargain Catalogue, for 10c. to cover postage.  
MORT. H. INGERSOLL & BRO., 64 Cortlandt St., N. Y. City.

You can write a hundred letters just as readily  
as one, if you have a

# SIMPLEX PRINTER



**Simple, Cheap, and Effective.**

**Endorsed by Over 50,000 Users.**

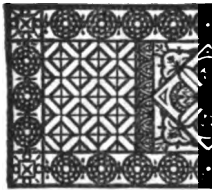
From an original, on ordinary paper with any pen, 100 copies can be made. 50 copies of typewriter manuscript produced in fifteen minutes. Send for circulars and samples. **AGENTS WANTED.**

**LAWTON & CO.,**

22 Vesey Street, NEW YORK.

## MEMORIAL WINDOWS

.. IN ..



**Stained  
Glass  
SUBSTITUTE**

WE ARE NOW PREPARED TO MAKE TO ORDER

**ECCLESIASTICAL  
DESIGNS AND EMBLEMS**

OF ANY KIND, SHAPE, OR SIZE

**At Remarkably Low Prices.**

The Substitute produces all the effects of Stained Glass at a fraction of its cost. It is easily applied to old or new glass, and by fourteen years' actual use has proven to be durable.

Send for Illustrated Catalogue and Prices. Samples by mail, 25 cents.

**W. C. YOUNG,** SOLE AGENT, 939 Arch Street, PHILADELPHIA, PA.

## CHURCH ARCHITECTURE



Pastors, Building Committees, and others who are interested in the erection of new churches or reconstruction of old ones, should procure Osgood's work on Church Architecture, as it contains 16 modern church designs, ranging in cost from \$1,800 to \$48,000. These designs are a selection from among the 54 Churches that I have designed and superintended during the past 12 years. Price, post-paid, \$1.00.

**SIDNEY J. OSGOOD, Architect,**

Widdicomb Bldg.

GRAND RAPIDS, MICH.

# AYER'S PILLS

## ARE EASY TO TAKE.



### They Keep the System in Perfect Order

"For years," writes **CARRIE E. STOCKWELL**, of Chesterfield, N. H., "I was afflicted with an extremely severe pain in the lower part of the chest. The feeling was as if a ton weight was laid on a spot the size of my hand. During the attacks, the perspiration would stand in drops on my face, and it was agony for me to make sufficient effort even to whisper. They came suddenly, at any hour of the day or night, lasting from thirty minutes to ten or twelve hours, leaving as suddenly; but, for several days after, I was quite prostrated and sore. Sometimes the attacks were almost daily, then less frequent. After about four years of this suffering, I was taken down with bilious typhoid fever, and when I began to recover, I had the worst attack of my old trouble I ever experienced. At the first of the fever, my mother gave me **Ayer's Pills**, my doctor recommending them as being better than anything he could prepare. I continued taking these Pills, and so great was the benefit derived that during nearly thirty years I have had but one attack of my former trouble which yielded readily to the same remedy."

## AYER'S CATHARTIC PILLS

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

**Every Dose Effective**



NEW \$1.50

AMERICAN WATCH & CHAIN

The cut exactly represents our new 1894 American Lever Watch and Chain. It is not an imported watch, but entirely American produced in this country by the best skilled mechanics. Neither is it a clock, but a perfect watch of ordinary size, 3 1/8 inches in diameter, 1-4 larger than cut. It is perfect in mechanism and we furnish with each a **POSITIVE GUARANTEE** as an accurate time-keeper for one year. Our factory produced last year nearly 500,000 watches and we have proven beyond doubt that America can make not only the **BEST** but the **CHEAPEST** watches. Do not be deceived by its low price or your past experience with other watches. Though cheap, it is good. The publisher of this paper will tell you that our guarantee may be relied on. **DESCRIPTION:** The movement is regular American Lever; Lantern pinion; 240 beats to minute; keyless (or stem) wind and set; 4 turns runs 24 hours; steel pinions; all parts of great durability and perfectly adjusted; patent escapement and regulator; dust proof case, handsomely finished in nickel or gilt; weight of watch 3 5/8 oz. diameter 2 1/8 in.; fully **GUARANTEED** one year—same as an Elgin or Waltham. **SAMPLE** post-paid with **HANDSOME CHAIN & catalogue** \$1.50; \$1 for \$4.00; 12 for \$15.00 by Express. **AGENTS** and **Star-keepers** apply at once. Mention Paper. **R. H. INCERSOLL & BRO., 65 CORTLANDT ST., N. Y. CITY**

Special 10 per cent. discount to Clergymen.

**DEAFNESS & HEAD NOISES CURED**  
by my Invaluable Tubular Ear Cautions. When  
pers heard. Successful when all remedies fail.  
Sold only by F. Hincox, 558 Broadway, New York.  
Way, Cor. 14th, New York. Write for book of proofs.

**FREE**  
Correspondence Solicited.

**\$12.00 to \$35.00** a week can be made working for us. Parties preferred who can furnish a horse and travel through the country; a team, though, is not necessary. A few vacancies in towns and cities. Men and women of good character will find this an exceptional opportunity for profitable employment. Spare hours may be used to good advantage. **B. F. JOHNSON & CO., 11th and Main Sts., Richmond, Va.**

# Anarchy

Seeks to overthrow the present status of Society—aiming to destroy the magnificent institutions of modern civilization.

## THE Massachusetts BENEFIT LIFE ASSOCIATION

Seeks to conserve and uplift Society as now constituted—by carrying blessings to its corner stone—the **HOME**.

**The Largest and Strongest  
Natural-Premium Insurance Co.  
of New England.**

**\$5,000.00 a day paid to beneficiaries at 60% of usual cost.**

The **NEW POLICY** of the Massachusetts Benefit Life Association has no superior. It gives **Cash Dividends, Cash Surrender Value, Paid-Up Insurance**, and other desirable options.

Splendid Openings for Energetic Men to Act as Special, General and State Agents.

**GEO. A. LITCHFIELD, Pres. 53 State St., Boston.**

## NORTHROP'S STEEL CEILINGS

• DURABLE • DECORATIVE •



Especially adapted for Church Ceilings. Easily put up without removing old plaster. Send diagram and particulars for an estimate.

**HENRY S. NORTHROP,**  
Catalogue free. 30 Rose Street, NEW YORK.

### BRAIDED LINES



### FOR FISHING

The "Pawtucket" is a perfect line—made from first quality stock—best braid—never kinks. 25 yd. lines by mail. Raw or Oiled Silk, 30c.; Hard Braid Silk, 40c.; Enamelled Silk (waterproof), size F. or G. \$1; Linen, any size, 20c.; Lisle Thread, 15c.; Sea Island Cotton, 15c. **PAWTUCKET BRAIDED LINE CO., Box 5, Pawtucket, Rhode Island.**



### GEORGE D. SWAN

Successor to Baxter C. Swan,  
..... MANUFACTURER OF .....

### CHURCH Hall, and Lodge Furniture

IN GREAT VARIETY.

Pulpits, Pulpit Chairs, Communion and Altar Tables, S.S. Teachers' Desks, etc.

Write for information to

246 S. 2d St., Philad'a, Pa., U.S.A.

**OH! IF I ONLY HAD HER  
Complexion! Why it is easily obtained.  
Use Pozzoni's Complexion Powder.**



**WONDER CABINET FREE.** Pack Trick Cards, 3 Magic Keys, Devil's Bottle, Pocket Camera, Latest Wire Puzzle, Book of Blight of Hand, Total Value 60c. Sent free with immense catalogue of 1000 Bargains for 10c. for postage. **INGERSOLL & BRO., 66 Cortlandt Street N. Y.**

## There is but one

**FRENCH,  
GERMAN,  
SPANISH,  
ITALIAN,**

Actually Spoken and Mastered in Ten Weeks, without leaving your homes, by the Meisterschaft System. 500th Thousand. Pupils taught as if in the presence of the teacher.

**Meisterschaft** Terms for member for each All questions answered and exercises corrected free of charge. Specimen copy of Part One, any language, sent free on receipt of 2 cent postage stamp.

**Meisterschaft Publishing Co.**

No. 196 Summer Street,  
Boston, Mass.

**System**



**\$25 to \$50** per week, to Agents, Ladies or Gentlemen, using or selling "Old Reliable Platers." Only practical way to replace rusty and worn knives, forks, spoons, etc., quickly done by dipping in melted metal. No experience, polishing, or machinery. Thick plate at one operation; lasts 5 to 10 years; fine finish when taken from the plater. Every family has plating to do. Plater sells readily. Profits large. **W. F. Harrison & Co., Columbus, O.**

**DR. SLOAN'S LINIMENT.** All Dealers have it. **25c.**



# BY CHAS. HADDON SPURGEON.

## NINETEEN VOLUMES OF SERMONS.

Preached by Mr. Spurgeon, from 1856 to 1889. 12mo, cloth, 7,781 pp. Price, per vol., \$1.00, carriage free.

"As sermons they stand alone . . . unequalled by any other published sermons, by men now in the pulpit or by those of other generations."—*Standard, Chicago.*

## THE TREASURY OF DAVID.

Containing an Original Exposition of the Book of Psalms, a Collection of Illustrative Extracts from the whole range of Literature; a Series of Homiletical Hints upon almost every verse, and Lists of writers upon each verse. 8vo, cloth, seven vols., 3,220 pp. Price, per vol., \$2.50; per set, \$17.50; carriage free.

"The most important and practical work of the age on the Psalter is 'The Treasury of David,' by Charles H. Spurgeon."—*Philip Schaff, D.D.*

## MY SERMON NOTES.

A Selection from outlines of Discourses by Charles H. Spurgeon. Revised by himself for this publication. Four Volumes—Vol. I. Genesis to Proverbs; Vol. II. Ecclesiastes to Malachi; Vol. III. St. Matthew to Acts; Vol. IV. Romans to Revelation—12mo, cloth, 1,466 pp. Price, per vol., \$1.00, post free.

## THE GREATEST FIGHT IN THE WORLD.

Rev. Charles H. Spurgeon's remarkable Conference Address, combating the anti-Biblical spirit of the times. Square, 12mo, leatherette. 64 pp. Price, 35 cents, post free.

## THE CLEW OF THE MAZE

AND THE SPARE HALF-HOUR. 12mo, cloth, 190 pp. Price, 75 cents, post free.

"'The Clew of the Maze' means with Mr. Spurgeon the interpretation which every believer in the Bible can find in its pages for the perplexities of life. 'The Spare Half-Hour' is a series of racy papers. They may be described as 'Roundabout' papers, full of interesting associations and anecdotes."—*The Eagle, Brooklyn.*

## TALKS TO FARMERS.

A series of talks, consisting of 19 sermons, each from a text on some subject concerning agriculture. 12mo, cloth, 300 pp. Price, \$1.00, post free.

"There is not a dry, uninteresting line in the book."—*Christian Monitor, St. Louis.*

## JOHN PLOUGHMAN'S PICTURES.

PLAIN TALK FOR PLAIN PEOPLE. With 30 quaint illustrations. 4to, 27 pp., paper. Price, 15 cents, post free.

"Each sentence is a cluster of diamonds, some rough, but all of them real."—*The Christian, London.*

## ACCORDING TO PROMISE:

OR, THE LORD'S METHOD OF DEALING WITH HIS CHOSEN PEOPLE. 12mo, cloth, 180 pp. Price, 75 cents, post free.

## ILLUSTRATIONS AND MEDITATIONS:

OR, FLOWERS FROM A PURITAN'S GARDEN. Distilled and dispensed by Rev. C. H. Spurgeon. 12mo, 226 pp., paper, 25 cts.; cloth, \$1, post free.

"Thomas Manton, D.D., who died near the close of the seventeenth century, was a voluminous preacher and writer. He received praise from his contemporaries, which has been echoed by every generation since. Mr. Spurgeon has selected the most striking and epigrammatic passages of his writings, and appended to each a 'meditation.'"—*The Idler, Philadelphia.*

## THE BIBLE AND THE NEWSPAPER:

OR, HOW TO GARNER BIBLE TRUTHS FROM THE NEWSPAPER. 4to, 23 pp., paper. Price, 15 cents, post free.

## JOHN PLOUGHMAN'S TALK:

OR, PLAIN ADVICE TO PLAIN PEOPLE. Bound in the same volume is "On the Choice of Books," and "Death of Rev. Edward Irving," by Thomas Carlyle. 4to, 82 pp., paper. Price, 12 cts.

This book is written in a semi-humorous vein, but every word is a grain of gold. It has had an immense sale in England, amounting to more than 300,000 copies. It is quoted everywhere.

## THE LIFE OF CHARLES HADDON SPURGEON,

Preacher, Author, Philanthropist. With Anecdotal Reminiscences. By G. HOLDEN PIKE, of London. Introduction by Professor William Cleaver Wilkinson; Concluding Chapters by Rev. James C. Fernald. Cloth, 12mo, 411 pp. With Portraits. Price, \$1.00.

This book covers the entire life of this "Prince of Preachers," including his last two sermons, and the account of his closing days, his letters from Mentone, funeral, etc.

**FUNK & WAGNALLS COMPANY, Publishers, 30 Lafayette Place, New York.**

# A BIOGRAPHICAL SERIES

## OF TWELVE

# AMERICAN REFORMERS

EDITED BY CARLOS MARTYN, D.D.

Uniform Size and Style, with Portraits. 12mo, Cloth, Neatly Bound in Twelve Volumes. Price per Volume, as Issued, \$1.50. Post-free. Eleven volumes now ready.

**I. WENDELL PHILLIPS:** The Agitator. By Carlos Martyn, D.D. 591 pp.

"I do not know of any novel which has given me so much pleasure for many years. . . . I shall recommend all my friends to read the book."—*Hon. Abram S. Hewitt.*

**II. HORACE GREELEY:** The Editor. By Francis Nicol Zabriskie, D.D. 398 pp.

"This new biography of Greeley is worthy to stand beside the biographies of Henry Clay by Carl Schurz, and of Patrick Henry by Prof. Moses Colt Tylor."—*The New York Evangelist.*

**III. WILLIAM E. DODGE:** The Christian Merchant. By Carlos Martyn, D.D. 849 pp.

"Sparkling and inviting from beginning to end. . . . Reads like a romance."—*Mid-Continent.*

**IV. FREDERICK DOUGLASS:** The Colored Orator. By Frederic May Holland. 423 pp.

"A readable biography."—*N. Y. Herald.* "A charming volume."—*Post-Express, Rochester.*

**V. ABRAHAM LINCOLN:** The Emancipator, By Prof. C. W. French. 398 pp.

"A common-sense, calm estimate of the unique character and career of Lincoln."—*Interior, Chicago.*

**VI. DR. S. G. HOWE:** The Philanthropist. By Hon. F. B. Sanborn. 370 pp.

"A volume of interest, information, inspiration."—*Religious Telegraph, Hartford.*

**VII. WM. LLOYD GARRISON:** The Abolitionist. By A. H. Grimke. 405 pp.

"Interesting, instructive, and inspiring reading for young or old."—*The Boston Times.*

**VIII. CHARLES SUMNER:** The Scholar in Politics. By A. H. Grimke. 413 pp.

"Well calculated to fire the spirit of patriotism in the youth of our land."—*Christian Advocate, Chicago.*

**IX. JOHN G. WHITTIER:** The Poet of Freedom. By Sloane Kennedy. 330 pp.

"This biography of the 'poet of freedom,' has the prime merit of interest, . . . though it goes fully into detail, it is never tiresome. It is a careful, praiseworthy piece of work."—*Current Literature, N. Y.*

**X. HENRY WARD BEECHER:** The Shakespeare of the Pulpit. By John Henry Barrows, D.D. 557 pp.

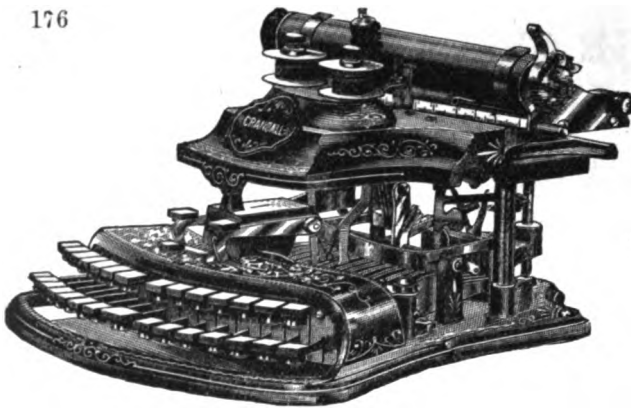
"Compact, succinct, and graphic."—*Francois E. Clark, D.D., Pres. Soc. Chr. Endeavor.*

**XI. JOHN B. GOUGH:** The Apostle of Cold Water. By Carlos Martyn, D.D. 336 pp.

"Dr. Martyn here does for Mr. Gough what he has done for Wendell Phillips—shows us the man."—*The Church Advocate, Harrisburg, Pa.*

**XII. JOHN BROWN AND HIS MEN.** By Colonel Richard J. Hinton. With 22 Portraits. [In Press.]

FUNK & WAGNALLS COMPANY, Publishers, 30 Lafayette Place, New York.



# The Crandall Typewriter In India.

THE IRELAND-BENEDICT Co., Binghamton, N. Y.

MIDNAPORE, INDIA, September 2, 1891.

*Gentlemen:*—I have just received a letter from a friend in America saying that he had taken a Crandall on trial. His mind was divided between the Hammond and Crandall, but my testimonial in your circular decided him to try the Crandall. He further asked if I was of the same opinion now as when I sent the testimonial. I have also had this question asked me by a missionary in Bombay. Now it is no more than fair to you for me to say to you what I did to them. I have used my machine almost constantly for three years in one of the most trying of climates, and it has never required repairs, even to the extent of one cent. It is always ready to work and does its work so well that it is a pleasure to use it. I do not well see how the latest improved Crandall leaves much to be desired in a typewriter. I know of four typewriters of three different makes that have been thrown aside useless after a little time because they could not stand the climate. You could not have done better on the Crandall if you had made it for this climate, except to have enameled all the bright parts but those that have to be kept oiled. Yours truly,

EDWIN B. STILES, *Missionary of the American Free Baptist Church.*

## The Crandall Typewriter in America.

WINFIELD, IOWA, Feb. 27, 1894.

THE IRELAND-BENEDICT Co., Binghamton, N. Y.

*Dear Sirs:*—Inclosed you will find ten dollars (\$10.00) as first payment on my Crandall typewriter. I am very much pleased with it. Please acknowledge the receipt of the inclosed remittance. Yours respectfully,

REV. H. F. PUGH, A.M.

MIDLOTHIAN, VA., Jan. 29, 1894.

THE IRELAND-BENEDICT Co., Binghamton, N. Y.

*Dear Sirs:*—I send ten dollars (\$10.00) herewith, and am very much pleased with the typewriter. Please send me two ribbons, one red and one black, and a ream of model linen paper No. 6. Send bill and I will send the money with the next payment. My people say that I preached the best sermon yesterday that I ever did—and the typewriter helped me. Yours truly,

REV. R. WINFREE.

HILL CITY, SO. DAK., March 9, 1894.

THE IRELAND-BENEDICT Co., Binghamton, N. Y.

*Dear Sirs:*—The machine duly received. The more I use it, the better I like it. Yours respectfully,

M. NICHOLS.

ULSTER PARK, N. Y., Dec. 15, 1893.

THE IRELAND-BENEDICT Co., Binghamton, N. Y.

*Gentlemen:*—The Crandall typewriter came to hand in good order. I like the instrument very much. Inclosed please find check for ten dollars (\$10.00). Yours sincerely,

REV. DR. HENRY P. LYMAN-WHEATON.

CLEARFIELD, PA., Feb. 27, 1894.

THE IRELAND-BENEDICT Co., Binghamton, N. Y.:

*Dear Sirs:*—I think that I have thoroughly tested the Crandall by this time, and I think that it will do all that is claimed for it. At any rate, I like it first rate and I will keep it. Hence, I inclose a check for \$40.00, the price I agreed to pay for the Crandall typewriter. Please place the same to my credit. Yours truly,

D. B. TREIBLEY.

ROCKVILLE, L. I., N. Y.

THE IRELAND-BENEDICT Co., Binghamton, N. Y.:

*Gentlemen:*—The Crandall typewriter ordered the first of the month came very promptly, and in prime condition. It has given perfect satisfaction, and it is a help every high-school principal ought to have. Very respectfully yours,

PROF. F. W. LINDSEY.

## The Crandall Typewriter for \$50.

This is like a continued story, and we have no room here to give all the details of the machine except the part pertaining to the price. If you are interested, look on the corresponding page to this in THE HOMILETIC REVIEW for the past three months, or write to us for our literature. Ask all the questions you want to.

**Special Offer**  
to  
**Clergymen.**

We will send one to any clergyman on ten days' trial, at the end of which time he can keep the machine and send us \$40.00 and get a receipt in full. Or, he can remit \$10.00, and pay \$5.00 per month for the seven months following, making the price \$45.00 on this plan. Or, if the machine is not just what we claim for it, at the end of ten days he can return it to us here, and we will pay the return express charges.

**The Ireland-Benedict Company [Limited]**

Sole Agents.

BINGHAMTON, N. Y.

# THE HOMILETIC REVIEW.

Vol. XXVII.—JUNE, 1894.—No. 6.

## REVIEW SECTION.

### I.—THE EVIDENTIAL VALUE OF MIRACLES.

By PROFESSOR MARCUS DODS, D.D., EDINBURGH, SCOTLAND.

THAT our Lord considered the working of miracles an essential part of His work appears from His reply to Herod's threat that His ministry would be cut short: "Behold, I cast out devils and perform cures to-day and to-morrow, and the third day I am perfected" (Luke xiii. 32). Nowadays, however, the idea very commonly obtains that Christianity would float more buoyantly were the miraculous element in the Gospel narrative thrown overboard. Matthew Arnold, for example, says: "There is nothing one would more desire for a person or a document one greatly values than to make them independent of miracles." And the idea very widely prevails that miracle is an excrescence and an incumbrance, which may possibly once have served a purpose, but which it were well now to excise from the life and truth it disguises and retards. The ethics of Christianity, if cut free from this incubus, would assert their superiority and attract all men. And so long as miracles are not recognized to be of the essence of Christianity, so long will they be felt to be a hindrance and not a help to faith. Jesus considered the miraculous an essential element in His work; and whoever feels uneasy at the miraculous, and fancies that it would perhaps be better to yield the point and surrender miracle, must be looking at the matter from a point of view different from that occupied by our Lord.

If we are to understand the evidential function of the miracles, we must first of all apprehend their true relation to the whole work of our Lord. Now, the point to be emphasized here is this: that the miracles were themselves the revelation of the presence and love of God. They were the expression of His fatherly good-will toward men. The sympathy which prompted Christ to "bear our sicknesses" was the Father's sympathy. The tenderness which made Him feel the sorrows of men as if they were His own was the Father's tender-

ness. For uniformly He declared that these were the works given Him by the Father to do.

If we ask ourselves what effect the miracles have had on our own minds, we cannot fail to recognize that they have revealed God to us, and rendered in a vivid and forcible manner truths about Him which otherwise could not have been so impressively taught. For, after all, it is chiefly through them we come to apprehend the sympathy, and patience, and devotedness of Christ, and in Him the fatherliness of God. Christ's accessibility to all, the forgiving and encouraging spirit He bore to all, the suitable and gratuitous relief He brought to all—everything, in short, which draws men to Christ is made apprehensible to us, not solely, but chiefly, through the miracles. To eliminate them from the gospels would be to eliminate what declares, manifests, and teaches the love of Christ and the fatherhood of God far more distinctly and impressively, and in a more universally intelligible form, than any verbal teaching. The miracles are themselves the revelation.

Why, then, did Jesus uniformly refuse to satisfy the demand for a sign? This question cuts to the heart of His conception of His work. He recognized that His kingdom was spiritual; that is to say, that those only could belong to it who were attracted to Him by spiritual affinities. Nothing external could introduce men to His kingdom. His claims were recognized by those who had eyes to see Divine glory, holiness, love, unworldliness, truth. To leap from a pinnacle of the temple was irrelevant, and had no bearing on the work of the Messiah—redemption from sin. To have given any outward, extrinsic sign would have been to confess that the ordinary woes and general condition of men did not afford sufficient scope for exhibiting the fatherly love and power of God. Besides, affinity to Christ and love for Him could not be so produced. These could be produced only by revealing the compassion and care of the Father.

Jesus, then, persisted in His refusal to win men by wonders; for so, He knew, they could not be truly won. He wrought no miracle for the primary purpose of convincing men of His Messiahship; but, quite consistently, He could appeal to the miracles he did work as proof of His Messiahship. The poet writes because he is a poet; not to convince the world that he is a poet. The benevolent man acts as Christ did when He laid His finger on the lips of the healed person and warned him to make no mention of His kindness; and, therefore, all who do discover his actions know him for a benevolent person. Actions done for the sake of establishing a character for courage or compassion are much more likely to establish a character for vanity and love of applause. It is just because the primary intention of Christ's miracles was not to establish a character for this or that, but directly to benefit needy persons, that they did convincingly prove Him to be God's representative on earth.

It is, then, to misunderstand Christ's own conception of His mira-

cles, either on the one hand to suppose that the main function of the miracles was evidential, or on the other hand to suppose that they have no evidential function. They are evidential precisely because their primary object was not evidential.

The common objection, therefore, to the evidential function of miracles falls to the ground. It is commonly objected that miracles, even if credible, are useless. It is the doctrine, it is said, that proves the miracle; not the miracle the doctrine. To this objection Matthew Arnold has given the classical expression in his famous words: "One may say indeed, suppose I could change the pen with which I write this into a pen-wiper, I should not thus make what I write any the truer or more convincing. That may be so in reality, but the mass of mankind feel differently. In the judgment of the mass of mankind, could I visibly and undeniably change the pen with which I write this into a pen-wiper, not only would this which I write acquire a claim to be held perfectly true and convincing, but I should even be entitled to affirm, and to be believed in affirming, propositions the most palpably at war with common fact and experience."

Every friend of Arnold must wish his pen had been changed into a pen-wiper before he wrote this sentence, for it proves that he misconceived both the nature and the purpose of our Lord's miracles. It is a libel on the common sense of mankind to assert that they would be influenced by a mere piece of legerdemain which had no natural relation to the truths to be renounced. Miracles are not gratuitous, superfluous, inconvenient, and irrelevant credentials; they are themselves didactic and revealing. We accept the miracles of Christ because they embody and express the very thing to be proved. They were not credentials of the kind that can be examined, approved, and then laid aside that the substance of the mission may be gone into. They were something very different from the seal on a letter, which as soon as recognized is torn off and thrown aside, that the contents of the letter may be read. They were rather like the very contents of the letter, which in every line reveal and certify the writer. They resembled the munificent gift which suggests but one possible giver; the far-reaching benefaction which guarantees its own authorship.

Further, in all consideration of the miracles of Christ, the miracle of His own person must be kept in the foreground. His sinlessness is the crowning or, we should rather say, the fundamental miracle; a miracle continuous, innate, inseparable from His own person; a miracle unique, separating Him indubitably from all other men, and which makes all other miracles congruous and credible. Is a miracle in the spiritual world less or is it greater than a miracle in the physical? Which is the more divine, the turning of water into wine, or the perfection of character that is impervious to sinful thought or desire? The one is as unexampled as the other, as truly beyond ordinary experience as miraculous.

And at this point miracle carries with it the maximum of evidencing power precisely because here its revealing function is at its maximum. God manifest in Christ is His own evidence, as the sun shining in its strength needs no other light to see it by.

It may, however, be said that even granting that the gospels are in the main trustworthy, admitting that they faithfully depict Christ's character, yet when they give us accounts of miracles we must draw the line at that point and decline to follow them, *because* not even the evidence of trustworthy men can impart credibility to the miraculous. It is here where cautious critics at present entrench themselves. Professor Huxley, *e. g.*, will not affirm the impossibility but only the incredibility of miracles. Recently he has made a remarkable statement to this effect. "Strictly speaking," he says, "I am unaware of anything that has a right to the title of an 'impossibility' except a contradiction in terms. There are impossibilities logical, but none natural. A 'round square,' a 'present past,' 'two parallel lines that intersect' are impossibilities, because the ideas denoted by the predicates, *round, present, intersect*, are contradictory of the ideas denoted by the subjects, *square, past, parallel*. But walking on water, or turning water into wine, or procreation without male intervention, or raising the dead, are plainly not 'impossibilities' in this sense." It might, he thinks, be otherwise if our present knowledge of nature exhausted the possibilities of nature; but it is, he says, "sufficiently obvious not only that we are at the beginning of our knowledge of nature instead of having arrived at the end of it, but that the limitations of our faculties are such that we never can be in a position to set bounds to the possibilities of nature." And I own I cannot see why any one who holds a Theistic as distinguished from a Pantheistic philosophy is constrained to hold, or can even consistently hold, the impossibility of miracles.

And Professor Huxley puts the argument for the incredibility of the miraculous in a nutshell when he asks if any testimony would suffice to make it credible that a Centaur had been seen trotting down Regent Street. This illustration brings out precisely the weakness of Professor Huxley's position: for, first, the Centaur is itself a monstrosity. The miracles of the New Testament are all on the plane of nature. Feeding the hungry, healing the sick, raising the dead—all these are removals of obstructions which prevent nature from being the free expression of God's good-will to man. They are hints of an ideal state which nature will one day reach, accelerations of her slower processes. So far from the truth is Matthew Arnold's dictum that "from the moment that the comparative history of all miracles is a conception entertained and a study admitted, the conclusion is certain that the reign of the Bible miracles is doomed." So far is this from the truth—that is, when we bring the miracles of Jesus into comparison with the prodigies and portents recorded in the annals of Greece and

Rome—that we more clearly than ever discern the finger of God, and perhaps for the first time recognize the essential and distinctive character of the works of Christ as truly revealing the God of the nature we know.

But secondly and especially, the Centaur is an isolated phenomenon; proceeding from nothing, going no whither, accomplishing nothing, signifying nothing; meaningless, irrelevant, incredible. The fact that a man of Huxley's sagacity should compare such an appearance to the miracles of the New Testament is another demonstration that the ablest men are sometimes content with merely touching the surface of a subject. The miracles of the New Testament were wrought by a unique person, by one who has actually revealed God and altered the world's conception of God; they appear as the natural outcome of a manifestation which had been prepared for and expected through a long course of years. Between miracles so imbedded in the supernatural—so significant, so congruous to the circumstances, and trailing such a history behind them—and a Centaur trotting down Regent Street, where is the analogy?

But it is precisely here where all assaults on the credibility of the Christian miracles fail. The very strongest evidence in their favor is their congruity with the person who wrought them and with the revelation in connection with which they were wrought; and this evidence is regularly left out of account. In this respect Matthew Arnold, who compares them with the marvels related in Grecian and Roman history, is as superficial as Huxley. Of course we should find it difficult to believe in the resurrection of Julius Cæsar or Trojan; but given a unique person, a person already miraculous in his sinlessness, and on whose resurrection the hope of the world depended, and I find the incredibility immeasurably diminished. Is it nothing in favor of the miracles that they were wrought for the accomplishment of the greatest end that is to be served by this world? Does it make them no more credible that they were relevant, significant, congruous, necessary? The miracles are Christ's miracles, and that makes precisely all the difference.

---

## II.—THE LAST TREASURE FROM EGYPT.\*

REV. CAMDEN M. COBERN, PH.D., ANN ARBOR, MICH.

*"And the children of Israel . . . asked of the Egyptians jewels of silver and jewels of gold, and raiment . . . And they spoiled the Egyptians."*—Ex. xii. 35, 36.

WHEN the Israelites came out of Egypt they, "spoiled the Egyptians," and from those treasures they built the ark and the tabernacle.

\* "The earliest Life of Christ ever compiled from the Four Gospels, being the Diatesaron of Tatian (about A. D. 160). Literally translated from the Arabic Version, and containing the Four Gospels woven into one story." By the Rev. J. Hamlyn Hill, B.D. Edinburgh: T. & T. Clark, 1894.



God and His Church were honored even by the wealth which had been hoarded by the enemies of His chosen people.

Thus it has happened, by the decree of Providence, many times since. Egypt, the land of the oppressor, was the very land which protected the Babe of Bethlehem. Egypt, the land of idolatry, is the very land which has given most marvellous corroboration to the historic facts of Christianity. Many treasures have come out of Egypt in our generation. All departments of scholarship have been spoiling the Egyptians. It was only in 1889 that Mr. Petrie dug up at Kahun the pre-Greek alphabet as it was written 3,500 years ago. It was in 1891 that the long-lost treatise of Aristotle on the Constitution of Athens was discovered. It was in that same year that the lost *Antiope* of Euripides and fragments of Plato's *Phaedo* were published—the oldest manuscripts of the classics known to exist. That same year the oldest fragment ever found of Homer's *Iliad* was published, and also one of the orations of Demosthenes, and another of Isocrates, and another of Hyperides.

Such discoveries have made our professors of Greek feel that they are "spoiling the Egyptians;" but the theologians have done even better. The oldest version of the Old Testament, the oldest Hebrew manuscripts of the Old Testament, the oldest Greek manuscripts of the New Testament, the oldest apocryphal additions to the Scriptures, have all come from the libraries or graves of Egypt.

It has scarcely been a year since the Book of Enoch (quoted by Jude), the Gospel of Peter and the Apocalypse of Peter,—which reach almost, if not quite, to the days of the apostles—came into our hands. The last treasure that Egypt has sent us is an Arabic copy of Tatian's "Diatessaron;" i.e., the edition of the text of the four gospels, compressed into one narrative, which he arranged about 160 A.D.

#### WHO, THEN, WAS TATIAN?

He was an "Assyrian," born about 110 A.D. He was a strong and independent thinker. Before his conversion he had studied all the learning of the Greeks and was dissatisfied with it. He himself tells his experience in seeking Truth: "While I was giving my most earnest attention to the matter, I happened to meet with certain barbaric writings [i.e., the Hebrew Scriptures], too old to be compared with the opinions of the Greeks, and too divine to be compared with their errors; and I was led to put faith in these by the unpretending cast of the language, the inartificial character of the writers, the foreknowledge displayed of future events, the excellent quality of the precepts and the declaration of the government of the universe as centered in one Being." [*Address to the Greeks*, chapter xxix.]

Presently he met the Christian philosopher Justin, afterward called "the Martyr," and was converted to Christianity.

Justin was a great man. He was born about the time John the

Apostle died. He was a Greek by education and drank deep at every fountain of wisdom. But he, too, met with Christianity and it conquered him. He traveled all over the world, learning the truth about Christianity, and teaching the truth. He knew the men who had known the apostles. He lived for over fifty years as the contemporary of Bishop Polycarp—who had himself lived for thirty years as the contemporary of the Apostle John. He affirms that the memoirs of Christ written by the apostles were in his day publicly read in the churches together with the Old Testament prophets, and that the Lord's Day was everywhere observed. This man was Tatian's teacher, and Tatian perhaps saw him, with six other Christians, beheaded in Rome in the year 166, fearlessly and joyously dying for their faith.

Thus was Tatian taught Christianity. Thus he became a Christian philosopher and wrote against the Greeks:

"One of you asserts 'that God is body,' but I assert that He is without body; 'that the world is indestructible,' but I assert that it is to be destroyed; 'that a conflagration will take place at various times,' but I say that it will come to pass once for all; 'that Minos and Rhadamanthus are judges,' but I say that God Himself is judge; 'that the soul alone is endowed with immortality,' but I say that the flesh also is endowed with it" [xxv.].

Very probably because of his discussions with the Greeks and the Jews concerning the Messiah, Tatian was led to feel so keenly the difficulty of acknowledging Christ's humanity while he yet argued with them that he was God, that he finally gave up the doctrine that Christ was human and declared that the human was only an appearance, and that the Divine in Christ was the only real thing. In connection with this heresy he also began to teach that the body was an evil thing, and that everything was evil that gave it pleasure. He became, therefore, an ascetic of a pronounced type, abstaining from all flesh and luxurious food and abhorring marriage as of the devil. By the time he died (A.D. 172) he was regarded by the Church as a dangerous heretic.

It was, however, most probably before he fell so far from orthodoxy, and yet after he began to scruple concerning the true humanity of Jesus Christ, that he wrote his *Diatessaron*.

#### WHAT WAS THE DIATESSARON?

The name means "through the four," or "The Gospel of the Four," and it was an attempt to weave everything in all the four gospels into one continuous narrative. It was not a harmony of the gospels in the sense of permitting comments and explanations, but it was an amalgamation of the four gospels, to which Tatian, so far as the evidence now shows, added no words of his own excepting a few unimportant connectives.

To weave the history, the parables, and the discourses into one

single narrative which should contain every detail found in any one account was a most difficult but worthy task. The importance of such a work to modern apologetics—which would prove not only that the four gospels were in existence in the middle of the second century, but that they were at that time the authoritative and ancient historic documents of the Church—has long been recognized; but unfortunately until now the work itself has been lost, and has been known only in fragmentary quotations. Indeed “advanced thinkers” like M. Renan and the author of “Supernatural Religion” have denied that such a work ever existed, and have been sure that if the so-called “harmony” were ever discovered it would be found to be *not a harmony of our four gospels, which at that time could not all have been written*, but an attempted harmonization of the various conflicting accounts which were current concerning the life of our Lord before our four gospels became the authorized and standard histories.

#### THE DISCOVERY.

It was in 1886 that this Arabic manuscript was sent to Rome through the good favor of Antonius Morcas, Visitor Apostolic of the Catholic Copts, who had succeeded in getting it somewhere in Egypt. In 1888 the Arabic text with a Latin translation was published at Rome in honor of the jubilee of the priesthood of Pope Leo XIII. This manuscript, carefully compared with another Vatican manuscript, also from Egypt, and with the Armenian translation of the commentary on the Diatessaron by Mar Ephraem (died 373 A.D.) which had been published in 1876, and also with the Codex Fuldensis—asccribed by Victor, Bishop of Capua (died 554 A.D.) to Ammonius, but which the new discovery proves to have been another edition of Tatian’s work—has just been translated and published at Edinburgh, with a scholarly introduction by Rev. J. Hamlyn Hill, of Cambridge.

From this we find that this fourteenth century Arabic manuscript was a translation from a ninth century Syriac text. But Syriac was Tatian’s own native language, and therefore there is little doubt that the Syriac text is a copy of Tatian’s Syriac original. The fact that Tatian wrote in Greek his “Orations to the Greeks” seems no good reason for supposing that he did not write this work, which was intended for Syrians, in Syriac. But did he then translate the gospels from the Greek into the Syriac? Mr. Hill is confident that instead of this he used the ancient Syriac version of the gospels—the Curetonian. He says: “At all events, it seems incredible that the Gospels were not translated into Syriac in the first century; and though at first there may have been more than one independent private version, before the time of Tatian these must have given place to one which was more or less generally recognized.” If, indeed, it be true, as seems most probable, that Tatian used in this harmony the Syriac gospels, then in com-

mon use in Palestine, we possess here a new test, not only of what those "Memoirs of the Apostles" were which were authoritative among the Greek and Latin Churches in the middle of the second century, half a century after the death of the Apostle John, but we may also see, though dimly through two translations, what those gospels were which were used in Syria at the end of the first century, or at the beginning of the second.\*

Perhaps some of the differences of reading between the Diatessaron as now given us and our own Greek text may be due to an original difference between the Greek and Syriac texts, or to the blunders of copyists; but generally the mere fact of 'this being a translation of a translation will account for most of these. Any one who is accustomed to his French or German Testament knows how curiously they sometimes differ from the English in turns of expression.

Some of the most interesting places in which the Diatessaron differs from our text but agrees with the old Syriac versions are:

"To give knowledge of *life* unto his people" (Luke i. 77).

"*Our God* is with us" (Matt. i. 23).

"Glory to God in the highest, and on earth peace, good *hope* to men" (Luke ii. 14).

"No man hath seen God at any time; the *only begotten God*, who is in the bosom of the Father, he hath declared Him" (John i. 18).

"*Bethany*" (John i. 28).

"in the form of a *dove's body*" (Luke iii. 22).

"the *bread of the Lord's table*" (Mark ii. 26); "*give a ransom*" (Luke xii. 58).

"*cut off no man's hope*" (Luke vi. 35).

"*How narrow* is the gate" (Matt. vii. 14).

"*lamb's clothing*" (Matt. vii. 15).

"the *boat was nigh to be sunk through the abundance of the waves*" (Luke viii. 23).

"he *was in captivity* to it" (Luke viii. 29).

"in a *costly robe and luxuries*" (Luke vii. 25).

"and he that *heareth me heareth him that sent me*" (Luke x. 16).

"thinking that it was an *apparition*" (Matt. xiv. 26).

"And the *tears of Jesus were shed*" (John xi. 35); "under the *pretense of making their prayers long*" (Mark xii. 40); "strain out a gnat and *adorn* the camel" (Matt. xxiii. 24); "*not be slothful*" (Luke xviii. 1); "when they *had seen Moses and Elijah entering into the cloud, they feared again*" (Luke ix. 34); "*Whom I have chosen*" (Matt. xvii. 5).

Thus far Tatian must not be praised or blamed, for these translations have the authority of the old Syriac gospels; but some turns of expression peculiar to Tatian are:

\* Some interesting comparisons can be made when the ancient text of the Syriac gospels found last year at Mt. Sinai is published. Information from Cambridge University assures me that we may look for this early next summer.

"He that hath received his witness hath set his seal to this, *that he is truly God*" (John iii. 33); "*unto the door of Jesus*" (Mark i. 33); "*but call thou upon God in thy faith*" (Matt. v. 33); "*where is your superiority?*" (Luke vi. 33, 34); "*release and ye shall be released*" (Luke vi. 38); "*know good gifts and give them*" (Luke xi. 13); "*under obedience to authority*" (Luke vii. 8); "*for the heavens are dull*" (Matt. xvi. 12); "*for the redness of the heavens is dull*" (Matt. xvi. 2, 3); "*shalt sink down into the abyss*" (Matt. xi. 23); "*let every one of you, that wisheth to be my disciple, consider: for if he renounces not*" (Luke xiv. 33); "*And many envied him, and did not apply their mind to him but said*" (Mark vi. 2); "*suspicious of him*" (Matt. xiii. 57); "*Nabathæan*" (Luke iv. 27); "*he went up himself and Simon*" (Matt. xiv. 32); "*and think that ye are clean*" (Luke xi. 39); "*filled with indignation*" (Matt. xv. 12); "*spitting on his own fingers, put them*" (Mark vii. 33); "*water of life*" (John iv. 10); "*for the harvest is come before the time*" (John iv. 35); "*whom I have chosen*" (Matt. xvii. 5); "*saw Jesus even as he was*" (Matt. xvii. 8); "*Simon said unto him, yea. Jesus said unto him, Give thou also unto them as if a stranger*" (Matt. xvii. 26); "*And lest it should distress them*" (Matt. xvii. 27); "*incite thee to strife*" (Matt. xviii. 9); "*should perish, whom after erring he calleth to repentance*" (Matt. xviii. 14); "*treated him with hardness*" (Matt. xviii. 28); "*at this word the young man frowned*" (Matt. xix. 22); "*small in the sight*" (Luke xvi. 18); "*lest they also sin and come*" (Luke xvi. 28); "*my lord and master that thou mayest open mine eyes and I may see thee*" (Mark x. 51); "*and suffereth from epilepsy*" (John x. 20); "*Jesus went forth slowly to proceed*" (Luke xix. 28); "*I, the wisdom of God, send*" (Luke xi. 49); "*as a blow*" (Luke xxi. 35); "*judge him*" (Matt. xxiv. 51); "*took care of me*" (Matt. xxv. 36, 39); "*forsake me*" (Matt. xxvi. 31); "*for I shall be reckoned with transgressors; for all things that were said concerning me are fulfilled in me*" (Luke xxii. 37); "*disquieted*" (John xvi. 1); "*may know that thou art, and that he whom thou didst send is Jesus the Messiah*" (John xvii. 3); "*because as it were a stream of blood*" (Luke xxii. 44); "*and Jesus went on with his cross behind him*" (Luke xxiii. 26); "*and laughed to each other, saying: 'The Saviour of others cannot save himself'*" (Matt. xxvii. 42).

Such are the most striking of the differences which Mr. Hill has collected between Tatian's rendering and our own version. The difference is not much greater than between our Old and New Versions or between the French and English Testaments.

#### SOME OF THE BEARINGS OF THIS DISCOVERY.

What, then, do we have here? Are these different gospels from what we have known heretofore; gospels in a formative state, out of which our Gospels evolved toward the end of the second century?

Not at all. That was the theory woven with great ingenuity and learning upon German spindles some few years ago, but this treasure from the graves of Egypt has put it in its grave.

These are our gospels word for word without one sentence taken from any "Gospel of Peter" or any other apocryphal gospel, however ancient. Tatian changes at times the chronological order of the gospel story for reasons of harmony, and sometimes makes slight verbal transpositions for the sake of improving the combined narrative; but, so far as this new discovery discloses, there is no hint of irreverence in any of these slight modifications of the gospel text—especially as there is no evidence that Tatian intended this work to supersede the four gospels, but only to be a companion to them as our modern harmonies. Indeed, the most surprising thing in this discovery is the proof which it affords that the early Christians were extremely careful of their sacred Scriptures. If in Tatian's work originally there were sly, minute changes in order to sustain his heretical views, then the *fact that these have all been carefully sifted out of the existing text shows how carefully those early Christians guarded their holy writings*; but there is insufficient evidence that Tatian meddled as much with the text as has been formerly imagined. It only needed a suspicion that he was a heretic, and a few striking omissions and minute changes in his work, to brand it as untrustworthy. It is suggestive that neither the names of the thieves on the cross, nor the names of any of those who were healed by Jesus, were given in this harmony, nor any other such item which Justin Martyr and, no doubt, Tatian himself, believed, but which were not found in the authorized text. This manuscript proves that Tatian stuck so close to the text of the four gospels that he was even led into undue repetition at times because of his anxiety to preserve everything which each evangelist had given: This has been called a "patchwork gospel," which, if it ever could be examined, would illustrate exactly the methods of the anonymous compilers of our present Pentateuch, who, according to the left wing of the "Higher Critics," had before them various documents of various ages which they patched together rather unintelligently and dishonestly; for they not only used verbal thread of their own manufacture to sew together the patches which they snatched from those venerable documents, but they mutilated those documents, changing their statements because of their doctrinal bias, and adding to them on their own authority large patches of their own manufacture—false statements of things that had never occurred, and which they knew had never occurred. But the discovery of the Diatessaron has cast dark discredit upon the theories which expected to find a mutilation of the four gospels with various emendations and brilliant additions by the heretical editor. True, Tatian omitted some things from his "harmony." This is the worst that is charged against him by ancient writers, but if that were all which the critics charged against the compilers

of the Pentateuch it would not be so serious. To publish an *abridged edition* of the Pentateuch, or the gospels, is not wicked; what is wicked is to add new material and to publish as the work of Moses or of Matthew something that the editor knows Moses or Matthew never wrote. It is true Tatian did omit from his harmony the genealogies of Jesus and other references that "show our Lord to have been born of the seed of David according to the flesh." \* And what was the result? The result was that although such a compendium as this was almost invaluable to Bible students, especially then when books were so rare and the four gospels cost a fortune, yet the book and its author were anathematized. No virtue of cheapness or comprehensiveness would induce those early Christian bishops to sanction even an *abridged edition*, much less a mutilated edition of the four gospels. There seems no sufficient reason to suppose that the fathers of the Old Testament Church would have acted otherwise than the fathers of the New Testament Church.

Perhaps the learned criticism which considers the stories of the Patriarchs, of Joseph, and of Moses to be a late patchwork made up of a few old shreds of history and fact elaborately woven into a brand new garment of imagination and falsification may not be any more inerrant than that which ten or fifteen years ago could prove so easily that Tatian's Diatessaron must have been just such a patchwork. Such discoveries as the present almost incline one to accept the suggestion of Professor J. Rendel Harris, of Cambridge University, that these "advanced critics" are so named "because they have a tendency to run ahead of the facts of the case which they discuss." †

It goes almost without stating, also, that this discovery entirely buries the theory so popular with "advanced theologians" that the miracles of the gospels were an *addendum* which in the course of generations became attached to the plain and originally unmiraculous narrative. Almost every patristic discovery during the last twenty-five years has been a protest against this hypothesis. Document after document have been found—such as the "Teaching of the Twelve," the "Apology of Aristides," and the "Gospel of Peter,"—which have pressed back into the apostolic age this confident faith in the Deity of Christ and in His supreme miraculous power. This work of Tatian proves that the "Memoirs of Christ," which Justin Martyr says "were read together with the prophets in the weekly services of the Christians," were our four gospels, and none other; for Tatian, his disciple, uses these as the authoritative, and the only authoritative, "memoirs." Our four gospels, as we see from this document, including all the miracles, even that of the raising of Lazarus and the resurrection of Jesus, within half a century of the

\* In the present text the only long passages omitted are genealogies, the narrative of the woman taken in adultery, and the preface to Luke's gospel.

† Professor Harris discusses at length in *The Contemporary Review* for December the bearing of the new discovery upon the argument for the authenticity of the fourth gospel.

death of the Apostle John were *such old writings* as to be accepted the world over, in Syria and in Rome, as the standard biographies which "contained all things concerning our Saviour Jesus Christ."

Already these four gospels—just these and no others—although written in different countries by different persons and at different times, had been so long recognized as Christian Scriptures that they could by heretic and orthodox be used in combination as the complete, undoubted record of the events related in them.

Thus have the cobwebs of speculation and the ingenious theories of criticism been brushed aside, and voices have cried out from the very generation which was born while John the Beloved was yet alive, saying: "Your Bible is our Bible, and our Bible was the Bible of the Apostles!"

### III.—VOCATION—AVOCATION—VACATION.

BY PROFESSOR THEODORE W. HUNT, PH.D., LITT.D., PRINCETON,  
N. J.

#### VOCATION.

"THE latest gospel in this world," says the incisive Carlyle, "is know thy work and do it;" or, as he elsewhere expresses it in equally emphatic form: "Think it not thy business this of knowing thyself; know what thou canst work at, and work at it like a Hercules"—which, indeed, is the same as saying with Paul to Timothy: "Meditate upon these things; give thyself wholly to them."

Every man has, or should have, a vocation, or calling, to which he is summoned by the clear voice of conscience, and to which he is committed with all the energy of his physical, mental, and moral personality. As Archbishop Trench teaches us, we have in the very word "vocation" the embodied idea of a Divine appointment; and, as God calls us to our work, so will He guide, and strengthen, and bless us in its daily execution.

The frequent recurrence in Scripture of this providential view of our work in life is eminently suggestive, as it lifts that work at once above every low conception that might be taken of it and rests it upon the lofty plane of conscience, and duty, and character, and spiritual law. Hence, the Old Testament patriarchs and prophets were called of God to special service in his Church. Paul was "called to be an apostle," as the people of God are "called to be saints," while every man is solemnly enjoined to "abide in the calling wherein he is called." This life-work to which we are summoned is termed a "high calling," a "holy calling," a "heavenly calling," of which we are to be "worthy," and which by our faithfulness and devotedness we are to "make sure." Moreover, whom God calls he qualifies, so that no man needs a



larger encouragement than distinctly to hear the voice of God indicating to him his appointed work, for which, as appointed for him and not chosen by him, he will be graciously endowed. This is the meaning and the gladness of a clear call to the Gospel ministry, in that the call itself ensures spiritual success to those who heed it and conscientiously fulfil its functions, while irretrievable failure must await him who enters into such a service at his own option and for secondary ends. We are not now discussing what constitutes a call to the Christian ministry. What we affirm is that when such a call is really made to a man and so accepted, the ultimate success of his ministry is thereby assured. Untold good would result to the Church if it were oftener true than it is that before a man calls himself to the holy ministry, or before any body of people call him, God himself should issue the call in the innermost experience of his servant.

The very consciousness of having received such a summons, and the consequent conception of the supreme importance of it, would awaken every dormant spiritual energy and stimulate the recipient of it to the most intense devotion of his life to his work. As Carlyle, once again, tells us: "Blessed is he who has found his work; let him ask no other blessedness."

So, life is a vocation, and every separate calling in it, however high or lowly, is a call of God to Christian service. So is it in the liberal professions, outside the ministry of the word—in law, and medicine, and journalism, and all the varied forms of educational work. So is it in the arts, and trades, and most secular industries of the world.

We need not wait for Carlyle to tell us that "all true work is sacred; that were it but true hand-labor, there is something of divineness in it." Manual toil is not necessarily menial, save as the laborer so makes it; nor is any service necessarily servile, if, indeed, it be one for the fulfilment of which we have divine authority.

Hence, the duty of every man to have a calling and to give himself wholly to it. Idleness in this active world is a positive sin against God, and man, and self. Every man should be, in the true sense, a man of business—a busy man, and ply his calling in the fear of God.

"Get leave to work

In this world—'tis the best yon get at all."

says Mrs. Browning; and she adds—

"God did not anoint thee with his odorous oil  
To wrestle, not to reign."

Not only work, but hard work; patient, persevering, and often discouraging work is the part and the good fortune of man, and he is the happiest in it and the most useful who addresses himself to it with something like apostolic zeal, "serving his generation," as did David, "according to the will of God." Some men there are in the church as well as out of it, in the ministry as out of it, in the secular profes-

sions and so-called industries, who seem to be laborers at large, having, despite their profession, no special work in hand, preaching and practicing, teaching and trading, editing and pleading, on general principles, and quite indifferent as to immediate or remote results. Men are not only to have a vocation, but the vocation is to have them, in the sum total of their mind, and heart, and personality, and possible influence.

#### AVOCATION.

There are two extreme and equally erroneous senses in which this word "avocation" is currently used. The one is when it is employed as synonymous with vocation, and the other when interpreted in the sense of vacation. It differs from the former in that it is a something aside from one's regular calling, and from the latter in that it is an employment demanding attention and industry. Just as our English word "amuse" does not necessarily involve the idea of entertainment as the prominent one, but means to cause to muse, to occupy the mind, though with matters aside from one's appointed routine, so avocation is a change of occupation, turning aside, for the time being, from the special work of our hands to a different and subordinate one, but still to a work of value and interest and, as different, designed to furnish mental relief and pleasure. Just as, in our physical system, one set of muscles somewhat too continuously used may best be rested by bringing into exercise another class of organs, so may those mental powers too intently used be best relieved by summoning other powers to service. As in our modern university system of degrees, every applicant for such a degree chooses what is known as his chief subject, and, with this, some subordinate subject, so, in organic connection with the vocation, is the avocation filling out the measure of our individual duty.

It is to be emphasized, however, that in such avocation, variety and interest are conspicuous features; that the new duty, though a duty, shall be invested with pleasurable elements, easier of execution than our regular and severer work, and thus enabling us to return to such work with fresher zest and purpose.

Matthew Arnold, whose vocation was literature, found his avocation in the examination of the educational systems of England and the Continent, as his distinguished father, Dr. Thomas Arnold, found his change from educational routine in literary pursuits. George Grote, the English banker, found his distinctively intellectual work in the preparation of a History of Greece, in his study of Plato and English Politics; as Mr. Stedman, our acute American critic, divides his time between Wall Street and his literary work.

William Morris, the English poet, author of "The Earthly Paradise," has a similar history. Mr. Gladstone, whose vocation is English politics, finds his avocation in Homeric study and kindred literary pursuits, while Mr. Ruskin, when in his prime, was a notable example of

this relation of primary and secondary work in his devotion to art, and poetry, and economics.

No more pertinent evidence of this principle is given us than in the case of those representatives of the various liberal professions—law, medicine, and divinity—who have found their secondary calling in the field of letters. This is particularly true of physicians and clergymen. The list of literary doctors in English and American letters is a large one, as seen in Abercrombie, Akenside, Sir Thomas Browne, and in Coles and Holmes of our own country; while the number of clergymen, especially in England, who have found their side work in the province of authorship is as extensive as it is notable. Chalmers, and Guthrie, and Frederick Robertson signally exemplified it, as did Adams, and Sprague, and Kirk, and Nicholas Murray, of this country. The demands of the modern ministry in pulpit and pastoral work are increasingly severe, and quite enough to tax the fullest energy of the conscientious Christian minister; and yet some form of mental avocation is needed, and all the more needed because of the press and the stress of the vocation. For the clergy, this is best found in some interesting and profitable line of reading, outside of divinity; in the pursuit of some special line of study—scientific, philosophic, historical, literary, or civic; in personal identification with the educational interests of the community, State and nation; in practical co-operation with all measures that contemplate the public good in the line of healthful social and philanthropic movements; in a word, in some high and worthy engagement quite apart from the professional duties of the pastorate. One may find this varied occupation in philosophy, as did Dr. McCosh, when a Scottish pastor; or in writing profitable fiction, as Kingsley and George Macdonald have done; or in helping on social reform, as did the late Howard Crosby.

Whatever the form of variation, it is essential to mental relief, widens our mental horizon, and imparts impulse and tone to all ministerial and personal work.

#### VACATION.

There are times, however, when absolute cessation from work, regular and exceptional, is a solemn duty of the hard-working man; when one must be content to vegetate or simply to exist; to descend, for the time being, to the level of the merely sentient and animal, and live as do the flowers and the birds. Such periodical returns to the conditions and compensations of childhood are as wholesome as they are necessary, and reinforce us for a renewed assumption of the graver demands of life. At times, the sense of personal responsibility is reduced to the minimum. We dismiss, for the hour, any oppressive and nerve-exhausting interest in the affairs of the nation at large and in the narrower issues of our local life, and give ourselves up to the playfulness, and naturalness, and irresponsibility of youth. There is

a rest-cure as well as a faith-cure; a time to refrain from working as well as a time to work, if so be a man is to conserve his energy and give, in the end, the best account of himself to God and his fellows. The every-day manual laborer needs it. The tradesman, and artisan, and man of affairs need it. The hard-pressed professional man needs it, and no one more than the faithful pastor and preacher.

The mental demands of the Christian ministry are such, in these days of higher education and the wide diffusion of intelligence, and the claims of the pastorate upon time, and nervous energy, and sympathy, and practical aid are such that head, and heart, and hand, alike are taxed to their utmost limit and imperatively call for relief.

No man has a moral right to be idle or indolent, but he is often under obligations to lay down his tools and rest.

Laziness is one thing, mental inactivity is another, while it is only the conscientiously busy man who has a right, when necessary, to do nothing and knows how to do it with good grace and profit.

There is such a thing as elegant leisure, as the real "*otium cum dignitate*," all the more dignified as he who indulges in it does so at the stern behest of an overtaxed brain. With the preacher, vacation should be absolutely sermonless. Going to the seaside or mountains with a valise full of sermons, prepared to preach, and rather expecting and desiring it, is not a pastor's vacation. It has far too much of the vocation in it to be such. Complete cessation from sermonizing is needed—if for no other reason, to arrest the current that flows steadily in one direction for ten or eleven months in the year, to open the mind and the eye to new thoughts and new scenes, and thus to refresh and renovate by a total change of view.

The poet Cowper is but partially right when he sings—

"Absence of occupation is not rest,  
A mind quite vacant is a mind distressed."

Now and then, complete "absence of occupation" is a duty, and the more mind a man has and the fuller it is, the more essential is it that, sometimes, it should be "quite vacant."

We note, as a final word, and as what the lawyers would call a saving clause, what, after all, both vacation and avocation are with ultimate reference to vocation. Change of service and occasional remittance of service are alike to be made contributive to the better execution of the chief business of life. Our vocation is our life. It is what we are, as well as what we do. It embodies and expresses our best selves. It is alike the end and joy of our being and, hence, all else must be made subservient thereto.

Recreation is re-creation, a making over of the inner and outer man by change of service and of rest. Intelligent, Christian activity is the law of life, and we close, as we began, with the laconic teaching of Carlyle: "The latest gospel in this world is, know thy work and do it."

## IV.—THE REAL PRESENCE.

J. B. REMENSNYDER, D.D., NEW YORK CITY.

THE Lord's Supper, in view of the solemn circumstances of its origin on the last night of our Lord's life, the weighty words of its institution, and the prominence it at once and ever since has maintained as a sacred ordinance, is pre-eminently *the* Christian's sacrament. No wonder, then, that its proper significance and efficacy have excited larger controversy and aroused profounder passion than any other institution of Christianity. Yet no doctrine of Revelation should be approached with more self-repressing reverence, or discussed with a gentler, sweeter spirit of Christian charity. Disputants should be careful here not by their sacrilegious violence to rend in pieces the Lord's body afresh. In the primitive celebration of the Lord's Supper, unbelievers and the unbaptized were compelled to retire during the holy observance; and so, for the discussion of this *missa fidelium*, only those are competent who are true believers—who have the quality of positive Christian faith.

The significance of the Lord's Supper rests directly upon our Lord's *words of institution*. Luther called the sacrament "a visible word." That is, the Word alone clothed it with efficacy, and to its exhibition of the Word was due its spiritual force.

The synoptists all repeat our Lord's words in form substantially identical: "Take, eat; this is my body," "which is given" (or "broken") "for you." "Drink; for this is my blood," "which is shed for many for the remission of sin." To St. Paul also a special revelation is given, in which, with some additions, the identical sacramental formula reappears. So remarkable is this fourfold iteration and identity that the latitudinarian Dean Stanley says: "These famous words thus form the most incontestable and the most authentic speech of the Founder of our religion: 'this is my body; this is my blood.' " \* The plain, natural significance of these words, so unequivocally expressed and so emphatically repeated, is that in this Holy Sacrament the Lord meant to give to his disciples as the objective elements of a feast of Divine grace his broken body and his shed blood. And it is the question whether he did so or not which is the crux of the whole controversy—the pivotal point upon which all depends.

The only way to escape the natural significance of our Lord's precise and definite words is to resort to a figurative interpretation. It must be contended that He used symbolical language, and therefore did not mean what He said to be taken literally. But it is an established axiom of hermeneutics that a figurative interpretation of Scripture can only be resorted to when the natural one is inadmissible by the laws of common sense. Any other exegetical principle would

\* Christian Institutions, p. 95.

confuse the whole system of Scripture, and resolve all its truths and doctrines into tropes, metaphors, and visionary ideas. Now, while our Lord did often speak in parables, there is not the slightest ground to believe that He did so here. "To suppose that at such a holy time as this He spoke in metaphor is contrary to the solemnity of the occasion, the meaning of the institution, and the short, precise phrases employed."\* That our Lord did not mean by *ἐστίν*, is, but represents, is argued from such symbolical sayings as "I am the door," "vine," "light," etc. But in regard to these illustrations Dr. Schaff makes the sensible admission that the figure lies here (not in the copula is, but in the predicate). Christ *is* really—not in a literal and physical, but in a higher spiritual sense—the rock of ages, the lamb of God, the bread of eternal life."† But there cannot possibly be any metaphor here in the predicates body and blood, as there is nothing that they could symbolize. Moreover a type should have some correspondence or fitness for that which it typifies; but bread and wine are the last symbols one would select as the types of a crucified body. All the members of the sentences of institution are real, and indicate a real transaction. The body is that "given," "broken," for you, viz., the real body that hung upon the cross. The blood is that which is "shed," viz., that poured out on the cross. The eating and drinking are certainly not meant to be symbolical. Why should the rest be? The Friends here are logical, who, interpreting one part as figurative, view the whole transaction as such, and consequently decline the outward observance of the supper. Everything, then, points to the natural interpretation, viz., that "is" means is, and not represents. The command "This do in remembrance of me" refers only to the perpetual celebration of the sacrament as a memorial, but not to the objective character of the sacrament itself. That had been constituted by the preceding words of institution.

St. Paul has left us two invaluable passages attesting his view as to whether our Lord's words were to be taken in a literal or symbolical sense, and as to whether the Lord's Supper was a veritable feast of Divine grace, or but a mere memorial. The one runs: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Cor. x. 16). Here the figurative interpretation is distinctly repudiated in precise terms, and the supper is declared a *κοινωνία* "communion," or, more literally, as the revised version has it in the margin, and as Tyndale, Coverdale, and the Bishop's Bible rendered it, "participation in" the body and blood of Christ. The critical Greek scholar Alford, commenting on this passage, says: "*κοινωνία*, the participation of the body and blood of Christ, the strong literal sense must here be held fast, as constituting the very

\* "Lord's Supper," Von Burger, Schaff-Herzog Encyclopedia, vol. II., p. 1845.

† Lange's Commentary on Matt. xxvi. 26, p. 471.

kernel of the Apostle's argument. If we are to represent this *εσθίω* represents, or symbolizes, the argument is made void." The other text is: "For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning [*διακρίνων*, literally discriminating] the Lord's body." This text, which asserts the participation even of the unbelieving and unworthy, is the seal and capstone of all the other passages. Stronger phraseology language could not employ to show that the Lord's Supper was not considered by the apostles to be mere bread and wine, and that he who partook of them received nothing else. But so positively did they consider that the objective elements were the true body and blood of Christ, that the communicant, even entirely apart from his spiritual state, could not but receive them.

Another argument for the literal interpretation arises from the *purpose* Christ manifestly had in view, viz., to establish a great Christian ordinance, taking the place in the Christian Church of the Passover in the Jewish Church. This is evident from the declaration: "This is my blood of the New Testament" (Mark iv. 24). The Lord's Supper was to be the great visible rite or seal of the new covenant established in the Son of God. So Paul says of it: "Christ our Passover (*πασχα*, i.e., paschal lamb) is sacrificed for us." Now, Paul argues in Hebrews that the Old Testament rites were a "shadow" of which the New were to be the substance." But if in the Old Covenant the paschal lamb was really present and eaten in the Jewish Passover, would not the sacrificial lamb in the Christian Passover be really present and partaken of likewise? If the type was real, would the thing which is typified be but figurative? If the "shadow" was a true lamb, would the "substance" be but the semblance of one? This would be to make the sign greater than the thing signified, and the shadow greater than the substance. If this sacrament, then, be the Christian Passover, it must have a veritable Paschal Lamb; and if it be a "supper" indeed, it must feed the soul upon something more than empty pictures and signs. So much for the Scriptural words of institution and their significance to the inspired epistles.

Now, let us see their meaning as *interpreted by the historic Church of Christ*. Upon this point there can be no question. IGNATIUS says: "The Eucharist is the flesh of our Saviour Jesus Christ." JUSTIN MARTYR: "The food over which the Eucharistic prayer has been made is the flesh and blood of the incarnate Jesus." IRENÆUS: "When the mingled cup and the broken bread receive the words of God, it becomes the Eucharist of the body and blood of Christ." AMBROSE: "We, receiving of one bread and of one cup, are receivers and partakers of the body of the Lord." CHRYSOSTOM: "The bread which we break, is it not the communion of the body of Christ?" JEROME: "Is it not the communion of the blood of Christ? As the Saviour himself saith: 'He who eateth My flesh and drinketh My

blood, abideth in Me, and I in him.” Leaving individual testimonies, let us take the testimony of patristic scholars and historians of doctrine. NEANDER says: “The most common representation of the Lord’s Supper was as the means of a spiritual corporeal communion with Christ.” \* RUCKERT: “That the body and blood of Christ were given and received in the Lord’s Supper was from the beginning the general faith, and this, too, at a time when written documents were not yet extant or widely diffused. No one opposed this in the ancient Church, not even the arch-heretics.” † HAGENBACH—History of Doctrines: “The Christian Church attached from the beginning a high and mysterious import to the bread and wine used in the Lord’s Supper.” ‡ GIESELER—History of Dogma: “The idea which lies at the basis of most of the statements about the Lord’s Supper is that as the Logos was once united with the flesh, so in the supper it is now united with the bread and wine.” § KRAUTH, after an exhaustive critical inquiry, concludes: “The literal interpretation [of the Eucharistic words] is sustained by the universal usage of the Church Catholic, by the judgment of the greatest of the fathers, Greek and Latin, and by the most eminent dogmaticians and expositors, ancient and modern.” ¶ The unrivaled patristic scholar, PUSEY, thus summarizes: “I have now gone through every writer who in his extant works speaks of the Holy Eucharist, from the death of St. John to the Fourth General Council, A.D. 451. I have suppressed nothing. I have given every passage with context. There is no room here for any alleged corruption. All the earliest as well as the later fathers state the doctrine of the Real Presence—all agree in one consentient exposition of our Lord’s words, ‘This is My body, this is My blood.’”

The confessions of the Romish, Greek, and earliest Protestant Church Confessions are here essentially one. And if this consensus of universal Christendom, this sure belief of all the Christian centuries, amounts to nothing in the exposition of so cardinal a doctrine of the Scriptures, what assurance can we have as to any Christian article? How can revealed truth be the Rock of certainty, giving firmness to our feet amid the surging billows of fallible human opinion? And where will be the “fixity, the security, the eternal reassurance so needed by those who, to-day, are sadly wondering whether the sands under their feet are shift or no?” Last of all, how can we have any confidence that the conflicting modern inventions of unsupported individuals can give us any safer resting-place than this sublime array of the authority of the whole undivided past, and of nineteen-twentieths of present Christendom? Certainly here the exegetical canon of Bishop Lightfoot is in place, viz., “There is a strong presumption that the historical sense of seventeen or eighteen centuries is larger and truer than the critical insight of one late half-cen-

\* Church History, vol. i., p. 647.

‡ Vol. i., p. 204.

§ P. 408.

† Lord’s Supper, p. 297.

‡ Conservative Reformation, p. 684.



ture." And Luther, who in his tremendous struggle with Rome felt compelled to assume so independent an attitude toward tradition, yet felt that the concurrent testimony was here too overwhelming, and so, speaking of the Real Presence, he gives this conclusion: "This article has been unanimously believed and held from the beginning of the Christian Church to the present hour, as may be shown from the writings of the fathers both in the Greek and Latin languages, which testimony of the entire Holy Christian Church ought to be sufficient for us, even if we had nothing more." \*

As to the NATURE or manner in which the Lord's body and blood are in the Eucharist—and very much here depends on precise definition—we define it by the phrase *Real Presence*. Presence is used to distinguish from the Roman view of a change, as transubstantiation, impanation, consubstantiation, or any other error grounded on a confusion of the earthly and heavenly elements; and Real distinguishes from a merely figurative presence. That the bread and wine are not changed into or carnally confused with the body and blood is manifest from the evidence of our senses, and also because the Scripture still calls them in the sacrament by their natural names, viz., "cup" and "bread." But while they are not changed into, neither are they separated from, the Lord's body and blood. But the earthly elements are so connected with the heavenly elements that the one can only be secured through the medium of the other. This, in theological parlance, is called the sacramental union. Its parallel is found in the rule of God's economic dealings with men. It is the Divine order that the spiritual is mediated through the material—the Kingdom of Grace through the kingdom of nature. The most conspicuous example of this is found in the Incarnation. In this "the Logos was made flesh." But the Son of God was not thereby changed into the flesh; the Divine was not confused with the human, but the two natures were blended into an inseparable but unmixed union. Bishop Ellicott thus defines it: "In the unity of the person of Christ two whole and perfect natures are *indivisibly, yet unconfusedly*, united and co-existent." Precisely such is the sacramental union. In it two "whole and perfect" elements, the one the bread and wine, the other the body and blood of Christ, are "united and co-existent," without being "confused" with or "separable" from one another.

The bread and wine thus are not mere symbols, but means of grace. What they signify they also offer and convey. In, with, and under,—the phraseology of the Augsburg Confession,—the bread and wine, are the body and blood of Christ. To receive the heavenly "treasure" there must be used the "earthen vessel." In this sense the reception of Christ in the sacrament is an oral one, viz., by means of the mouth; that is, the bread and wine must be taken, eaten, and drank. If the reception be not oral, but mental, i. e., through faith

\* Letter to Albert of Prussia, 1522.

alone, then the spiritual element is separated from the material, and the sacramental union is destroyed. And then there is no distinct blessing in the sacramental communion that cannot be enjoyed by faith entirely apart from it.

There is no *ex opere operato*, however; no magical effect from the simple oral partaking. But faith makes the received Christ a blessed spiritual food, while unbelief receives to judgment and condemnation. Luther's favorite illustration here was drawn from the woman who touched the Saviour's garment. There was inherent healing virtue in Christ. Those who touched him without faith received no benefit. The woman having faith was healed the moment she touched the hem of the garment. Her faith, however, did not make the healing power. That was inherent in Christ, quite independent of her act. So faith does not of itself make the sacramental presence. It can only appropriate it by using the Divinely appointed means. The Romish view substitutes the means for the Divine gift, thus confusing earthly and heavenly. The figurative view separates them entirely, so that one can be had quite apart from the other. The Real Presence neither confuses nor separates, but combines both in an inseparable sacramental union, so that one is the means of the other. Sacramental grace is thus, as in accordance with Scripture appointment, bound up with the use and observance of the Holy Sacrament; and this great fundamental ordinance of Christianity cannot be lightly displaced from its pivotal situation.

Yet, though the Presence is one to be had by an oral reception, it is *not a carnal, local, or physical presence*. The mouth is the medium, but the appropriation is spiritual; and while the substance of the body and blood of Christ is present in the Holy Supper, it is only after a mystical, supernatural, and incomprehensible manner. That neither transubstantiation nor a symbolical presence, but that this Real, true, sacramental Presence, was the view held by the primitive Church is attested by HAGENBACH, the Reformed historian, thus: "Corresponding to the mysterious union between the two natures of Christ in one and the same person, was the idea of a mystical connection subsisting between the body of Christ and the bread in the Lord's Supper, and between His blood and the wine." \*

The *objections* to the Real Presence are subjective and philosophical. "How can this man give us His flesh to eat?" urges the reason. The answer is that faith has not to do with the *how?* but only with the *what?* It accepts the plainly revealed fact, but does not assume to penetrate the secret laboratory of the Divine working. Mysteries encounter us everywhere in the processes of nature; why should we not expect them in the deeper processes of grace? The remark of the great critic, Lessing, is here in place: "What sort of a revelation would that be which would reveal nothing?" Christianity is full of

\* History of Doctrines, i. 363.

mysteries, and without these it would lose both its glory and its divinity. Where obvious knowledge dissolves into mystery and the eye of Reason falters, there Faith takes up the vision, and beholds the unveiled splendors of the eternal, and experiences spiritual raptures unknown to the natural understanding. The Real Presence is, then, a revealed fact to be believed, not a mystery to be explained or comprehended. With God all things are possible.

To these philosophical objections we would then respond with Scriptural refutations. To the argument that spiritual efficacy cannot come through the earthly elements, bread and wine, Scripture answers that the conception of Christ through the Virgin Mary by the power of the Highest, the gift of the Holy Ghost through the application of water in baptism, and even the union of the body with the human soul, are all illustrations of this same law. So the Word of God can only reach the mind through a material medium, as the printed page; yet it is not confused with the letters, nor is it yet to be had apart from these signs. The truth is, that this is the order of the Divine economy. Spirit is mediated through Nature; the Divine through the Human; Grace through Means. Yea, if even in the Garden of Eden there stood a tree whose fruit, bodily eaten, fatally hurt the soul—over against this Sacrament of Death can there not be a Sacrament of Life, whose material food may be the medium of healing and blessing to the soul?

Again: The alleged difficulty that Christ in His human nature has ascended into heaven and therefore cannot be present in the Supper, has enriched theology with a new article on the Person of Christ. It is admitted that the human nature of Christ at God's right hand occupies a locally circumscribed place, and could not by its own attributes be everywhere present. But by virtue of the inseparable union of the human and Divine in the God-man there results a *communicatio idiomatum*, a mutual impartation of attributes, so that wherever the omnipresent Divine nature of the Son of God is, He is present as the *whole* Christ, human as well as Divine. In this way His glorified humanity can be in the sacrament.

The philosophical objections to the Real Presence can thus, to a partial extent, be philosophically refuted. But when it comes to the last analysis, viz., how Christ can be bodily present in the Eucharist, and yet not carnally, locally, or materially, we reach the realm of inscrutable mystery. No more insuperable, however, is this mystery than that of the Trinity, the Atonement, the Resurrection, and all the other cardinal Christian doctrines. One cannot receive the Real Presence without faith, just as one cannot be a Christian without faith. To unregenerate minds and to a sceptical philosophical method, that which gives offense as foolish and absurd embodies the deepest wisdom, power, and glory of God. The *what?* then, of the Real Presence—i.e., the actual reception of Christ's body and

blood—is all we have to do with; the *how?* or manner in which this is effected, is incomprehensible. This we neither can nor should fathom. Very fit here is the counsel of the saintly Thomas à Kempis: “Thou oughtest to beware of curious and unprofitable searching into this most profound sacrament, if thou wilt not be plunged into the depths of doubt. Go forward, therefore, with simple and unquestioning faith, and with reverence approach this holy sacrament; and whatsoever thou art not able to understand, commit without care to Almighty God. Human reason is feeble and may be deceived; but true faith cannot be deceived.” \*

The greatest importance of the Real Presence is its *relation to practical Christianity*. A vast difference is made by the vague and superficial, or deep and strong views entertained of this observance. To the one to whom it neither conceals a holy mystery nor offers a grace, but is a mere commemorative meal, the benefits cannot be other than empty and shadowy. Whereas the believer who sees in it a supper of good things for the soul spread in this barren wilderness, a true communion of the body and blood of his Lord, a means of mystical oneness between Christ and His disciples, finds it a sacrament indeed; a true Holy of Holies, a spiritual arcanum. To him it is not the mere memorial of a dead Christ, but a blessed fellowship with a living and glorified Christ. He feels that “there is at the Lord’s table an individual application to him of the benefits of Christ’s redeeming death, and his faith in the remission of sins is confirmed by the Divinely appointed seals and pledges of the promises of God.” † He believes that there is a Divine supernatural power inherent in the body and blood of Christ, which through the medium of the earthly elements feeds his soul with the Bread of Life. Thus Christ is imparted to him, and dwells in him, as the substance of his spiritual life, the pillar and ground of his faith, and his hope of glory. The difference in the reverence for the sacrament and in its practical efficacy to the communicant where the altar is approached with these virile Scriptural views from that where hollow rationalistic views prevail, is incalculable. To the former it is like the mirage of the desert, which invites and then disappoints the thirsty traveler; to the latter it is a veritable fountain, whence the Real Presence flows out, transmuting all the landscape into living green, filling the air with the carols of hope and the fragrance of joy—the soul irradiated and entranced by “finding Him whom it loveth.” It was a saying of the philosopher Jacobi, “that while with his head he was a heathen, with his heart he remained a Christian.” And so, it is some compensation to reflect that whatever weak and indefinite opinions many Christians formally hold with regard to the Lord’s Supper, in practice they are more or less believers in the Real Presence; for, in its observance, they look upon

\* Book iv., chapter xviii.

† Hodge’s *Systematic Theology*, vol. iii., p. 674.

it, after all, as a sacred mystery, and that is the unconscious witness of their hearts to the Scriptural doctrine.

The Real Presence is the *peerless jewel of the Evangelical Lutheran Church*. At Marburg, a really more critical and perilous moment for Luther than the Diet of Worms, the great reformer, with a far-seeing prescience, realized that in Zwingli he was face to face with the modern rationalistic tendency. To give pictorial emphasis to his determination, he wrote with a piece of chalk on the table the words of institution with which he meant to stand or fall: "*Hoc est corpus meum.*" By thus standing immutably for the teaching of Scripture, and the faith of ancient and universal Christendom, Luther averted the gravest danger of the Reformation, and swung it into the safe channel of conservatism. Calvin, who agreed largely with Luther, termed the Zwinglian view "profane." But Calvin's profounder penetration and spirituality failed to mold the Reformed Churches on the sacrament. Even of the thirty-nine articles of the Church of England, Dean Stanley truly says that in them "the lion of Lutheranism and the lamb of Zwinglianism lie side by side, and it is well that they thus consist, or they could not mutually subsist."\*

But alone of Protestant creeds, the chief Lutheran symbol, the Augsburg Confession, teaches: "In the Lord's Supper the body and blood of Christ are truly present under the form of bread and wine, and are there communicated and received." This unambiguous and uncompromising affirmation, side by side with the article of justification by faith alone, is the corner-stone of the Lutheran as distinguishing is from the other churches of the Reformation. To bear witness to this central truth in the heart of Protestantism, she has never wavered during three and a half centuries; and never will, by God's help, to the end of time. And the significance of this stand of the mother and greatest Church of Protestantism cannot be overestimated in its bearing on the Christian world. It deprives Romanism of by far its most powerful shibboleth against Protestantism. It insures the central Protestant column against the deadly inroads of rationalism. For a Church with such a positive grasp of the Eucharistical mystery will never stumble at rationalistic doubt, either in its subtler or grosser forms. Moreover, this fact gives this great Church a unique position of advantage. This, Claus Harms, when in 1817 he raised, as it then were, the forlorn banner of orthodoxy against rationalism, thus finely expressed: "The Roman Catholic Church is a glorious Church, because it is built upon the Sacrament: the Reformed Church is a glorious Church, because it is built upon the Word; the Evangelical Lutheran Church is the most glorious Church, because it is built upon both the Word and Sacrament."

This fact, too, argues much for the future. Negations are barren; positive truths grow. While other Churches are in life and death

\* Christian Institutions, p. 92.

struggle to preserve the Christian foundations, the Lutheran Church, with these long settled, peaceably addresses herself to the development of the noblest trees of orthodox evangelical theology, and to the culture of the richest fruits of practical piety. After all, amid the mutable fashions and vagaries of each age, truth remains regnant, the one dominant force on earth; and, most of all, does this potency hold in things spiritual. The more widely spread degeneracies, then, we observe in Protestantism, the more inevitably will we see Lutheranism coming to the fore. Such issues, however, "wait long on time." This consummation may not be now, but it will be yet.

---

## V.—LIGHT ON SCRIPTURAL TEXTS FROM RECENT DISCOVERIES.

BY WILLIAM HAYES WARD, D.D., NEW YORK CITY.

### SHUSHAN, THE PALACE.

SHUSHAN was the Elamite capital Susa; and the term "palace" is used to translate a Hebrew word which designates the fortress, and indeed the whole capital city, as well as its chief palace or temple. Elam was the southern kingdom, or afterward province, of what was later called Persia. The name Persia comes into use as the name Elam begins to be lost, when the successors of Cyrus preferred to call themselves kings of Persia rather than of Elam. So the word Elam points to a pre-exilic period, rather than post-exilic. In the case of Susa the city may well be called the Palace, as it was the palace that gave it its distinction and that has remained in splendid ruins to this day—first the old Palace of Memnon, then that of Darius. We are indebted for our knowledge of Shushan chiefly to the recent excavations of M. Dieulafoy and his courageous wife, the fruits of which only about three years ago were put in the museum of the Louvre in Paris.

The city of Shushan is mentioned in the Bible, not only in the book of Esther as the place where its story is laid, but in the first verse of Nehemiah, as the capital from which the patriotic Hebrew governor started on his mission to rebuild Jerusalem. In one of Daniel's visions he is said to have imagined himself at Shushan the Palace, by the river Ulai. Elam is much more frequently mentioned, first in race-table of Genesis x., and often afterwards in the Prophets. The word Elam simply means the high land, as opposed to the low land about the Mesopotamian plains.

A very careful study of Shushan has appeared within a few months in Germany, by A. Billerbeck, entitled, "Susa: a Study of the Ancient History of Western Asia," which gathers together the history of Elam, as far as is known to us, and of its famous and beautiful capital, as studied by Loftus, Dieulafoy, and others. From this we learn that Elam is an extremely ancient country. We first hear of it more than 8,000 B. C. Indeed, it has been supposed that the earliest population of Babylonia, called Accadim, or Sumerim, brought their first civilization out of the hill country of Elam.

But the earliest population of Babylonia, and so of the outlying and lower districts of Elam, were of a widely extended race who are called negroes, to distinguish them from negroes. Their skin was dark brown to black, and their hair and eyes black. They still were a numerous people as late as the time of Darius I., and are painted in their deep color in the beautiful tilework discovered by Dieulafoy at Susa, evidently little mixed with Semitic blood; and their descendants may still be found in the neighborhood, a timid, oppressed people, who have

not entirely lost their distinctive marks. The highlands were occupied from the earliest known time by a more vigorous white race, which we may believe to have been Mongolian, and which came from the North. A Semitic invasion, starting from Arabia, earlier than 8,000 B.C., and which covered Assyria and Babylonia, must have also reached Elam and affected the population in some districts. The Iranians, or true Persians, representing an Aryan stock and culture, came much later with the Persians from the North.

The old Mongolian name of Elam was Ansan, Elam being the Semitic designation. Our first knowledge of the country reaches back into legendary times. In what is called the Nimrod-epic of ancient Babylonia, we are told that the hero Gilgamesh (Izdubar, or Nimrod) delivered Babylonia from an Elamite tyrant Khumbaba, whether representing the original negrito population or the Mongol is not certain, but more probably the latter was the ruling class even in the earliest historical times. The legend of Gilgamesh and Khumbaba doubtless rested on some historical basis of very early irruptions of Elamites upon Babylonia, for one of the earliest rulers of Babylonia, Sargon I., who lived at the almost legendary period of 8800 B.C. and who was, like Moses, preserved in an ark in his infancy, conducted a campaign in the Elamite territory and captured the city of Darilu. Gilgamesh was himself apparently a Mongolian, as indicated by the biblical statement that Nimrod was a son of Cush.

About 2800 B.C. one of the great events in the world's history occurred, the irruption from the East of a vast horde of Mongolians over the west of Asia. One branch of them crossed the northern Tigris and Euphrates, overran Syria and Palestine, and did not stop till they had even entered Egypt, mixed with Semites, whom they drove before them, and established the Hyksos dynasty. The other pressed south over Elam, and overran Babylonia to the Persian Gulf. This gave rise to the Elamite dynasty which ruled Babylonia for perhaps a century, and which we know in the biblical Chedorlaomer, king of Elam, who made a raid nearly as far as Egypt in the time of Abraham. But the Semitic inhabitants of Babylonia drove them out, and established the purely Semitic dynasty of Hammurabi. The date of this conquest is fixed by an Assyrian document which tells how King Assurbanipal recovered from Susa an image of the Morn-goddess Nana, which had been carried off from Erech by the Elamites seventeen centuries before.

But the hill country is apt to dominate the low country, and about 1600 B.C. another Elamite invasion conquered Babylonia and ruled for some two centuries, being the prevailing power in the East, with its capital at Susa. The Assyrian power began to be developed about this time, and lived at peace with Elam until the ninth century B.C., after which there were recurring wars, until Assurbanipal utterly conquered Elam and destroyed Susa. Meanwhile an Aryan or Iranian race from the North and East was preparing to subdue the Mongolians; and Cyrus, himself tracing his origin chiefly from Elam, but with some Aryan blood, was the founder of the kingdom of Persia, which overthrew Babylon, conquering its last ruler Nabonidus and his son Belshazzar. This was the beginning of the period of the glory of Shushan the Palace, from which, once more, after nearly two thousand years, Asia was ruled to the shores of the Mediterranean, and even Egypt was subjugated, as in the time of the Hyksos invasion.

The monuments give us not only the records of the kings who ruled in Susa, but actual portraits of Cyrus and Darius Hystaspis. The profile of Darius is purely Aryan, having no suggestion of Semitic or Mongolian stock, while the picture of Cyrus suggests rather Mongolian blood.

The great palace of Shushan described in the Book of Esther was the construction of Darius Hystaspis, but enlarged by Xerxes. It was to this palace, with its wonderful audience room, that Dieulafoy devoted the time allowed him for excavation. It was on a platform 975 feet long by 650 wide. The audience-room was itself 190 feet square, and opening on the south. There were 86 slender marble columns, at equal distances, six on a side, and 68 feet high, including the

capital. On each of the three closed sides was a veranda of two rows of six columns. The walls inside and out were decorated with richly colored glazed tiles, with simple but strong and effective designs. Inside and above was a succession of walking lions. On the outside was an even more magnificent frieze representing the military guard of Darius, what was called the Immortals, which consisted of ten thousand soldiers, whose number was kept full by replacing every one that retired. These guards are represented as of the negrito type, wearing a low turban, and with richly spangled garments, and bearing a spear, a bow and a quiver. A succession of six of these guards has been carried to Paris, and now forms a principal treasure of the Louvre.

In front of the Audience Hall, to the south, was a beautiful garden or "paradise," from which visitors were admitted to an audience with the king, and it extended on each side of the audience-room. Through the garden the audience-room was approached by a broad avenue, flanked with walls covered with glazed or colored tiles. There were colossal bulls, lions, and griffins here and there, which served as magical guardians of the place. Still further south, and at a forty-foot lower level, was another platform three hundred feet wide which served as an outer court with fountains and trees, from which the ascent was by a flight of marble steps, the sides of the staircase being ornamented with rich tiles. Through this outer court, up this magnificent stairway, and then along the avenue, flanked with its wall and with flags and streamers flying from high poles, the ambassadors of other powers, and the princes with their retinues bearing their tribute, passed under the costly curtains that shaded the audience chamber into the presence of the great king. Here, too, he had his public feasts, and here occurred the exciting events in the history of Ahasuerus, Haman, Esther, and Mordecai; except those more private interviews, which probably occurred in the later palace and seraglio built by Xerxes (Ahasuerus) just to the north of the great audience-room.

---

## SERMONIC SECTION.

### OUR PUBLIC SCHOOLS: THEIR PRIVILEGES, PROTECTION AND PERPETUITY.

By KERR B. TUPPER, D.D. [BAPTIST],  
DENVER, COLO.

*The simple inherit folly, but the prudent are crowned with knowledge.*—Prov. xiv. 18.

ONE glorious feature there is of our American civilization which has been too frequently overlooked, or, at least, too feebly emphasized. I allude to what may be denominated our educational feature. As Americans we recall, with joy, the discovery of our continent four hundred years ago. With gratitude, I trust, we recognize the good and gracious hand of Jehovah in its marvelous development, through all these centuries, in art, in science, in

philosophy, in literature, in equality, in liberty, in morality, in religion, in commerce, in material resources. We picture often, and with consummate pride sometimes, the magnificence of our patrimony, on which the sun to-day hardly sets, extending, as it does, from the farthest eastern coast of Maine to the farthest western line of the Aleutian Islands. We take pleasure sometimes in recounting the vast wealth that has been placed in our hands, a wealth estimated to-day at \$72,000,000,000—every day, between the hour of 7 o'clock in the morning and 6 o'clock at night, adding \$2,578,000 to our national resources. We recognize with great joy of heart, perhaps, our heritage as a land of priceless personal liberty, of exalted social prerogatives, of unrestricted religious freedom, of universal political equality;



and yet not sufficiently have we emphasized the means and potentiality of popular education as they have been respectively adopted and developed in this newest land of our globe.

Why, sometimes, my friends, such facts as these which I state to-night startle you and me. Our American libraries have to-day 20,000,000 more volumes than all the libraries of Great Britain, and all the libraries of Germany, and all the libraries of Switzerland, and all the libraries of Austria, and all the libraries of Russia, and all the libraries of Italy combined. We can duplicate the libraries of all these nations, and then have twenty million volumes left. Think of that.

Our colleges and universities to-day number 400. They have been established at a cost of \$128,000,000. They have in them to-day, under their tutelage, fully 100,000 students. No nation on the globe can give such a representation of popular education. England has 80,000,000 people, and she has 7,000 students. Germany has 50,000,000 people, and she has 25,000 students. America has 84,000,000 people and she has a round 100,000 students—5,000 in our theological seminaries; 25,000 in our schools of medicine and law, and 70,000 in our academic departments, making just 100,000. In Italy, the school population is 10 per cent. of the whole population. In France, the school population is 15 per cent. of the whole population. In America, the school population is *24½ per cent. of the whole population!* With the exception of Saxony, America stands first, giving the finest educational showing among the world's peoples. In the year 1820 our common school property amounted to \$180,000,000. In 12 years from that time it aggregated \$250,000,000 which, if you will calculate, is an average of \$10,000,000 every year for 12 years added to the property of the public schools of America—\$10,000,000 a year. It is going to take a good deal to uproot them at that rate, isn't it? In the year

1890 we had in our American schools 18,729,547 students. At the beginning of this year we had 14,512,778, which is two-thirds of a million added in four years, and of these 12,755,950, or 87 per cent., are in our public schools.

How many postmasters are there in America? 63,000. How many public school teachers are there in America? 350,000; and they draw salaries amounting to \$81,000,000. I wish every one of them had the whole \$81,000,000, and I were a school teacher! And, in passing, let me say that I believe there is not a more magnificent corps of intelligent and conscientious workers for God and for man anywhere on the globe, and in any sphere on our globe, than those gifted, intelligent men and women who are engaged, day after day, arduously and earnestly, not simply in giving educational advantages, but what is far better, nay, what is the part of education, in instilling in the best hearts of our American youth those manly and womanly virtues which are to make them worthy members of our churches, our social circles, and our homes; developing in these boys and girls of ours, in these young men and young women of ours, those great, high notions of an ideal life which will make life worth more to them because they have been to these public schools, and those high notions of the Constitution and institutions of our country which shall prepare them in the future to say, "These institutions are worth living for, worth dying for, if necessary, on the part of loving custodians of popular liberties." Oh, where is there to be found on our soil a true American, from the Great Lakes to the great Gulf, from the broad Atlantic to the broader Pacific, who does not and will not ever stand in fearless, heroic contest for our public schools, their protection and their perpetuity?

The public school system of America stands for certain great fundamental principles of our American civilization. First, more than any other institution of our land, it militates against the

spirit of caste, so prevalent in the Old World. Within the common school walls gather, with equal rights and privileges, all classes and conditions of children and youth. They differ in heredity and environment, and yet to all alike are accorded glorious educational advantages. The restrictions superimposed elsewhere upon capable manhood are not here found. The humblest boy, if he but have a pure purpose and a clear head and a determined will, may occupy the highest legislative, judicial, or executive department of our Government. And the public school is abetting and developing this idea. It is the greatest boon to our future Rumfords and Franklins, our Websters and Clays, our Lincolns and Garfields.

Again, these schools are making for us intelligent citizens. What we want is not more but better citizens. We have too many citizens to-day. The great flood-gates of immigration have been thrown open by legislators who did not have backbone enough to pass right laws, and we have been made the very dumping-ground of the scum of Europe, of Japan, and of China. We do not want more citizens, but we do want better citizens—more intelligent citizens—more earnest, conscientious, thoughtful men and women, and our public schools are giving us such year by year.

Believe me, it is an inspiration to me, about once a month, to go into our East Denver High School, and there study its discipline, the intelligence of its teachers, the order of the rooms, and the instruction given in the classes. Our schools are teaching these young men and young women the theory and art of thinking—thinking long, thinking intelligently, thinking earnestly, thinking accurately, holding the powers of their minds upon a subject until, like the burning focus of a lens, that subject becomes all aglow with the clear logic of intellect and the fervid pathos of soul. There our young men and young women are learning the laws

of the language, of nature, of numbers; they are learning how to study; they are obtaining information; they are getting an appetite and an aptitude for knowledge, and they are coming out into all departments—in the pulpit, in forensic debate, in commercial trade, in the political world—I wish some of them were there to-day in Colorado, in the political world—and they are going to stamp upon the community the direction and complexion of their intelligent minds until poor Colorado will be saved from further disgrace and painful humiliation. God bless the public schools, if they will only give us intelligent politicians!

I have not words to-night to fully express my admiration of the well-equipped and heroic souls that are shaping the destinies of common school education. And I have not words sufficient to express my detestation of any ecclesiastical system that would stamp the school, where I send my boy and my girl with pride, as atheistic and Godless.

Well did Dr. McGlynn—and I am glad that with some other changes he has made he has not changed here, judging from a speech of last week—well did Dr. McGlynn, the Roman Catholic priest, say, in February, 1887, in Cooper Union, in New York: "The American people very rightly regard the public school as the palladium of their liberties and as the greatest safeguard for the perpetuity of their Republic. It fosters manliness and promotes usefulness, creating the development of our American citizens. It is a noteworthy fact that the average American mechanic is more intelligent than the average European mechanic. And why? Because his father and mother were more educated, and because he lives and moves and has his being in the midst of an enlightened community." And then he added: "If I could lay my hand on the heart and mind of the American people, I should give this advice: Cherish our public schools; listen to no voice of

the enemy ; consider no rival system ; make the schools their best, their most complete, and see to it, as God will enlighten you, that the money of the State is never appropriated to sectarian institutions."

That was Dr. McGlynn ; and I am glad to place to-night along with this fearless declaration of Father McGlynn, of New York, a similar declaration of Father Malone, of Denver. I picked up his Thanksgiving sermon, published in the *News* of November 26, 1893, only six months ago, and I find these words, which I suppose are a faithful representation of what he said : "Let no one suppose that Roman Catholics are opposed to the public schools of America. We realize that they are a necessary factor in our democratic government, and while we have a right to maintain our own schools, we yet say, perish the hand that would destroy our public school system ! We realize its good, and thank God for it."

Brethren and friends, the world is moving when we hear such declarations from such sources. It means much for the power of our American civilization that the supporter of the Roman Pontiff and the supporter of parochial schools can turn his face toward God and say, "I thank my God for the existence of the public schools." Let the Roman Catholic Church all over America take that position ; let that declaration be made, not occasionally by an isolated individual, but always and everywhere, from synod and council and conference and consistory, and then we Americans will take our swords of warfare and of contest on this question and will lay them aside ; and we will take our gratitude and will wreath it into a garland of approbation, place it on the brow of Catholicism and say, "May God speed the day when we together shall advance in the legitimate work of helping to save and lift up our fallen men !"

But now I want to ask you a plain question to-night. I do not think I should speak just as I speak to-night, were it not that a recent discussion of

mine on separation of Church and State has been characterized by one of my Catholic brethren as "hybrid." That opens a way for me to talk more earnestly in reply to that than I have ever spoken before. God keep me ever both intelligent and fearless !

Now, does the Roman Catholic Church agree with Dr. McGlynn and Father Malone ? Are they consistent exponents of the spirit and sentiment of Roman Catholicism on this question of our public schools ? If they are, we ought to know it and stop this discussion. If they are not, then we ought to state it, and keep up the discussion.

Oh, if the Protestant ministers of America had only less fear of their own people in our prominent churches, less fear of losing some of their popularity, and more manliness and courage in expressing their convictions, and if the laymen of our churches had only more bravery and less cowardice in speaking on these questions, we should have more truth uttered on these matters and more good results by the solid rank of 40,000,000 Protestants and their sympathizers !

Now, I hold in my hand to-night carefully compiled quotations from a work entitled "The Judges of Faith—Christian vs. Godless Schools," whose preface reads thus :

"These pages contain the conciliatory or single rulings of no fewer than 308 high Church dignitaries. It contains expressions of gratitude for aid from Cardinal Newman, of England, Archbishop Gibbons, of Maryland, and four or five other distinguished representatives of this Church. If the quotations given do not plainly show that the attitude of Rome to our schools is inimical, then language means nothing. And it is no unfairness to the Church to quote their position frankly and fearlessly :

"Papal encyclicals XLV. and XLVII.—'The Romish Church has the right to interfere in the discipline of the public schools and in the arrangement of studies of the public schools, and in the choice of teachers in the public schools. Public schools, open to all children, for the education of the young should be under the control of the Romish Church, and should not be subject to the civil power nor made to conform to the opinion of the age.'

"*Judges of Faith, page 3.*—'The Catholics will continue building schools on their own grounds until, like many deserted sectarian temples which are legally acquired by in-pouring children of the Church, the future State school building, left empty by Catholics deserting them and non-Catholics becoming practically disgusted with the unrep-  
 ublican and unchristian system of them, shall

be lawfully acquired and occupied by denominational schools.

"Page 86—"The doctrine that Godless schools are good enough for Catholic children is explicitly condemned by the authority of the Church.

"Page 97—Quotation from Right Rev. Francis Janssens, Bishop of Natchez: 'Since public schools are bound by constitution to leave out religion and teach science, without inculcating God, His doctrines and commands, the public-school system should be looked upon by every Christian not only as inefficient, but as positively dangerous, promoting by its very nature indifference, if not infidelity.'

"Page 87—Quotation from Rev. Dr. Toebbe, the late Bishop of Covington: 'The public schools are infidel and Godless, and must therefore be avoided.'

"*Freeman's Journal*, of New York, Nov. 20, 1889—"If the Catholic translation of the Book of Holy Writ . . . were to be read in all the public schools, this would not diminish in any substantial degree the objections we Catholics have to letting Catholic children attend the public schools. The Catholic solution of the muddle about Bible or no Bible in public schools is: Hands off; no State taxation nor donations for any schools. You look to your children and we will look to ours. . . . Let the public-school system go to where it came from—the devil."

"*Catholic Telegraph*, of Cincinnati: 'It will be a glorious day for the Catholics of the country when, under blows of justice and morality, our school system shall be shivered to pieces.'

"*Judges of Faith*, page 3—"We bring home to the consciences of Catholics that it is their duty to continue deserting all merely secular schools and building schools of their own, until public opinion itself determines what contains the source of its downfall and be relieved of unjust taxes."

"*Boston Globe*, in 1885—"We want to make our children good Catholics, which is the same as making them good Christians. We must have positive Christian schools, with entire liberty of religious instruction, even at the expense of building and supporting them, and though we should empty half the grand school buildings in Boston and give them to be sold at public auction to the highest bidder."

"*Catholic Review* of 1889 (perhaps the most influential Romish organ in America)—"The right of a State to foist upon its citizens a school system without consulting their religious convictions on the one hand, and their rights as citizens on the other, is one that must be rejected totally, always denied and thoroughly pounded as long as it asserts itself. . . . The day must come when the parochial school shall withdraw its support entirely from the State."

No wonder there have been established all over our land patriotic orders. Are they wrong? Who is responsible for them but that system that has made them a necessity for the protection and perpetuity of our American Government? And I tell you, men and women, to-night, not as a politician, but as a man of God, I trust, who shall give an account to Him only—to no Church, to no State, to no man—I tell you that if there be that indifference and apathy on the part of those men

to-day who, for the sake of popularity or for the sake of business, hide themselves under the shadow of a upas tree that is spreading its branches deeper and deeper into the core of our American life, and spreading its branches wider and wider over the field of our American society, the day may come when the in-rushing tide of that system will destroy the foundation of our American Republic.

General Grant was right when, standing before the Army of the Tennessee in reunion in the year 1876, he said: "If there is going to be another battle in the near future of our national existence, the dividing line will not be Mason and Dixon's; that dividing line will be intelligence and patriotism on the one hand, and ignorance and superstition on the other." And then, looking at those old soldiers right down through their eyes into their souls—men that loved him, men that trusted him, men that fought with him, men who then would die for him—General Grant said: "Cultivate, as you love America, free thought, free speech, free press, free schools, free religion; keep Church and State distinct, or the time may come when our republic will fall through the apathy of its citizens." And, God helping us, we mean to follow the old hero's words of warning. In the face of all occult opposition, our schools of America are going to stand; they are going to stand stronger; they are going to stand more majestically; they are going to stand more firmly; they are going to stand more irresistibly, than they have ever stood, sustained and supported by American citizens, native born and foreign born—and some of the best we have got are foreign born—pledging allegiance to the perpetuity and protection of our Government.

One thing is certain: America loves her public schools; and America will let the blood flow—yes, way "above the horses' bridles"—before she will ever give them up! Riding in our chariot with Liberty and Education as

our horses, we can say, as did a New York paper last week to the Roman potentate, "You may ride, but you cannot drive; Uncle Sam is doing that!"

But, in order for this consummation so devoutly to be wished, there are certain things that are absolutely essential. We cannot maintain the integrity and honor of our public schools, and we can never show ourselves true Americans, unless we do at least two things: First, we must pass such laws as will show that we mean that our fundamental idea of separation of Church and State shall mean what we says it means. Eighteen hundred years ago the mighty Master of the centuries said, "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's." Keep the two distinct; never give God's things to Cæsar, and be sure you do not give any of Cæsar's things to God. That is the point I wish to make. Oh, for the day when the taxation of church property will come! We are stealing from Cæsar some of the things that belong to him, and keeping it in the treasury of the Church. That which is the property of the Commonwealth should not be used for any religious purpose at all. No nation has a right to help any sect, any creed, any person, any denomination, by any loan, or gift of money, or land, or privilege which goes into the general treasury. And until you and I know that, and feel that, and get thrilled by that, we shall never do our duty. What makes me talk that way? Because there is danger here round us and ahead of us.

If you belonged to the New York Legislature you would find that this bill is introduced:

"We, the undersigned voters of New York, ask the legislature, as a matter of justice, to pass the following bill: 'An act for the promotion of education throughout the State of New York. The people of the State of New York do enact as follows: Whenever any individual or body or association of indi-

viduals, or any organization of persons, incorporated or unincorporated, shall establish a school for education in the primary branches of reading, writing, and arithmetic, and such school shall have been in existence for a certain period, one year at least, with not less than fifty pupils in regular attendance, and shall have been inspected by the local board of school trustees, or such other persons as may be designated for the purpose"—any other person at all—"this person or persons or association or organization conducting and managing such schools shall be entitled to receive from the State, the city, the county, the district, each year a share of all State and other moneys now directed to be apportioned and distributed among the common schools, the same to be apportioned and distributed among them as directed to be apportioned and distributed among them by chapter 555 of the laws of 1864."

Any person! I start a little school somewhere down on the corner of Larimer and Eighteenth Streets, and when I have 50 scholars I can have a portion of all the money that is appropriated for the public schools of Denver.

The father of this bill is the editor of the *New York Sunday Democrat*, Dr. Michael Walsh, who is at present engaged in securing petitions asking for its enactment. It is represented by him that this scheme has "Papal sanction, is approved by the cardinals and the clergy, by the leading bishops of England, Ireland, and all English-speaking countries, as well as by some of the most noted prelates of France and of Spain."

This was handed to Archbishop Corrigan, and he wrote under it: "I think this most unwise, and know of no bishop in my archdiocese who approves it." Yes, and I do not know of any legislature that approves it. I tell you, when you come right down to the rock-bed of popular judgment, American law is always on the side of liberty and rectitude. In Pittsburg recently it was 29 votes to 2 in the board that Pittsburg

nuns should not teach in public schools until they took off the gowns and paraphernalia of the nunnery.

No wonder the *News* of our city speaks thus editorially under the heading "The Pittsburg Folly":

The attempt to establish a precedent in the employment of members of religious orders, dressed in religious garb and carrying the usual religious emblems, as teachers in American public schools, which is being made in Pittsburg, is an injudicious and foolish proceeding, and ought to end in the discomfiture of those who are instigating it. It will prove generally offensive to the population of the United States, while the advantage or assumed advantage to the Catholic Church, even should the custom be enforced in isolated instances, would cut no figure as against the injury that would accrue therefrom to Catholics in general through unjust discrimination.

The Pittsburg idea will never succeed in this country beyond the limits of districts heavily peopled with Catholics of non-English-speaking origin. As long as it is pressed it will inflame a spirit of hostility to Catholics among non-Catholics in every part of the republic.

Our public schools must be kept upon a strictly secular basis, while it is the business of the churches and parents to see to religious instruction. This plan for State education is too vital to be ever surrendered.

The Catholic Church in the United States must be satisfied with the same freedom that is accorded to the Protestant denominations. It is greater freedom than it enjoys in any Catholic nation, and should certainly suffice in a Protestant country. Denominationalism must be kept out of State affairs if we would preserve intact the American boon of civil and religious liberty.

The Pittsburg business will add fuel to the flame of bigotry that is now sweeping over the United States, and the results will be only detrimental. The vote of 29 to 2 in the central school board of that city against paying the five nuns who have been thrust into one of its schools through the influence of an inflammatory priest, shows how emphatically adverse public sentiment is to the ill-advised proceeding even there.

What would you think if I were to select four young ladies from my church and put on them a big sign, "First Baptist Church of Denver," and send them to the High School to teach? Suppose the Methodist Church did it; suppose the Presbyterian Church did it. Shall a Roman Catholic Church put on that dark dress and that dark veil, or some sign symbolism of Rome, and say, "That shall do the teaching"? That won't go through. It will be in the proportion of 29 to 2, I predict, every time.

A resolution similar to Dr. Walsh's in New York has been introduced into the Maryland Legislature, the same

thing is in New Jersey, but in each case the avalanche will be too great. It is going to shake something from Maine to California, and from Winnipeg to Florida!

One other point only I have got about this question, or only one more tonight: See to it that every schoolhouse of America has a national and State flag. That is a better thing to create patriotism in the hearts of these boys and girls than anything else. It is the symbol of law and the symbol of liberty, the symbol of government, the symbol of protection, the symbol of right, the symbol of righteousness, the symbol of Americanism from the top of the head to the sole of the foot, and from the core to the cuticle, and from the 1st day of January to the 31st day of December. That is just what that flag means.

I am not infrequently, at half-past two o'clock in the afternoon, driving by the High-School building—there to see two young men, in soldier suits—two manly young fellows—go to that staff and take down that flag. And methinks, as I see them, that, in the depths of their patriotic hearts, growing brighter and truer every day, those two young men are saying—

Breathes there a man with soul so dead  
That never to himself hath said  
This is my own American Flag!

And we want not only a flag on our High School and other schools, but we want a National Flag Day. We have Washington's Birthday; we have Easter; we have Fourth of July; we have Thanksgiving; we have Christmas; we have St. Patrick's Day—lots of them; and blessings upon the head of the Mayor of St. Louis and the Mayor of Brooklyn, who had the manliness and the backbone to say on yesterday, "But one flag shall fly on the city halls, and that the flag the Stars and Stripes"; and shame upon the Mayor of New York, that he not only let the Irish flag fly along with the American flag, but, in his cowardliness and baseness of intention, he placed the green above the

Red, White and Blue, as if to say, "Above America is Ireland; above my loyalty to my own land is my fealty to the home of Hibernianism."

But the schoolboys of New York said yesterday afternoon that next year that thing won't take place; and I predict it won't!

Let there be a National Flag Day, and let our school children, 15,000,000 in number, young and old, rich and poor, learned and unlearned—yet aspiring to learning, and culture, and literary ability—with their parents and with their teachers, gather in the American houses; and not only these children, but let all Americans gather with intelligent minds and responsive hearts; gather with the fire of patriotism burning deep down in their souls; gather there, with no North and no South, no East and no West, but America in all and for all forevermore; gather with one flag, one country, one constitution, one aim, one destiny—and as they bow there at the cradle of their republic offer the frankincense and the myrrh of their patriotism and their piety, and there upon their knees, from hearts all aglow with love to God and love to our land, sing, with rapture and joy—

My country, 'tis of thee,  
Sweet land of liberty,  
Of thee I sing;  
Land where my fathers died,  
Land of the Pilgrims' pride,  
From every mountain side  
Let freedom ring.

My native country, thee,  
Land of the noble free,  
Thy name I love;  
I love thy rocks and rills,  
Thy woods and templed hills;  
My heart with rapture thrills  
Like that above.

Let music swell the breeze,  
And ring from all the trees  
Sweet Freedom's song;  
Let mortal tongues awake;  
Let all that breathe partake;  
Let rocks their silence break;  
The sound prolong.

Our fathers' God, to Thee,  
Author of liberty,  
To Thee we sing;  
Long may our land be bright  
With freedom's holy light;  
Protect us by Thy might,  
Great God, our King.

## THE CHURCH AND ITS AUTHORITY.

DAVID S. SCHAFF, D.D. [PRESBYTERIAN], JACKSONVILLE, ILL.

*Paul, called to be an apostle of Jesus Christ through the will of God . . . unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus.*—1 Cor. i. 2.

THE company of Christian believers is called in the New Testament most often the Church, sometimes the Church of God or the Church of Christ. "Take heed to the *Church of God*, over which the Holy Ghost hath made you overseers," was Paul's injunction to the elders at Miletus. "The Churches of Christ salute you." God is the ultimate source of its prerogative. Christ is its head. He redeemed it with His blood. Sometimes the Church is confined to the limited circle of a home, as when Paul sent salutations to Nymphas, "and the church which is in his house" (Col. iv. 15). Sometimes its limits are extended to a town or territory, and we have the Church of Laodicea, or the Churches of Achaia or the Churches of God, which in Judea are in Christ Jesus. Sometimes the term includes the totality of Christian believers throughout the world.

Much difference of opinion exists concerning the definition and nature of the Church. If all Christians could come to agreement upon the meaning and functions of the Church, a formidable stumbling block in the way of the reunion of Christendom would be removed. Let our thoughts be fixed upon the three questions, what the Church is, where the true Church is, and what authority the Church possesses.

1. *What the Church is.* On two occasions only did our Lord use the term *Church*. He spoke much of the *Kingdom of God* or the kingdom of heaven. On the other hand, in the Book of the Acts and the epistles the expression "kingdom of heaven" is used seldom and the term "Church" often. It was the *Church* that Saul persecuted. It

was to "vex certain of the Church" that Herod stretched forth his hands. It was "by the Church" that prayer was made without ceasing unto God for Peter when he was in prison. In addressing the groups of believers in different cities he addressed them as the Churches of Christ, or the Church of Thessalonica, the Church at Corinth.

A church was a company of believers who called upon the name of Christ as Master and Lord. The constituents bore the closest relation to Christ, and here in this passage the Apostle seems to define the Church as those "that are sanctified in Christ Jesus." *Called out* is the meaning of the Greek word for Church, *Ekklesia*, from which we get "ecclesiastic." It is plain that the existence of a Church implied that Christ had been preached and believed in, and that men regarded themselves as being called out of the world, or out of darkness, or away from the service and condemnation of sin to the service, the freedom, the light, the hope, and the fellowship of the Gospel. The "calling," a vocation of the Christian, has close relationship with the idea and meaning of the term. One who was called was in the Church. The Church consisted of the called "Church." In essential connection with the Church we find baptism and the partaking of the Lord's Supper. When parties entered into a band of fellowship with Christ and in obedience to Him, they constituted a Church. These elements, it is clear, are of the essence of the Church idea. They are insisted upon throughout the New Testament. Our Lord's last command sending the apostles into all the world instructed them to baptize. Peter's sermon on the day of Pentecost called for repentance and baptism. The administration of the rite of baptism is frequently mentioned in the Acts and the epistles, as when the eunuch Cornelius, Simon Magus, Lydia, and the jailer of Philippi, the household of Stephanas, and many others are declared to have been baptized.

Almost all Christians have also agreed

that the administration of the Lord's Supper is essential to the life and being of the Church. The references to it are much less frequent in the New Testament than to baptism and faith in the Lord. However, the example and words of our Lord on the night of the betrayal and Paul's declaration to the Corinthian Christians about it are the sufficient justification for the practice of Christendom, which makes the participation in the communion a mark of the Church. Thus far all Christians agree as to the nature of the Church, and the definition of the Thirty-nine Articles embracing these points might be accepted by all. It states that a true Church is "a congregation of faithful men, in which the pure Word of God is preached and the sacraments are duly administered according to Christ's ordinance in all those things which of necessity are requisite to the same." It was well if all Christians were content to stop here. In this definition we stand clearly on Scriptural foundation. If we follow the spirit of the New Testament, there seem to be on the surface no other elements which are essential to the Church. There must be administration of the sacraments and preaching of the Gospel, but it is only by an undue emphasis laid upon isolated passages and by an ignoring of others that a particular form of Church government or any privileged order of ecclesiastics upon whom ordination confers exclusive prerogatives and indelible grace are made essential to the being of the Church.

As is natural in human affairs, the Church had not been established long in the Roman Empire before effort was made to secure uniformity in all forms of worship and details of creeds. Where there was one Lord, one faith, and one baptism, the unity of Christians was strained to involve agreement in all things of practice and ordinance. What was the choice of one or more distinguished Churches and Church officials came to be insisted upon as the duty of all Churches and of all Christians. This feeling has been so pressed



since, that branches of Christendom in the olden time which differed upon the shape of the episcopal tonsure or the day of Easter could not tolerate each other. Excommunication and counter-excommunication were indulged in. In these modern times justification has been found for splitting up Christendom upon the question whether the bread at the Lord's table should be a leavened or unleavened wafer, and whether Church hymnody might include the verses of Bernard and Bonar, or was to be confined to versifications of the Psalms.

With the increase of the congregations, there grew up under the spectacle of the Roman Empire the idea that the Church is a visible organism whose boundaries can be fixed with the same precision that we fix the boundaries of a state or a city. It is a body that has received certain marks from a particularly appointed order of functionaries and renders to them obedience. To the Church are necessary a bishop and an order of the clergy, appointed and confirmed by their predecessors, endowed with special grace and infallibly recognized by their official appointment and official insignia. To this order belongs the exclusive right of valid baptism; to it belongs the prerogative of absolving sin. The Church is made a visible society, to which a ministry called of man and ordained by man is essential; and without the priestly order, Church grace and admission into the kingdom of heaven cease. All emphasis is laid upon the hierarchy, or order of Church officers, who take the place of the free operations of the Holy Spirit ministering immediately to the soul of the penitent believer.

This is the view of the Roman Catholic Church and of the High Church party in the Episcopal communion. Against it Wyclif, Huss, Luther, and the other Reformers protested, going back behind all Church councils and Church teachers to the New Testament for the definition of the Church. The Church they found to be the company

of believers or the elect; those who are called and sanctified of the Holy Spirit; those who walk not after the flesh, but after the Spirit. To no human priesthood is given the exclusive privilege of admitting to it or excluding from it. The Lord may call, irrespective of all human orders, as he called Paul, whose apostleship was "neither by man nor of man, but by Jesus Christ and God the Father." God may choose to start centers of true apostolic succession and power at any time, and outside all establishments. While it is proper and seemly that there should be official orders in the Church for the preaching of the Gospel and the administration of the sacraments, Christ has not exclusively or irrevocably confided His grace to any self-perpetuated order, as though outside of their number and unordained by them there may not be other ministries appointed and fully ordained of the Holy Ghost, or as though to this order belonged infallibly and irrevocably official prerogatives.

In the New Testament the predominant, if not the sole, reference is to faith, holiness, the seal of the Holy Spirit, as marks of Christian power and official ordination. It is these things which make a Christian, and Christians constitute the Church. In the first notices of efficient preaching by the apostles, it is not said that believers were added unto the Church, but that "they were added unto the Lord" (Acts v. 14), or "that the Lord added unto *them* daily such as should be saved" (Acts ii. 47, R. V.). The Church is too big a thing to be confined to the Methodist Church, or the Baptist Church, or the Catholic Church. It is the Lord's body. It consists of those who have been called and sanctified by the Lord. It is the household where the Holy Ghost dwells. Where two or three are gathered together in Christ's name, there He is.

In the place of this body of believers, imbued with devotion to Christ and looking for His appearing, men have substituted a corporation, presided over and ruled by an order of officials, a

hierarchy which claims the right of perpetuating itself in its own way, and declares all bodies which will not yield obedience to it as not of the Church. It possesses a monopoly of clerical function and privilege, and Christ himself is bound so that He does not call any minister competent to administer the sacraments except through it and by its ordination. All who do not submit to its authority are schismatics, defying the authority of Christ. And if a house of worship be dedicated with ever so much solemnity and prayer, and though a very Paul preach in it, learned in the Scriptures and in labors abundant, it is nothing more than a meeting-house or clubhouse, as they disparagingly call it.

In this view of the Church, the holiness of the sacraments and the priesthood is emphasized above the holiness of the members. Stress is laid upon partaking of these sacraments as administered by the priesthood, and not upon union with the invisible Christ. But who can read the Sermon on the Mount without feeling that the state of the heart is the supreme thing? To the poor in spirit belongs the kingdom of heaven. Who can read the epistles without feeling that the only ground of hope is the indwelling of Christ in the soul? And still, to this day, it would seem as if some Christians are so scrupulous about the tithe of the mint, and anise and cummin of ritual that they will have no fellowship with others who do not agree with them in these matters, no matter how reverently they receive Christ's words, and seek to obey Him, and exalt His name. There are two words of Christ, it must be confessed, which fairly admit of the interpretation which gives to a specific order of men almost all the prerogatives which in some communions are claimed for the priesthood. By the first, Christ, answering Peter's confession, said, "Upon this rock will I build my Church." By the second he declared of the apostles that "whosoever sins they remit should be remitted; and whosoever sins they retain, should be

retained." But the tenor of the New Testament and the practice of the apostles are against those interpretations. More consonant with the entire teaching of the New Testament are the other interpretations, that it is upon Peter's confession that the Church shall be built, and that the apostles should have the power of *declaring* the conditions of the remission of sins. Thus interpreted, the teaching of the New Testament sets up a Church whose existence does not depend upon an order of clergy deriving their prerogatives through apostolic succession and possessing the sole right of administering the sacraments. Its existence depends upon the indwelling of the Holy Spirit and the faith and sanctification of believers. The Christian Church is the communion of saints who have the mind of Christ dwelling in them, look to him for salvation, and seek to spread His Truth. Theirs are the promises; theirs is the kingdom of heaven.

II. *Where the Church is.* The Church is everywhere where Christ dwells in the hearts of believers. The kingdom of heaven is within you. Christian character is a matter of the soul which God alone can infallibly detect, and which is not certainly vouched for by the outward signs made by priestly hands in baptism or by the words of the mouth. The reality of the kingdom is detected by the fruits of the Spirit, and by these fruits believers are to be known.

III. *What powers the Church possesses.* The fundamental ideas of the Protestant Churches are the supremacy of the Scriptures, the supremacy of faith, and the supremacy of the Christian believers. The supremacy of the Church is denied, as likewise that recent doctrine of the supremacy of the Christian consciousness must be denied when by that is meant the prevailing state of Christian feeling and opinion. In the Church there is no privileged *priesthood* distinct from the mass of Christians. There is one Priest, Christ Himself. The Old Testament order of

priests ended with Him, as they were typical of Him. The only altar is the Cross. One oblation was offered for the sins of the world. There remain no other sacrifices to be made. We have one advocate with the Father, Jesus Christ the righteous. The believer has immediate access to the throne of grace through Him.

The other theory is that there exists an institution of priests in the Christian Church through whom the believer must of necessity go to find pardon and have access to God. This is a delusion of souls. The confessional was the outcome of it, and means that the soul is dependent upon the priest to be presented to Christ and before God for the benefits of the Gospel. The case is as if there were a fountain of water, and a class of men should come to you and say: That water is of no efficiency for you, and you cannot drink at the fountain. You must take it from our cups and out of our hand. As over the entrance to the great convent at Einsiedeln at the time of the Reformation the motto was placed, "Here is full remission of sins," so the priesthood assumes that through it full remission of sin may be had, and through it alone. The soul is put at the mercy of an order, and the purest and the best of earth may become subject to an ignorant and perhaps debauched clergyman who claims to have the sole right of conveying the blessings of grace.

The clear teaching of the New Testament is that there is only one Mediator between God and man, and that through Him we all have free and abundant access to the throne of grace. Clergymen are chiefly preachers and expounders of the truth, set apart to act as guides to the teachings and offers of the Gospel. All who believe in Christ are priests. They offer up the spiritual sacrifices of praise and prayer. Does not Peter himself write of the totality of believers when he says, "Ye are an elect race, a royal priesthood, a holy nation." It is by faith exercised by the soul, that we have union with

Christ and become members of the true Church of God. The birth from above fits for the kingdom of God. God speaks immediately to the soul. "He that cometh unto *Me* shall never thirst." As a son and daughter have immediate access to a father, and need not go through tutors or servants to present their requests, so the children of the covenant have the privilege of going directly to the Father in heaven for pardon and daily grace.

The Church does not communicate holiness. That attribute was not granted to her. A camp does not communicate patriotism. The Church is not a way of salvation; Christ is the only way of salvation. When Thomas said, "Lord, show us the way," Christ replied, "I am the *Way*, the Truth and the Life; no man cometh unto the Father but by *Me*." A church occupies the relation of a stage-coach or caravan on the way. Baptist, Methodist, Presbyterian Churches are but caravans on the way of life, if so be they follow Christ. Whosoever is sincerely allied to one of them is pursuing the way of life.

Our Lord rebuked the disciple who repelled the mothers, and said, "Suffer the little children to come unto *Me*." So He is against all ecclesiastics who set up any barrier between the soul and himself. How often He called men directly to Himself, and where did He bid the sick or the troubled to make their appeal to Him through His disciples? The confidence in the Divine prerogatives of a priesthood and the indelible holiness of the Church enjoying the services of such priesthood is adapted to give peace to the soul even where it deludes it most fatally. For, so far as human age can judge by conduct, a man may be a most thorough Churchman and yet be as far from the kingdom of heaven in thoughts and righteousness as the Anarchists who have been admitted to citizenship are from being true Americans. Naturalization papers do not work beneath the skin. Ecclesiastical rubrics often go

no farther. It is the new birth from God and faith which makes men members of the Church of Christ and co-heirs with Him of the kingdom.

The authority of the Church does not lie in itself, but in Christ. The Church is His body. He is the spirit, the heart, and from Him is poured into hands, arms and other members the heavenly life. The body is not the source of life. The Church is a conservator of life, not a source of life. The body is not a fountain of movement and controlling authority. Nor is the Church. An American army is not a fountain of authority to itself. It gets its commands from the President of the United States, as well as its right to exist. Christ is the sole fountain of authority in His Church. The Church is simply a guide to Him, His truth, and cross. The Scriptures have authority because they take the place of the living words of His lips. Only as they are the words spoken by Him have they spirit and life. The individual soul must listen to Christ, learn from Christ, obey Christ, be saved by Christ. He is the standard and source of authority. "If Peter, Paul, or James," said Luther, "say anything contrary to Christ, they are not apostolic, and whatever is of Christ is apostolic, though Herod, or Judas, or the Devil had spoken it."

The judgment of a single man filled with wisdom and the Holy Spirit has been of more value at times than the judgment of ecclesiastical assemblies. It was a long time before Luther discovered that a Church council was fallible. When he studied the case of John Huss this dawned upon him. A general assembly or conference is liable to err, as is a Pope; and may like him assume authority not belonging to it. Presbyterian Milton declared to be priest writ large. Ecclesiastical assemblies are worthy of respect as they include men of piety and sanctified judgment, but no further. It is the temptation of all ecclesiastical bodies in the interest of a centralized authority and of uniformity to impose tests of ministerial standing

and doctrine which the free spirit of the New Testament does not make obligatory. I myself have always been made uneasy by the use of the expression "Court of Jesus Christ" for the Presbytery. It is not a New Testament expression, and seems to favor the apparent eagerness of not a few to exercise judicial functions and pronounce judgment upon their fellows. And the danger is that ecclesiastical assemblies, instead of being upper chambers of prayer, may be turned into court-rooms. A republican form of government, though it ought to be the best, may under the sway of partisanship become as flagitious and unbearable as the reign of monarchy under Charles II. or Louis XIV. A Protestant Church, likewise, whose organization implies a tolerable amount of personal liberty of opinion, may in the interest of party spirit go so far in pressing logical conclusions as to set aside mercy and the law of a generous Christian tolerance in matters non-essential. Let us thank God that our salvation depends upon His grace, and not upon human juries and ecclesiastical tribunals on the earth. Not seldom has the cause of piety and godliness in the Church been obliged to cry out, "Let me fall into the hands of God, and not the hands of men."

There is nothing on the earth, after the family, so ideally beautiful as a Christian Church. It is the household of faith, the building of God. A well-ordered and ample household has room after room appropriately fitted out: here chambers for sleep; here library; here storerooms, with chests for winter clothing; here room for the meals. Each member helps the other. So is a Church—meeting together for common praise and prayer, all the members bearing one another's burdens, not finding fault with one another and fretting. There are many rooms in this great house of God on the earth. If one prefer to sit in the east window and to look toward the east, let him do it. If one prefer to sit in the second story looking up at the open sky,

let him do so. If he prefer to sit much where there is song, let him do it; or much in darkened chamber, where he can quietly meditate, let him do it. If we call one of these rooms the Catholic room, and another the Baptist room, and another the Methodist room, then let us say to all, "Dwell together in peace as members of one household, and as those who enjoy one common shelter and protection of Divine grace, and look for the glorious appearing of one and the same Lord."

The Church of God among men is too great for you and me to tag on its doors the device, "for Presbyterian only," or "for Catholic only." It is for those who are called to be saints in Christ Jesus. Its gates are open, three to the north, and three to the south, and three to the west, and three to the east; and on its several gates are written, "I am the door." Christ admits to the Church. He alone fills it with holiness and grace. He alone will present to Himself a glorious Church, without spot, or wrinkle, or any such thing. When every soul has Christ dwelling within it, then shall the angels look down and say: "Behold the bride, adorned to meet her Lord!" And in this indwelling of the Holy Spirit, in the possession of saving faith in Christ, in the bearing of the fruits of righteousness, lies the secret of Christian communion and Christendom's reunion—not in the existence of any ordained order of clergy and the imposition of clerical hands. He belongs to the communion of saints in whom Christ dwells.

### PURE RELIGION.

By C. V. ANTHONY, D.D. [METHODIST EPISCOPAL], OAKLAND, CAL.

*Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.*—James i. 27.

WHAT is pure religion? How shall we define it? We may say of religion

itself that it is intended to fix our relationship to God and eternity. Pure religion fixes this without having any error that will prevent our securing the proper result. There are three ways of looking at it, and consequently three ways of defining it: 1. Its sources; whence is it? who is its author? where is its authority? 2. Its attainment; how shall we possess it? with what condition of mind, and with what action of ours may we receive it? 3. Its manifestation; how does it appear in human life? how shall those who have it be distinguished? what life will it produce? It is in this last sense that James defines religion in the text.

James was an eminently practical man. His life in Jerusalem won for him even the admiration of the enemies of Christ. When he was stoned to death, it created general indignation throughout Jerusalem. It is true that the writings of the Bible convey to some extent the prevailing characteristics of their authors. The human element in the Word needs study no less than the Divine. Now, Paul was a man of mighty faith. How this branch of the Christian life appears on almost every page and paragraph! If you were to ask Paul for a definition of religion, he would answer, "The just shall live by faith," or perhaps, "Faith is the substance of things hoped for, the evidence of things not seen." John was the loving disciple, and how this trait shines out in his writings! If you were to ask John for a definition of religion, he would say, "This is the message that we have heard from the beginning, that we love one another." Now, when honest James speaks, it is not in antagonism to any of these, but a new chord is struck that vibrates in perfect harmony with all the others, yet with a distinct and lovely tone peculiar to him. It may have a minor key, but none the less musical to ears attuned to human woes; but he is not in discord with the triumphant faith of Paul, as some suppose, and he is yet more in consonance with the gentle love

of John when he says: "Pure religion and undefiled before God and the Father is this, to visit the widows and the fatherless in their affliction, and to keep himself unspotted from the world." This is not a perfect definition any more than the others named. But it points to the elements which go to make up a perfect Christian character, and for this reason should be studied with great care.

*Pure religion and undefiled.* There may be a religion that is neither pure nor undefiled. It is the very nature of sin to deceive. It often happens that religion becomes intense in proportion to its becoming impure. Some of the most religious people in the world are the most immoral. The Hindu fakir makes great pretensions to religion, and is considered a marvel of piety by his co-religionists, though he is filthy in person, and impure in conduct. The Hindu prince will plentifully feed the monkeys in the time of famine, though he will not give a handful of rice to save the life of one of the thousands of men, women, and children who are dying of starvation around him. May we not come nearer home and see that naturally this same defect enters into Christianity? How easy to substitute a belief for a life! How easy to trust in a ceremony and allow it to take the place of a holy life! Are there not millions of professing Christians to-day who care more for obedience to the arbitrary rules of the Church than to the moral law that God thought worthy of His writing on tables of stone? He that "searcheth the heart and tryeth the reins" cares little for our punctiliousness in self-imposed duties, but he does care for "mercy and the fear of God." Let us be careful about cultivating a religion for Sabbath use, or to satisfy the troubled conscience on other points, and remember that pure religion involves every act of one's life, whether nominally secular or sacred.

*Before God and the Father.* There is something significant in the terms here used. The word God in Hebrew,

whether in its plural or singular form, is the august name of deity. The word here found in Greek is in the highest sense a divine term, and involves the majesty and mightiness of Deity. The education James had received would lead to his high appreciation of this word. But he had learned from his Divine Master another way of looking at God, a view of His character eminently fitting to this place. The Son had shown him the Father, and now this was the endearing name by which he must call Him. It may be readily imagined how reverently James would use these two words—the one the God of his youth, the other the Father of his perfected Christian life! Both true, but the latter, oh, how full of comfort!

But what do these words, "Before God and the Father," mean? "Before the face" of one was a Hebraism to convey the idea of one's acceptance by the person so showing favor. To stand before God is to be approved of God. So here the words mean a religion that God approves, one that is acceptable to Him. And surely any religion is "vain" unless God approves it. The very nature of religion is a something acceptable to God, and not simply pleasing to man. Too often men choose their religion as a man orders his dinner from a bill of fare at a restaurant. He takes what suits his inclination. He pleases his taste. Many say, "I like this or that kind of religion," as though it were a matter of any moment whether it pleases them or not, the great question of all questions being, Does it please God?

But this expression involves another important thought. It becomes a safeguard against a very common perversion. Charity, or benevolence, has a good name. It is everywhere commended. Some say, "That is my religion, to do all the good I can in the world. I believe in clothing the naked, and feeding the hungry, and living to help my fellow man." Well, that is good as far as it goes; good enough for this world, good enough for man.

If done to be seen of men, even that does not make it sin. "They have their reward." They do it to gain the favor and praise of men, and they get it. They ought to get it. Gratitude and praise for kind deeds cost but little, and are certainly deserved. But religion is not for man nor for the world; it is for God and for eternity. All duty is God-appointed, and we ought to do all things in His name. If it cannot stand the test of His approbation, it will not answer our need on the Judgment Day.

*Is this.* Now we come to the thing. This we may set down as the infallible test, the rule by which we may prove to ourselves that we have religion. It is not in emotion, though the heart that has it must be glad. It is not a fancy, it is not even an experience, but it is a life. The life of God. The life of Christ. It is not unlike the test our blessed Lord gave John to quiet his doubting heart in that low prison of Machærus. Christ said, "Go and show John again those things which ye do hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them, and blessed is he whosoever is not offended in Me." A life of loving fellowship. "He hath borne our griefs and carried our infirmities." Well might we pray with the poet:

"Oh, give us hearts to love like thee;  
Like thee, O Lord, to grieve  
Far more for others' sins than all  
The wrongs that we receive."

There are two elements in this statement of what constitutes the character of true religion. Let us consider each separately.

1. *To visit the fatherless and widows in their affliction.* Here a part is put for the whole. Fatherless children were especially to be pitied in ancient times, and are still so in heathen lands. Children bore, to some extent, the sorrows of their widowed mothers, and these were the most pitiable creatures in society. When given from home,

they became parts of the husband's family and were lost to their own homes. When left widows, they became the subjects often of the most bitter hatred and cruel treatment upon the part of the husband's relatives. James has picked the most wretched object for human sympathy in order to give us one of a class to show us where our duty lies. We may notice, first, that he turns attention to these extreme cases to show where Christian enterprise is to be turned; not simply to relieve, but also to remove the occasion of their existence. What a change the religion of Jesus Christ has made in the condition, not only of widows in this land, but of womankind in general! It is thus always. True religion not only relieves the suffering, but plans to prevent it. This is the most wholesome way of dispensing favor, indeed the only way that properly respects the highest interests of those in need. But, secondly, we need no enumeration of woes to tell us what to do. One thing is as good as a thousand. Where we see suffering, we are also to feel it. We are never to "pass by on the other side" when suffering humanity holds out its hands for help. Had James lived in this age, he might have held up for our sympathy and care the motherless children rather than the fatherless ones. Really, of the two, a woman left with children in these days will do better than a man when left with them. But, thirdly, it would be folly not to see that to remove evil from the world needs instruction, intelligence, Christian knowledge, and so needs the Gospel preached. Much more than half the misery of heathen lands would be removed by the acceptance of the Gospel. The larger part of the poverty of our large cities comes as the direct results of sin. The quickest way to cure them is to save the people from their sins. So we open a large field, and the word "*visit*," in the sense of looking after and providing for fully, warrants such an application of the thought of the faithful James.

2. *And to keep himself unspotted from*

the world. These words seem to meet a great want of these days. There are abnormal characters who with great wealth are very wicked. They make money by taking every conceivable advantage of their fellow-men, and then hope to secure the approbation of man by some acts of generosity toward, possibly, the victims of their wicked devices. Sometimes they leave much wealth to benevolent objects when they can no longer use it themselves. We may not say this is a bad use of their money. Would that more of it went in the same way! Neither can we say their way of doing is right. Their acts of benevolence will, not atone for their sinning. Because one side of their conduct is right, that can by no means make the other correct. God wants well-doing coupled with well-being. God's almoners should handle His alms with clean hands. The religion of Christ is a pure religion. The world and its defilements must be separated from His true followers. Not to become ascetic and consider ordinary business defiling, else he would have no help for the suffering ones he visits; but he is required to make the ordinary occupations of life pure from defilement. He is to have a clean heart, and with it he is to make a clean world. But if the world remains impure, he is to keep himself unspotted from it.

This is pure religion. It accords in every particular with the teachings of our Lord, and the other apostles whose writings constitute the New Testament. It is a religion everywhere approved and everywhere admired; a religion that can only come through "the washing of regeneration and the renewing of the Holy Ghost."

---

AFTER all is said and done, there is but one test with God of orthodoxy, of catholicity, of membership of the kingdom of heaven; a test which sweeps away nine-tenths of the falsity of artificial religionism—it is "He that doeth righteousness is righteous."—*Farrar*.

## THE CHURCH AND UNJUST CRITICISM.

BY REV. F. P. BERRY [PRESBYTERIAN], KANSAS CITY, KANS.

*Despise ye the Church of God?*—1 Cor. ii. 22.

*He that toucheth you, toucheth the apple of his eye.*—Zech. ii. 8.

IN a religious paper of the Northwest there has lately appeared a symposium on "The Church and the Kingdom of God." In it we are told some very startling things: That "one of the most dangerous of current heresies is the identification of the kingdom of God with the Church." The kingdom of God can never embody itself in [an institution]. That "it would be well for awhile to stop preaching altogether, in order that people might no longer think that going to church and listening to sermons is serving the Lord." That "churchgoing is mostly serving ourselves." "The church is not here to build itself up." "It may soon come to a time when it will have to get out, or be put out, of the way of the growing kingdom of God." "Many of the great philanthropies of the world, whose heart is the real Christ, have already slipped far out of the hands of the Church, which ought always to have been their home." "For us to attempt to bamboozle ourselves with our fine statistics about the wonderful missionary work that is being done, in comparison with what children of the kingdom are privileged to do, is sheer nonsense." "Most churches are in a struggle to keep themselves going—barely to meet expenses." "How much is such an organization feared by the powers of darkness rampant in the world?" A politician is quoted as saying, "I would rather have one saloon on my side than a dozen churches." Another speaker is approvingly quoted, who says "three-fourths of the ministers are place-seekers and time-servers." "The Protestant Church of to-day stands in need of reformation about as



much as the Roman Catholic Church did in the days of Luther." One writer declares, "I do not believe that Protestant Christendom knows what Christianity is;" "I do not think that the pulpit knows what Christianity is;" "I think there is nothing the Church more dreads, nothing it is so afraid to have tried, as the actual kingdom of God on earth;" "I am reluctantly coming to believe that Christianity, as it is organized, is the most serious obstacle in the way of the realization of the Christianity of Christ."

And so on. Not all the writers in the 21 wide columns of the symposium take this view. Some stand up bravely in defense of the Church. But those who thus decry the Church are her own sons—not atheists and infidels, but ministers and laymen of prominence and good standing; all of whom were cradled in the Church and received their moral and religious ideas and training from her. Many of them get their entire support from her. These are they who bring arraignment after arraignment against their spiritual mother, stab her almost to the death, and humiliate Zion in the eyes of the Canaanites and the Philistines.

It is time to call a halt, time to expose to the world the real animus of such ingratitude and faithlessness. My only apology for taking your valuable time in the consideration of such ravings is the fact that similar criticisms fill the air everywhere. It is an age of iconoclasm, and the fury of the idol-breakers would tear down even the house of the true God. These strictures must be met, and it is well to listen to them that we may discover how much, or rather how little, there is in them. Then we shall avoid dismay and panic over their reiteration, and by our calmness bring to them a more complete refutation.

The first thing to be said in reply is, that although the kingdom of God is spiritual, nevertheless it and the external organization which we call the Church are practically identical. There

is very little of the real spirit of the kingdom outside of that institution. Grant there is little enough inside, there is infinitely less outside. When men become imbued with the spirit of God's kingdom, they are generally ready to go into the Church. The reason they stay outside is because they have not caught that spirit. Where are the much-talked-of philanthropies, charities, establishments, colleges, seminaries, asylums, homes, refuges founded by men or societies outside of the Church of God? Organically, many of these beneficences have no connection with the Church as an institution. This is probably all the better. But their founders got their noble impulses from the Church, and many of them are within her communion. Need I mention in proof the Dodges, and Stuarts, and McCormicks, and Greenes, and Rockefellerers, and Childses, and Stanfords, and Armours, and hundreds of other givers large and small? Where are the magnificent philanthropies that have been established by some spirit, or kingdom, or society of men outside of the Church of God? Who will rise up and name them? Where are the donations and self-sacrifices of infidelity that will eclipse those of the Church of God? Is not the implication that these things exist a falsehood? Is it not one of the devil's lies? When sceptics and other devotees of the world give a thousandth part as much for the advancement of morality and the elevation of mankind as members of the Church give, then it will be time enough to begin to lampoon the Church. Then, and not till then.

But again. Spirit in this world needs body through which to work. Man is a spirit, but he can do nothing here without a body. It is so with God's kingdom; it is a spiritual kingdom, but it must be embodied in an institution for its propagation. When one becomes so spiritual that he wants soul to work without body, and God's kingdom to advance in the world without a temporal organization, he is altogether too ethereal for this mundane

sphere. He ought to take on his wings and go. It reminds me of a college-mate I had. He was so spiritual and refined that the work of taking food into the body became altogether too gross and repulsive to him. He looked upon it as not only a waste of time, but also a vulgar operation, reducing him about to the level of the swine. He used to say, "Oh, this eating; what a degrading occupation!" But I took notice that he was about as fond of a good dinner as any of the rest of us common, vulgar folks, and I saw him at a Thanksgiving dinner once gorge himself till he could neither sit nor stand with comfort. So, I say, whenever you hear such professions of etherealness, look out. There is self-deception or conscious insincerity somewhere. These bodies which God gave us, and one of which His Son thought it no degradation to assume, deserve our utmost respect and consideration, for they are necessary to our souls in this sphere. So also is the Church as an institution necessary to the kingdom of God. What if Jesus does use the word church only twice? He founded the Church, and evidently instructed His disciples to rear it with scrupulous care. And the apostle says she is His bride, and that notwithstanding her spots and wrinkles He loved her so that He gave Himself for her. Besides, the apostles use the word Church 100 times, and just as soon as it began to grow they began to give it organization. And to-day the efforts of God's people to give the Church more complicated machinery and more efficient organization are only the attempts to follow out the practical hints and ideas of the apostles—ideas, which I have not the slightest doubt, not only received the approval of the Saviour, but were even suggested by Him.

Then as to this idea that "most Churches are in a struggle to keep themselves going, barely able to meet their expenses." What of it? Suppose that were strictly true? Would it prove that they were utterly useless,

and might just as well be abolished as not? If the statement means anything, that is what it implies. But will that sort of talk help on God's kingdom? Because the Church has to struggle to live, would it be better for her to die? I notice that the vast majority of men and women have a tolerably hard struggle to get a living in this world. It is about all that they can do to make both ends meet, to keep body and soul together. Has any one said that for that reason all mankind should commit suicide? That it is a hopeless fight? That no one does any good by keeping himself alive by this ceaseless effort and toil? That all might as well give up the ghost? Is that the way men talk of the life of the body? But, if not, is it fair to intimate that the Church accomplishes nothing merely by her existence, even though it be a struggling one? Is it nothing for her spires to point to heaven and her pulpits to tell the way? Is it nothing that through her agency a constantly increasing multitude of consecrated souls are induced to live holy lives in this wicked world, and by their very existence furnish a constant protest against the works of iniquity? Is it nothing that in this world, whose prince is Satan, as Jesus said, an army of the Lord should be able to maintain itself at all? That the devil should find that army invincible and indestructible? That it should be slowly but surely making inroads upon his domain, and bid fair some day to wrest it all from his authority and power? Is this nothing? The work is slow, it is true; that is partly, at least, because it is a prodigious undertaking. To cleanse this planet from sin! What audacity for finite beings to attempt such an infinite enterprise! Who but Hercules dare ever think of beginning to clean the Augean stables? And has not the Church of God displayed both herculean courage and herculean energy in daring to commence such a mighty enterprise? Where is the institution or society outside of the Church that ever conceived such an idea,

or with calm confidence as to ultimate success entered upon the work necessary for its realization?

Yes, the Church is accomplishing much when it merely exists in this world. It is a good deal for a man merely to live with imperfect but tolerable health in some terribly miasmatic localities. Think of the demoniacal forces arrayed against the Church and wonder that she survives at all! Think of the saloon-keepers, the gamblers, the Sabbath-breakers, the libertines, and thieves, and murderers, and all the rest trying to destroy the influence and undermine the teachings of the Church—and the devil cheering them on! How sad that any who belong to Christianity's host should lend aid and comfort to the enemy by their unfair criticisms and their pessimistic views! I saw a street-car last Monday trying to get through the snow. It plunged into the banks, and then backed out to get a fresh start. While backing and waiting, a dozen men in front shoveled out the snow from the tracks, and so assisted the car. And I thought the car of the Church has to make her progress while the devil and his emissaries are shoveling in the snow. What a pity that some who ought to be working for the company, and who live on the company's pay, should spend their time also in shoveling in the snow, and so impeding the car!

But it really looks as though the Church was doing something more than simply existing—infidelity rampant in America after the Revolution; four per cent. of our population church members in 1800, now 25 per cent.; almost hundreds of millions spent by the Christian nations for the support of the Gospel; preaching as practical as Isaiah's desired and obtained all over Christendom. Some wince under it, but the majority of Christians welcome it and commend the fidelity of the pulpit. And who can measure the influence of the Church upon society, business, legislation? If politics is so bad with Christianity, what would it be

without it? Who can measure the abysmal depths to which all Christian governments and peoples would plunge without the upholding and preserving influence of the church? And as to missions, listen to this testimony: "The directors of the East India Company, early in the century, placed on record the following: 'The sending of Christian missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast.' Eighty-five years afterwards, Sir Rivers Thompson, lieutenant-governor of Bengal, said: 'In my judgment, Christian missionaries have done more real lasting good to the people of India than all other agencies combined.' This convincing testimony is from a witness who has had every opportunity of forming an honest and intelligent opinion, and whose word carries immense weight."

And similar testimony from all around the world. It is unfair to compare the \$10,000,000 given by the Church for missions with the \$1,000,000,000 given for intoxicating liquors, for that amount was not given by the Church. The Church "playing at missions"? Yes, it is play compared with the mighty work it will yet do some day. But will you discourage her in the beginning, and so lead her to desert? What was she doing at missions a century or two ago? Is not this work (or play) better than that idleness and indifference to the state of the world? Does not a child "play" with carpenter tools before he builds real houses? Suppose you tell him his occupation is useless, that he is only wasting his time and material, as some unwise parents do? Will that sort of encouragement ever make a builder out of him? I have seen child architects and builders working or playing (as you choose) with tremendous earnestness in the construction of some little buildings that were very creditable to them. Of course, compared with finished residences, and business houses, and

churches, and cathedrals they were insignificant, just as the early efforts and results in missions are insignificant compared with the grander efforts and glorious results when the nations shall all be brought into the kingdom of Christ. But I never thought of telling them their play was useless, and might as well be abandoned. It was real work to them. I never saw a great good work yet that did not have a small beginning; I never saw a child that did not first play before the real work of life.

"The Church is very imperfect." Yes; so is everything else on earth. But why not judge her by her best results and products, as you judge governments, schools, colleges, banks, railroads, manufactories, and houses of merchandise? None of these are condemned and abolished because of their imperfections. And the Church, like them, is willing to be reproved and corrected for her faults. Everything in these latter days may be challenged to give its reason for existence. The Church wishes to be no exception to the rule. She is ready to vindicate her right to live. But meanwhile she has a warning for unfair critics, especially within her fold. "Despise ye the Church of God?" "He that toucheth you, toucheth the apple of His eye." God's Church is dear to Him. He is as careful of her as of the apple of His eye. Beware how you condemn His Church, and so provoke His wrath. Destructive criticism is easy—one of the easiest things in the world. But it is not a very useful employment, nor one that requires very much brains. Because a man can see a flaw in a magnificent cathedral, he is easily led to think that he is equal or superior to the architect and builder. Because a man can detect an imperfection in the Church, he readily imagines he is doing or can do more for humanity than God's own institution. Nothing grows faster than the spirit of faultfinding and censure. No preacher can preach well enough, no Church can live holy enough, no Christian can work earnestly enough to

suit a soul that gives himself up to pessimistic ideas and heartless criticism. But the Church is little harmed after all, though fearful damage comes to the soul of the one who indulges this terrible habit. He soon comes to imagine that he is better than all the rest of the world, and is utterly unable to see that his imaginary superior sanctity is nothing but sanctimoniousness after all. At last he becomes blind to all excellence, and unable to see anything except in a state of distortion. Says Bishop Sanford: "The great satirist, Hogarth, was once drawing in a room where many of his friends were assembled, and among them my mother. As she stood by Hogarth, she expressed a wish to learn to draw caricature. 'Alas, young lady,' said Hogarth, 'it is not a faculty to be envied! Take my advice, and never draw caricature. By the long practice of it I have lost the enjoyment of beauty. I never see a face but it is distorted. I never have the satisfaction to behold the human face divine.'"

This is a solemn and awful warning as applied to critics of the Church of God. Some persons get so accustomed to looking at the faults of the Church that they can see no good in her at all. The Church is imperfect; but, with all her faults, she is the bride of the Son of God. It is one thing to reprove her affectionately for her sins, as Paul does, or even denounce her for apostasy, as Isaiah; it is another thing to try, like the Canaanites and Philistines, to overthrow her and wipe her from the face of the earth. The Church is imperfect. She knows it, but she is pressing on; her ideal must recede with every new advance. Pity her when she thinks she has attained it. Clearer spiritual perception reveals higher summits to be scaled. In changes of methods, especially of late, she has shown a flexibility of adaptation to any legitimate demand or need. If she does not know what Christianity is, who does? Where is the society that will spend money, as she does, for the good of others? Says *The Interior*, of Chicago:

"The words of certain of these brethren remind us of the late apology for his past life which has been presented to the public by Mr. Hugh O. Pentecost. He talked this way for some months, and then with a solemn imprecation on the Church left it to its doom. To-day Mr. Pentecost tells us that while he left the Church to save the people, he found no fellow saviors outside the Church; and he found, to his still greater surprise, that the reason the people for whom he had given up all were not saved, was, firstly and chiefly, because they did not want to be saved. He thought it was the fault of the Church that they did not have work, and bread, and decent homes; but when he cast in his lot with them, he found that they preferred idleness, and demanded beer, and went to the reeking saloon from choice. It was a sorrowful awakening, but he has told the story of it in unvarnished words."

Something, of course, is "horribly wrong" when labor assemblies will not let a speaker name the Church or Christianity. But something has been "horribly wrong" with this world ever since the fall, and the Church is trying as nothing else is to set it right. You cannot save it in the lump, all at once. It must be done as wood is piled—stick by stick, soul by soul. Tell the Church she should exist for the service of the world? That she has always known. But she also knows that noble, persevering service for lost humanity will only come from those who have seen and accepted the Cross of Jesus Christ for their own salvation. So the Church, first of all, holds up the blessed Cross. This is her true, chief mission; and this she will not forget. For this the best people in the world love her ardently. For this the worst people in the world fiercely hate her. Oh, do not join their ranks! Despise not the Church of God. Love her; commend her; stand by her. The world would be lost indeed without her. She is faulty, but she is pressing on. And she will yet overcome the meanness and heartlessness of all her enemies, and

extend her walls so as to take them all in, and thus spread the kingdom of God to the uttermost parts of the earth.

### MEMORIAL DAY SERMON.

BY REV. JAMES D. RANKIN [UNITED PRESBYTERIAN], DENVER, COLO.

*O thou sword of the Lord, how long will it be ere thou be quiet? Put up thyself into thy scabbard, rest, and be still. How can it be quiet, seeing the Lord hath given it a charge?—Jer. xlvii. 6, 7.*

I CANNOT shrink from any service that bears upon it the will of old soldiers. War is a wrong to man and hateful to God; but when His plans could be accomplished by no other means, God has entrusted them to the sword until His purposes have been secured. It is my firm conviction that our civil war was the consummation of one of the most wide-reaching purposes of Divine Providence—the establishment of the brotherhood of man. Will you very hurriedly trace with me this movement? The despotic monarchies of the ancient world will not detain us long. Some of them enjoyed mighty civilizations, but an impassable gulf separated the ruling classes from the toiling millions. In Greece the common people had a larger place, but the equality and brotherhood of man were unthought of. Then to the Hebrew race was revealed the doctrine of God's fatherhood. In the very heart of this doctrine rests the brotherhood of man. You cannot separate them. There it stands in the heart of the Jewish faith that all men are equal. This nation was henceforth to be the guardian of this truth. All her laws were for the benefit of the individual and the larger liberty of the human soul. As organized by God, the nation was a theocracy; on her manward side a liberal democracy. Later, in violation of God's command, they changed to a monarchy, which at length became a spiritual despotism. The rulers claimed the right

to think for the people. The brotherhood of man was not recognized. Then Jesus of Nazareth came, declaring with a fulness never yet heard the equality of man; demanding for every one the right to think for himself, and asserting his responsibility to a power higher than Church or State. For that truth He died. That death has revolutionized the world. The divine Son of God, sealing with His life the declaration that all men were equal, gave it an impulse unlimited in its sweep and irresistible in its power. John Stuart Mill, the Deist, said one day to the husband of George Eliot: "A great crisis in the history of liberty seems to me to have come at the cross of Jesus of Nazareth." That greatest writer on liberty saw what every student of history must see, that the cross of Christ was the center of a new civilization based on the brotherhood of man. Its second conflict was with the Roman power. It lasted for three centuries. The victory was only temporary. Centuries of hopeless despotism had so unwrought in Roman thought and character the idea of the superiority of the ruling classes as to forever unfit it to champion the equality of man. It is a historical fact that not a single people long subject to Rome have ever been capable of self-government. So long as Rome lived, the liberty of the individual was impossible. Then out of the German forests God called the worshipers of Thor, Balder, Odin, and Freia and committed to them His sword. Before them civilization with all its treasures, religion with all its institutions, went down. That was the most awful catastrophe; those were the most hopeless centuries of history. But they show the value God places upon liberty. They say that if you place in one scale Roman power, culture, civilization; and in the other the liberty of the individual, it outweighs them all. Back into the German forests were carried Christian captives, who in their rude cabins told the story of Jesus. At length it reached the north of Germany, where

dwelt the Saxons—your ancestors and mine. Wild and ruthless men were they, dressed in the skins of wild animals, drinking human blood out of human skulls. Bravery was a virtue, fear a crime. But their blood was untainted by vice, their spirit unbroken by oppression. Their simple form of government was democratic. Their laws were ratified in popular assembly by the shout of the people and the clash of shield and spear. Give Christianity such blood and it will come to power. This race is henceforth to be the champion of liberty. Transferred to England, the tribe became a nation for a time despotic. But the old Saxon nature had been deeply permeated by the spirit of the Gospel, and liberty grew apace. Now, as quietly as the morning comes, as the harvest ripens, as the flush deepens on the vintage; now, in tumult and war, but always as resistlessly as if pushed by an Omnipotent hand, did the purpose of God move on, through those splendid centuries of English history: now wresting the Magna Charta from tyrant hands; now transferring the sovereignty from the king to the people; now building on the ruins of the old Constitution the free institutions of England; now circumscribing the "divine right of the king" by the divine right of the people. Out of those troubled times came the American nation. God had breathed into the dreams of some a liberty larger than could find expression in Europe, and they turned, with their dream, to the new land revealed to the Genoan sailor. It was not their purpose to establish an independent government, but the mother country seemed driven by an unseen hand to compel it. Long they fought against such a step. They cried to the sword to be quiet, but it could not, "seeing the Lord had given it a charge." He was forcing them toward a larger expression of liberty than any had yet dreamed of. They were seeking only religious liberty. He was forcing them toward a government which should exist for the benefit of the com-

mon people, whose rulers should be chosen from among the poor oftener than from among the rich; in which the government should derive its power from the consent of the governed; in which every man should be equal to every other man—a government whose corner-stone should be the equality of man. When the Continental Congress of 1775 declared its purpose to raise an army against Great Britain, it closed the declaration with the assurance that “We do not mean to dissolve the union which has so long and happily subsisted between us.” But God had determined otherwise. He hardened the heart of England; and at last, contrary to their wishes and purposes, the colonies were driven to write that historic declaration, declaring that these united colonies are, and of right ought to be, free and independent States; and, as the corner-stone of the new State declared: “We hold these truths to be self-evident that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed.” Never before had that truth been so clearly and definitely expressed; never before had it been the corner-stone of a State. It startled the world. In the fine image of Bancroft, “The astonished nations, when they read that all men were created equal, started out of their lethargy, like those who, exiles from their childhood, suddenly hear the dimly remembered accents of their mother tongue.” There are times when, through some one man, the struggling thought of ages comes to utterance, as the widely separated snowflakes and raindrops, sinking through the mountain’s crust and gathering in reservoirs in the heart, at last rush through some fountain at the base. That declaration was the gathering of centuries. Its source was in the doctrine of the brotherhood of man entrusted to the Jewish race—sent

to the heart of the world from Calvary, welling above the surface in the struggles of the early Church; at every martyr’s death; in all the struggles of English history, and at last finding its outlet through the pen of Jefferson. The equality of man had now become the maxim of a nation; could it be established? Never was a more tremendous problem submitted for solution than presented itself to the framers of our national Constitution. Around the Southern States slavery had entangled itself, and they refused to enter the Union unless it were permitted. It was hated by nearly all, and was in direct conflict with the great principle upon which the Government was to be builded. The South tried to force a compromise, which would leave it to be dealt with by the individual States. They thought by this means to secure peace. The North refused. God would not permit peace on such a basis. He had determined that this nation should establish the equality of man, and to Him a man was a man whether his face was black or white. Until that were accomplished, the sword could not be sheathed. New States were constantly entering the Union, and every one revived the question, “Shall it be a free or slave State?” Along the pathway of those dark years stand as milestones the acquisition of Louisiana, the annexation of Texas, the Mexican war, the compromises of 1850, with the infamous Fugitive Slave Law, the repeal of the Missouri Compromise, and the Dred Scott decision. The slave-holding States were aggressive and domineering; the North ever willing to sacrifice for the sake of peace and the Union. Public men were swayed by threats, promises, and sophistry. They were ever seeking to settle the matter by compromises, but these were never satisfactory to the South and always angered the North. The South was united, the North divided. As the struggle deepened, new and bolder spirits arose to leadership in the North. The North cried, “No more slave ter-

ritory"; the South answered, "More, or disunion." The compromises of 1850 fired the whole North. It became one vast debating-ground. It was rent by discussion. Family ties were severed, churches rent, political parties fell to pieces, and new ones were formed. The country was rent like the demoniac of Gadara. Mobs ruled our cities. The press burned with the passion of the hour. Pulpits cringed or thundered their invectives; the pew answered with applause or frowns. In the awful tempest the Whig Party was swept away and one arose that would brook no more compromises, and the footsteps of the "irrepressible conflict" were heard on the threshold. Kansas had become the bloody skirmish-ground of the impending conflict. The country stood with bated breath. Suddenly the crack of John Brown's rifles among the hills of Virginia gave warning. The Republican convention met to nominate Seward, and God led Lincoln to the door. The South understood and answered by secession. Then the North fell on its knees and offered the South anything—everything—if she would return. Congress hastened to propose to amend the Constitution forever forbidding the abolition of slavery. This was the South's opportunity, but she refused to listen. God was hardening Pharaoh's heart; He was driving him to the Red Sea. Then the South made her supreme blunder. Had she gone no farther, a peaceable dissolution would have taken place and a new nation would have been formed, with slavery as its corner-stone. But pushed on by an unseen hand, little suspecting its effect on the North, and hoping by it to secure the secession of the border States, she fired on the flag at Sumter—that flag that enfolded the most precious hopes of humanity. Then was witnessed the grandest scene of history. The hostile parties of the North flowed together, and

"Pouring like the tide into a breach,

With ample and brimfulness of its force,"

sprang the volunteer soldiers of Amer-

ica, offering to die for their country. Then the world saw the very pathos of patriotism; saw women giving their bravest and their best to flying bullets and to flashing steel, and men offering to die without a murmur for their country. Many of those men had never seen a company of armed men, but from them came a heroism and courage never excelled. It was not courage against cowardice, intelligence against ignorance, strength against weakness. Their foes were worthy of their steel. It was courage against courage, endurance against endurance. When Sherman and Johnston met; when Sheridan and Stonewall Jackson rode in from North and South; when Grant and Lee stood face to face, it was no dress parade. Only the South realized the scope of the war. She sought to destroy the Union in order to preserve slavery; the North thought only of preserving the Union. She had no intention of destroying slavery. On July 22, 1861, with but two dissenting votes Congress declared the purpose of the North was "to defend the Constitution, with all the rights of the slave States." With that design, she sent out her armies, and God gave them defeat instead of victory. By failure He lashed and scourged the conscience of the North, until at last it was burned into her heart that God's blessing would not rest upon her arms till they were used for the abolition of slavery. Stronger and stronger grew this conviction, till from marching columns by day and campfires by night was heard the anthem of liberty: as Christ had died to make men holy, they would die to make them free. In September, 1862, Lincoln vowed that, if Lee were driven from Maryland, he would abolish slavery. On the 17th of that month his prayer was answered at Antietam. Five days later he issued his provisional proclamation of emancipation, and on the 1st of January, 1863, made it absolute. From that day the tide turned; God was blessing our arms. From the 1st to the 4th of July was fought the decisive battle of the



war—a battle that has made the little, unknown town of Gettysburg forever memorable in the annals of the world. The fate of the Republic hung on the issue; aye, the fate of the great plan we have traced this morning. Believing that our center was the key to our position, Lee determined to carry it at any cost. All the night of the 2d he was concentrating his artillery on this point. Aware of his purpose, the Union artillery was massed to protect it. Morning came and revealed yonder on Seminary Ridge for two miles one unbroken line of Confederate batteries, and here, stretching along Cemetery Ridge, two miles of Union batteries. All forenoon the preparation was hurried on. Then there was a pause; they were taking breath. Suddenly flashed the Confederate signal-gun, and instantly there burst forth the fiercest cannonade ever heard on the Western Continent. Yonder, for two miles, and here the batteries were blazing like volcanoes. The earth trembled under the awful tempest of 800 guns. Suddenly the Confederate fire ceased, and over Seminary Ridge and across the mile-wide plain thundered Pickett's awful charge—a column three miles wide, 18,000 picked veterans, the pride of the South. Our batteries were now a sheet of flame; the air was full of bursting shells; great furrows were plowed through the charging ranks, which closed again like the waters around the vessel's keel. It was the grandest, most awful charge recorded in the annals of war. All other parts of the field were forgotten in the interest that centered here. On yonder height sat General Alexander, commanding the Confederate artillery. To the right was Longstreet, trembling and hopeless; up yonder knoll rode Lee, pale and fearful; yonder on Crest Hill, Stuart's scattered columns paused to listen. By this shabby frame house sat Meade surrounded by his staff; on yonder knoll, in the left center, the superb Hancock and staff, brilliant in flashing uniforms; on the knoll to the right, Howard watched and prayed with

white lips; out from the shadows of yonder oaks the gallant young Farnsworth was leading his last charge. On they swept. As they neared our ranks they paused to mass for the final plunge. Garnett and Armstead, veterans of a quarter of a century, and the gallant young Pender called on their men to follow—rush for the stone wall behind which our troops were massed. Garnett and Pender fall before they reach it. Armstead, with hat on his sword, calling his men, springs over the wall and falls dead at the feet of our soldiers. All is now a scene of indescribable uproar and death. Hand to hand they struggle. All distinction of rank is lost; officers and privates struggle together; horses and men go down together. Riderless horses rush wildly through the struggling ranks. Artillery is dragged over mangled forms. Uniforms are set on fire by burning powder. Human life is being poured out like water. Yonder Armstead, Garnett, and Pender, commanding the three divisions, are dead. Here half of Meade's staff is wounded or dead; Sickles, Gibbon, and Hancock are wounded. Farnsworth is dead. Of the five battery commanders, four are dead and the fifth mortally wounded. The 69th Pennsylvania has lost every field officer. Yonder the Confederate General Pettigrew, wounded and bleeding, is urging on his men; here Cushing—every gun but one disabled, and every officer dead, himself severely wounded—pushes his last gun into the face of the enemy, and dies delivering his last canister. Yonder the 1st and 7th Tennessee regiments push beyond our line, and the 14th Tennessee plants its colors on the stone wall. Then the Confederate supports waver, and all is over. Whole regiments throw down their arms and rush out of the sheet of flame to surrender. Retreat is sounded, and of his 18,000 Pickett leads back 7,000, carrying in their arms the corpse of the Confederacy. Back to its grave at Appomattox they bore it, their muffled drums beating the requiem of the "Lost

Cause." Then in the Constitution was written that which the Declaration of Independence had declared long before, "That all men are created equal." By those amendments equal rights and privileges were pledged to all. The great purpose of the centuries had become a reality. In the Constitution of a great nation was declared the brotherhood of man. Wherever American history is read it shall be told that the Northern army was accorded the supreme honor of making a fact this great purpose of the centuries. So long as liberty has a place in the hearts of men, this will be told for a memorial of them. They will ever stand in the midst of the centuries crowned with this supreme honor. It is the celebration of this consummation that makes the day regal amid its simplicity. Deeply do I feel that no words of mine can add dignity to the occasion. The more I have contemplated it the more hopeless has seemed the task. It gathers unto itself at once the proudest recollections and the saddest memories that our hearts can cherish. Words are but shadows of the thoughts and emotions it produces. That which is around must supplement the effort of the tongue. The occasion is more eloquent than words. In a crisis day in Roman history no one could move the people; orator followed orator in vain. Then an old veteran came forward and held up the stump of an arm that had been lost in battle. He spoke no word, but the common heart was fired and the day won. Thus must the heart of this great audience be moved. Not him who speaks, but you who suffered, must warm the heart and fire the soul. Our meeting will be in vain unless these silent orators be heard.

The day should move us to gratitude. When the war was over, as quickly as they had rushed to arms did they disperse. Some with empty sleeves; some with crutches for comrades; multitudes with the seeds of disease, sown by hardship and exposure—they returned to their homes, asking no superior rights

over those who had remained at home. Multitudes did not return; they sleep in Southern graves. Day by day others are being mustered out. To them we owe a debt of gratitude too deep for words. We who reap the splendor of their achievement and enjoy the peace that followed the victory of their arms are debtors in a measure that cannot be canceled. We are glad to offer this tribute to those who counted life not dear, if, by its sacrifice, they might leave an undivided land. We rejoice in the spirit that guards so tenderly their memory, loves even their dust, and strips our homes of their rarest flowers to scatter on their graves. May He, to Whom the very dust of His saints is dear, guard carefully the graves of those who gave themselves for us. Let us not be forgetful of the soldier's widow; through her sorrow we have found joy. Shall we be forgetful of the debt thus imposed? Let us remember the ever-decreasing remnant of that great army through whom our blessings came. As the swiftly passing years steal from them the strength of manhood and give in its place the infirmities of age; as they reap in pain, weakness, and disease, the result of exposure, hardship, and war, may we remember what they sacrificed for us, and what that sacrifice for us has brought, and be not unmindful to render them the reward that is theirs.

But this service has another purpose. The recital of a nation's achievements excites that patriotic pride which is such a great element in building up national character. It brings its past to act upon us in its most intense form. The Old Testament is crowded with commands to recount the patriotic deeds of their ancestors in order to inspire them for future duty. In this materialistic age, when all are engrossed in money-making, great may be the service of this occasion. Thousands of young lives are just awakening to the responsibilities that rest upon them, and the recital of the past is needed to incite them to faithfulness. Our sol-

diers displayed an elevated patriotism worthy of our imitation. The world treasures no worthier names than those of our officers. Of them can be said what was written of the Knights of St. John in the Crusades, "In the forefront of every battle was seen their burnished mail, and in the gloomy rear of every retreat was heard their voice of conscience and courage." Are not the volunteer soldiers even worthier of praise? Before the leaders there ever blazed the promise of military glory; upon them rested the eyes of the world. Great is such an incentive. For the private there was no such incentive; to the world he was unknown. If he fell, he had promise of nothing more than an uncoffined sepulture. He endured hunger, thirst, weary marches; faced death in the plague-breeding swamps of the South, and on the battlefield; bared his breast to lead and steel, and all voluntarily for the sake of his country. Duty, patriotism, love of the Old Flag—these alone inspired him. If there is such a thing as patriotism, these were patriots. They wore no insignia of rank; but in the book of the chronicles of the brave it is recorded that they wore a hero's heart within.

But braver were the wives and mothers who, with breaking hearts, sent husbands and sons to fight and, if need be, die for the Union. Upon them rested the heaviest cross—the deep and silent anguish of suspense. When the message came that darkened their homes forever, they pressed the lips more tightly together and went forth to fight life's battle alone.

Nor can we forget those noble women who, overcoming the timidity natural to their sex, went as ministering angels to the hospitals and battlefields. It was woman's soft hand that stanchd the bleeding wounds and cooled the fevered brow; it was woman's voice that spoke comfort and hope to the dying; they were woman's tears that fell upon the dead.

This day calls us to hold fast the principles for which they battled. It

is not enough that God's great purpose should have a place in our written law; it must find a place in the administration of the law. It must be an equality that the poorest can enjoy and the richest dare not deny. I fear we are drifting toward a slavery but little better than that overthrown by our Civil War. I refer to that condition of politics wherein a few demagogues may dictate our political action; in the commercial world, where monopolies may grind the laborer to the ground, the wages received by many make life little better than slavery. It is idle for us to keep the day if we fail to preserve that which it commemorates. As heirs to the glory secured, let us be faithful to our trust. That nation only has a place among the centuries which exists for the good of mankind. The greatest peril that today confronts this nation is the indifference to political duty on the part of many good citizens. Upon the faithful discharge of political duty by this class rests the integrity of the Republic. They are to blame for every evil that is threatening our institutions, not because of what they have done, but because of their inexcusable indifference to their political duties. If there is one lesson more than any other taught this day, it is that to preserve the integrity of the Republic and the splendid heritage won by war, the better class of citizens must participate actively in civil affairs. Guard the right of suffrage. The day it is surrendered the Republic dies. What has been secured by the bayonet must be preserved by the ballot. By the memories of this day; by the greatness of our charge; by our place in the march of Providence; by His sovereign touch upon us, God make us faithful to our trust! Upon this glorious day let us pledge ourselves to go forward hand in hand, increasing the intelligence, deepening the patriotism, and establishing the work so grandly begun.

Superficial as our study has been, I think it has shown that our land occupies no mean place in the plans of

God. It stands down here in the centuries as the God-appointed nation, to work into a fact, next to the redemption of man, the grandest purpose of Divine Providence. His providential care has been most marked. Almost in spite of ourselves, He has pushed us on to that which is our glory. Surely we should acknowledge Him through Whom it has come. In our Constitution, where is enthroned His great purpose, He should be acknowledged whose right it is to reign. His Revealed Word should be our highest law; His Holy Day be defended by law. Only in their larger recognition can we come at last to that exceeding and eternal weight of glory laid up for us.

Veterans, my last word is to you. The heart of a great people beats in gratitude larger than words can express. From countless thousands of reverent lips prayer to-day ascends for you. But your work is not yet done. The blessings which we enjoy cost you much, and you have a right to demand that they be secured in the administration of law. Consider yourselves still on guard. Challenge every one who seeks admission to places of trust, and admit no one who cannot give the countersign known only to those whom virtue exalts and character crowns. Men who imperiled life for their country cannot consistently favor anything that threatens her integrity. Seek to mold a healthy public opinion. It is a power that few have the courage to defy, and fewer still the strength to resist.

Long ago you learned to obey orders. You had little respect for him who disobeyed. I, too, am a soldier under orders. My orders are to present the Gospel of my Commander's love wherever I speak in his name. You are being mustered out. You are all drawing toward the evening. The bugle will soon blow "Lights out." Your life has been 'a mingling of glory and of gloom. What shall be its ending!

Some of you are moving toward a glorious sunset, and some, perhaps, toward one of gloom; for it must be gloom unless "Christ be in you the hope of glory." By and by the clouds will gather, and the shadows deepen, and the evening come, and the sunset. What will be its setting: bright with hope, the hope both sure and steadfast; or will you leave the sunlight, and step out into the shadows? Will your voice catch up the choral hymn of heaven, or will you hang your harp on the willows and go into everlasting captivity? Will you step out into such light as never shone on land or sea, or into the gloom of an everlasting night? I have stood by many a deathbed, and have learned that it is hard to die without Christ; to feel this world slipping from our grasp, and know that it is the best we will ever have. I have stood by many a grave, and I want to tell you that a Christless shroud is very cold and a Christless grave very deep. In the hour that you are mustered out Christ alone can give you comfort. I have often thought how hard it must have been to die upon the battle-field—no hand to caress, no voice to comfort, no pillow upon which to rest; but, I tell you in sincerity, I would rather die alone upon the field, cold and drear; my pillow a stone; my bed the ice; my covering the drifting snow, that soon will be my shroud; the only voice I hear the shriek of the wintry blast; the only hand I feel that of the night wind, slapping from my brow the death-damp that my mother would have kissed away—rather die thus with Christ, than in a home of luxury without Him.

Dear friends, I crave for you all a life upon whose heights and depths the light will never go out, but grow brighter and brighter until the perfect day that needs not the sun, for the Lord God is the light thereof. Veterans, let me commend to you a Saviour who, when life's battles are over, will give to you the palm of victory and the crown of life.

## THE MISSION OF THE CHRIST.

By REV. NELSON B. CHESTER [PRESBYTERIAN], BUFFALO, N. Y.

*The Son of Man is come to seek and to save that which was lost.*—Luke xix. 10.

CLASS distinctions among the Jews were very strong. The two great religious factions, the Pharisees and the Sadducees, hated each other with a hatred surpassed only by their common aversion to the publicans. The latter they regarded as national enemies, and such of them as were of Jewish birth as traitors to their own people. Publican and sinner were practically synonymous, and were used to designate the outcast and degraded classes of the community. Any thought of their Messiah, the King of the Jews, as associating with such people had never entered their heads. With the most withering scorn and contempt, they said of Jesus, "This man receiveth sinners and eateth with them." In the opinion of the Pharisees and Sadducees, to be obliged to mingle in business relations with the publicans was a great misfortune. But to associate with them voluntarily, to move with them on a footing of equality, to eat with them, to pass by the Pharisees and take up his abode with the chief of the publicans, was a thing unheard of in Israel. The only explanation that occurred to them was that Jesus was Himself a sinner, and therefore fond of such company; and that His pure moral teaching was only a ruse to gain the popular favor. They assumed that it is always true that "a man is known by the company he keeps." But that old saw is not infallibly true. It depends entirely on the motive for seeking such company. The man who joins the Church and associates with Christian people in order that he may advertise his business or cover up dishonest dealings is not whitened by the company he keeps. Neither is the Christian man necessarily injured in his character by associating with the

vicious and the impure. Christ did not deny the charge of the Jews. On the other hand, He more than once asserted the same thing of Himself. He gloried in the title, "Friend of Sinners." He openly sought the society of the neglected and the outcast. But while He asserted the fact, He denied the implied slur on His own character. He sought the company of sinners, not because He found it pleasant, or because He would participate in their sin, but in order that He might save them from their sin. "The Son of Man is come to seek and to save that which was lost." The man who seeks the company of criminals because he enjoys it, or because he is curious to see what it is like, will become as bad as the worst of them; but the man who goes among them that he may lift them out of their sin and show them the way to a better life will grow steadily purer in contrast to his surroundings. To Christ it must have been one of the most painful elements of His humiliation that He was obliged to pass so much of His time in the company of the godless, the profane, the impure. By as much as His character was purer than that of other men was it more sensitive to impurity or unholiness in the lives of others. In more than one sense it is true that "on Him was laid the iniquity of us all." He felt the necessity of finding the sinner and then of saving him. With the knowledge of the evil must come the remedy. It may be worse than useless to publish statistics of crime, and to tell in what parts of the city it most abounds, unless at the same time steps can be taken to remove it. You may simply give it a free advertisement and lead the way for its larger growth. "To seek and to save" was the mission of Christ, and that is the mission He has left for His Church to accomplish in His name. It is often said that the ministry of Christ, judged by the ordinary standard, was not a successful one. It is true that the immediate results were as nothing compared with those that followed in after

ages. Yet we are told that after His resurrection, "He appeared to above 500 brethren at once." It is not probable that these were all the converts that He had made. Certain it is that there were others who had not yet declared themselves openly on His side, though they favored Him in their hearts. But granting that the 500 were the whole number, what minister of to-day would not feel elated at such a result from a three years' ministry? Consider also that Christ preached an unpopular Gospel to a prejudiced people, while the modern ministry has behind it the prestige of a well-organized and powerful Church, with popular sentiment in its favor, and the ministry of Christ becomes phenomenally successful. He came to save the world. He made no social distinctions. He associated with all who would receive Him. He was the guest of Pharisee and publican alike. He preached the Gospel to all. But His greatest success was among the outcast population. "The common people heard Him gladly." "Then drew near unto Him all the publicans and sinners for to hear Him." How was the work done? How shall we account for His success? The solution lies in the method by which He worked.

His search for sinners was *earnest*. He made soul-winning His business. The word used in the original is sometimes used of the hunter. Christ showed the same eagerness in the search for fallen manhood that the hunter shows in the pursuit of game. At the greatest personal risk and discomfort, even at the cost of His life, Christ sought the sinner. What, think you, would be the result if, for one week, Christian people should apply to the search for sinners and the effort to save them the same earnestness that they give during the year to the search for wealth, or pleasure, or agreeable companions? How long would it take to save the world? We mourn over the prevalence of vice in our large cities, but what are we doing to stop the

growth of these giant evils? Practically nothing. We open our churches and support pastors for them. Such as come to the church and receive the Gospel message are benefited by it. We cannot afford to give up our church services. They are essential to the work which Christ has given us to do. But they are only a part of the agency by which the work is to be accomplished. We must seek before we can save. If the sinners will not come to our church, the Church must carry the Gospel to them. We are too timid. We have not faith enough in the Divine power of the Gospel as a means of saving men. Christ had no doubt of the ultimate success of His work. He came not to try experiments, but to save. If only the sinner could be found and the Gospel applied to him, there could be no doubt of the result. The same sublime faith in the power of the Gospel was the mainspring of Paul's missionary zeal. "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." The only thing that remained for Christ and for Paul to do was to seek out the sinner and persuade him to believe the Gospel. Their earnestness in doing this was one of the reasons for their success. The same method that succeeded in the hands of the Divine Saviour succeeded in the hands of His human apostle. But mere earnestness is not in itself successful. There is a mistaken zeal which does more harm than good. Of all work, there is nothing so delicate as trying to lead sinners to Christ. So many things must be taken into account. Dispositions vary; circumstances vary. What will succeed in one case may be a total failure in another. But if combined with earnestness there be also love, success is certain. Christ's search for sinners was *loving*. It was love for a lost world that induced the Father to send Him.

It was love for sinners which induced Him to come. And this love showed plainly in all His interviews with sin-

ful men. The great secret of His success lies in this characteristic. It was a constant surprise to these people so long cast out from all decent society that any one should show such interest in their welfare. The Pharisees had condemned and derided them. He who associated with them lost caste. They were quick to see that no ordinary love prompted Christ to come to them with the message of salvation. And the manner of His preaching was as strange to them as the gentleness of His personal bearing. They had been taught that there was no hope for them. They were beyond the possibility of salvation. Not a word did Christ say to them about condemnation. He talked of salvation. Not a word of despair. He spoke of eternal hope. Not a word of the wrath of God. He dwelt upon the love of the Heavenly Father. He could hurl against the hypocritical Pharisees the most terrible denunciations, but for the self-confessed sinner he had only words of love and hope. They were all too deeply impressed with their sin and their lost condition. Christ aimed to show them the opportunity of salvation. What a sad commentary on the religion of the day that such a man was an object of curiosity! Zaccheus wanted to see the man who ate with publicans. Is not one reason for the lack of success in the evangelistic work of our Churches the lack of loving earnestness in the presentation of Gospel truth to the sinner? Has not the Church followed too largely in the footsteps of the self-righteous Pharisee and preached the condemnation of the world, instead of imitating Christ and presenting the love of God to those that are ready to perish? Has not Sinai been too prominent and Calvary too obscure in our theology?

What chance for reformation has the fallen woman when once she has turned aside from the path of virtue? Nay, even let her be a little indiscreet in her actions, so as to incur suspicion of impurity, and she is frowned upon by society. Her own sex, the embodiment

of love and gentleness, is most unmerciful in its treatment of her. She receives, instead of the loving sympathy which Christ gave to those of her class, the harsh criticism of the Pharisee. Where can she go? She is despised by respectable society; she is welcomed by those who have been longer in sin. There is often but one course open to her. It is fearful to think how many have thus been driven by the lack of a little Christlike treatment to the depths of infamy.

What chance has the prisoner on his release from jail? He would like to lead an honest life. He resolves to reform. But his old record meets him on every side. Turn where he will he finds himself suspected or despised. No one will employ him; no one will associate with him. He must steal or starve. The gate of entrance into respectability is closed and barred against him. The gate of entrance to crime stands wide open. What wonder that he seeks in despair the companions with whom he associated in days past? They welcome him, while others repel him. A loving, hopeful word, a friendly grasp of the hand at the right time, would have saved him. Do Christ's work in Christ's way. If you must preach the wrath of God, preach it to careless, slothful Christians. But to the outcast and degraded, preach the love of Christ. Can we find any better or more effectual gospel of salvation than that which was so successful in the ministry of Christ and His apostles? Was it because Christ's look of reproachful and injured love had such an effect upon his own soul that Peter selected for the main theme of his Pentecostal sermon to Christ's murderers, not the enormity of their guilt, but the hope of salvation through repentance? The most successful evangelistic work has always been that which dwelt most largely on the love of God in the pardon of the penitent sinner. Limit the love of God and you limit the number of the saved. Magnify the love of God, and you draw men to Him.

Combine with this your own personal love for the sinner—let him feel the power of human sympathy—and you cannot fail to win him. For little can be done without personal effort. Christ's search for sinners was characteristically *personal*. He did His best work with individual inquirers, such as the woman at the well, Nicodemus, etc. His disciples began their work in the same way. We have often made the mistake of thinking that the problem of the world's salvation is to be solved by hurling the Church as a mass against the unsaved world as a mass. But we must remember that the Church and the world are each made up of units. When we oppose man to man and heart to heart we shall be able to conquer the hosts of evil, but not otherwise. When a loving soul in personal touch with Christ comes into contact with an unsaved soul, the circuit is completed, and the warm, life-giving current of Divine electricity flows from the soul of Christ to the soul of the sinner, transfusing into it new spiritual life and energy. Blessed, thrice blessed, is he who has the privilege of being the medium through which that current passes. His own soul is refreshed and renewed, and his moral and spiritual force increased. Not more Christians, but Christians of a more Christlike temper, is the first need of the Church to-day; not more purity of doctrine, but greater orthodoxy of action. For, given true fidelity to Christ, fidelity to the Church will follow. The hope of the world's salvation lies in the earnest, loving, personal search of the Church for the lost sheep of Christ's flock. Among heathen or nominal Christians, these methods will be equally successful. That heart is hard indeed that will not open to the magic touch of love. "The Son of Man is come to seek and to save that which was lost." "If any man have not the spirit of Christ, he is none of His."

THERE is a terrible danger for us all; it is the narrow fascination of domesticity.—*Farrar*.

## CHRISTIAN COMMUNISM AND NOT MONASTIC SEPARATISM.

By REV. W. BURROWS, B.A. [CHURCH OF ENGLAND], LONGSLEDDALE, ENG.

*Distributing to the necessity of saints; given to hospitality, etc.—Rom. xii. 13-16.*

THE monastic idea might have in it a germ of goodness, but there was in it a selfish spirit going contrary to the Divine order. Monastic institutions dwarf human nature and must engender corruption. However pure and well-meaning at first, they decline, and are likely to become hotbeds of immorality. Surely man was not made to be a monk. Alone, man perishes. If he does not perish physically, he perishes intellectually and morally. Monasteries can never produce the highest type of man. If there have been great men in monasteries, and we must admit their presence, the greatness arose not by virtue, but in spite of the system. If the countenance be an index to the man, then the pictures of monks, say Doré's pictures, do not speak favorably of the monastic institution as a school for the development of manhood. By separatism man is belittled; but by true communism he is enlarged. God has set us in families, and given the true communistic idea. The tribe is an enlarged family; the Church is a Divine family. The Church of the first-born in heaven is a vast redeemed family. In the family and in the Church there may be differences, but there should be oneness. Sympathy—feeling together with—should bind the family and unite the Church. This should bless and glorify the world.

I. *Christian communism expresses itself in benevolent deeds.* Christianity does not declare that there is to be no individual or separate right in property. The Christian Church in its youthful ardor tried the experiment, and proved it a failure. The trial was not repeated. St. Peter did not ad-



vocate common rights. "While it remained, was it not thine own? And after it was sold, was it not in thine own power?" Christian communism means, as we understand it, that one brother is not to spend money in useless extravagance while other brethren are dying of starvation. Can that man be called a Christian who pampers his dogs and his horses, who creates for himself a myriad of unnecessary wants, while Lazarus, for whom Christ died, for whom a glorious heaven waits, lies at the gate full of sores, unfed, untended, and unhoused. The man who does not want to do good can easily raise objections. He can say, "If I distribute to the necessity of saints, I may encourage imposture; pauperize and prevent the working of self-help, of proper industry, of wise economy." Eleemosynary aid increases the number of voluntary paupers and is harmful to society. But the man who sincerely desires to be helpful will not create objections. He will find out the saints and minister to their needs. If the so-called saint turns out a sinner, the benevolent man may comfort himself with the thought that the sinner helped may feel that there is good in the world. Sometimes we read thrilling tales of the fabulous wealth made by beggars and impostors. The natural questions occur: Would the writers of those tales exchange places, even if the impostor's proceedings were legitimate? Is the begging profession likely to become overcrowded? We want more practicalness—less selfishness and more benevolence. "Distributing to the necessity of saints; given to hospitality," contains a large lesson, which modern Christianized society has not properly learned. In connection with the precept let us ask, Is it true that so much as a thousand pounds have been paid for flowers for one night's entertainment at the houses of certain leaders of London society? Is it true that a dinner party given by an American millionairess in London cost no less than £4,500? Is it true that each Lord

Mayor's banquet in London on November 9 costs £3,000? Can it be possible that at the same time thousands in London are pinched, have actual want, and drag on a miserable existence; and far from all not suffering for their own wrongdoing? Is it a probable story that the owner of a certain estate in England derived an annual income of £250,000 from a property and had not time to consider the claims of those who helped to make the wealth and who sought redress? The claimants might be mistaken. Their course might be wrong; some of their proceedings excite loathing rather than compassion. But surely there might have been consideration. In the interests of humanity, we may hope that the story is a fiction. But as we look at starving women and children—the sad spectacle produced by most strikes—we may well ask: "For these poor sheep, what have they done?" Surely the children are God's saints, and their pressing wants ought to be relieved. Recent commotions in civilized communities teach us one sad lesson, at least. It is that Christianity has not leavened the whole of society. There is still much work to be done.

II. *Christian communism has a hard lesson for the oppressed.* "Bless them which persecute you; bless and curse not." These words have lost much of their primary significance. The religious persecutor is now harmless, so that we may apply the words in a different sense. We may say there would be little need for soldiers and policemen if this precept were obeyed. Certainly no good end is served by cursing persecutors, which may mean masters; by maiming overlookers; by the burning and wholesale destruction of property; by letting loose the diabolic passions of a depraved humanity. The man who curses does both himself and his cause damage. If agitation is needful, the ruthless destruction of property and of life can promote no beneficial end. If agitation be needful, why can it not be conducted on peaceful lines? The

primitive Church proceeded on the principle of blessing the persecutors, and it became victorious.

III. *Christian communism teaches sympathetic projection.* "Rejoice with them that do rejoice, and weep with them that weep." The man who has true sympathy throws himself into the position of others. He projects himself, or a part of himself, into the position of the other self. This state is reached by the few, for our own sorrows are greater than the sorrows of others. We can use the prophet's question in a sense, different perhaps from what he intended, and ask, "Behold and see if there be any sorrow like unto my sorrow." Tears flow freely at the graveside of *our own* loved ones. How often we can talk and even laugh as we follow *other* loved ones to the burial! Poetry can touch us as it sings "Somebody's Darling Lies There"; but how callous we often are as somebody's darling, not our darling, is being let down into the tomb. If we cannot weep with the weepers, we often find it more difficult to laugh with the laughers. Am I to rejoice when my defeat leads to the victory of somebody else? Suppose I have tried for years to produce a good picture, to write a successful book, to compose popular sermons, and I have failed; can I rejoice when my friend has a painting hung in the nation's great gallery, or that the publishers have paid him handsomely for his book, or that crowds are listening to his eloquence every Sunday? My college friend has hit on an invention which is bringing him to the possession of great wealth, and can I rejoice, as life is to me a dreadful struggle? I can laugh with the laughers if the laughter does not touch any sensitive point produced by failure. I can rejoice with the joyful if there be no reason for the making of envy. Thus I often find it easier to rejoice with the joyful who live ten miles away than with him who is my next-door neighbor. Laughter is contagious. Alas, that sincere rejoicing with others is not always

contagious! We can only sincerely rejoice with others as we are of the same mind one toward another. Mind-sameness is not intellectual monotony. The same mind does not preclude the idea of different mental proclivities. All may be of the same mind one toward another, though following different trades, callings, or professions. The same mind refers to the emotional rather than to the intellectual side of man's nature. The same mind pervading the community would produce glorious harmony. The same mind stretching through all ranks and classes would bind all together.

IV. *Christian communism looks downward.* "Mind not high things, but condescend to men of low estate." The communism of the world is the opposite of this. It minds high things if they can be made subservient to its own enrichment. The man of low estate becomes a communist, socialist, a member of the Fabian Society; and then sets to work to level down those high things in order with them to level up himself. If St. Paul were to rise from the dead and were to say in a London drawing-room, or in the assemblies of other great cities, where the crush is excessive to get in touch with the high things and persons of modern society, "Mind not high things, but condescend to men of low estate," he would be regarded as "a very objectionable person," "not of our set, you know." If he took it to heart, he would pass a very unpleasant evening, if, indeed, he were not summarily ejected by the policeman or the master. Ah, it is so. Humanity's high things are Divinity's low things. Men of low estate were the Pauls, Johns, and Peters; men of high things were the wretched Neroes. Time has strange reversals. What is great and noble in our time may be little and ignoble in after time. High things! Vanity of vanities! The reader of a large publishing-house pretended the other day that he recommended a popular book which he had rejected. High things! popular applause, the return of

the public. God's things are high, and eternally great and noble.

Here is a strange conclusion. "Be not wise in your own conceit." It is good to be wise, but bad to be conceited. The truly wise will consider the claims of others, while the self-conceited and self-opinionated see little beyond their own small spheres. These are the people to be shut up in monastic seclusion.

### PRECIOUS DEATH.

BY REV. A. C. DIXON, D.D. [BAPTIST], BROOKLYN, N. Y.

*Precious in the sight of the Lord is the death of His saints.*—Ps. cxvi. 15.

As we see death, it means decay, removal, absence. These are things which we do not prize. They are the "present affliction," which is "always grievous." But as God sees death, He beholds something really precious to Him and, we may justly infer, precious to us, for whatever is against us cannot be precious to our Father.

We are looking at the wrong side of the tapestry, where all is tangle and confusion. God sees the right side, where the design is intelligent and the colors harmonious. We look at the back of the canvas; God alone sees the painting wrought by a master hand. We are without the veil, and see but the dim light through the curtain; within is the shechinah glory. We stand in the dark, believing and hoping; God is in the light, seeing and knowing.

It may be of profit to us to inquire, Why is the death of a saint precious in the sight of the Lord?

I. Because to God death means the opportunity to supply every need of His child. Health means conscious strength. While we are well, we may feel that we are equal to taking care of ourselves. Dying means absolute helplessness. Such is God's opportunity. When physicians give up the case, He takes it up. After human help has failed, the Lord delights to be

to us all that we need. When loving words fail to comfort, "His rod and His staff, they comfort." His voice in the dark is music to our souls. When we are too weak to speak to Him in prayer, He speaks to us in promise. Our weakness in the dying moment is precious to God, for it gives Him the opportunity of doing all for us.

II. To God death means the most intimate communion. He rejoices to have all to Himself those whom he loves. He said of Israel, "I will allure her and bring her into the wilderness, and speak comfortably unto her." No one else can help us die. Through the valley we must go alone—yet not alone, for Jesus accompanies. For once He has us all to Himself. While living, we may have experiences that isolate us from others: sorrows or joys which no one upon earth can appreciate. Only He can enter into them with us. At such times God delights to be alone with his people. He makes the wilderness a garden and the desert place a fountain of living water. Those of us who have experienced something of this kind may dimly imagine the more blessed experience when, in the hour of death, the Christian has God all to himself, and the joy which he feels is but a tithe of the joy which the Lord Himself must derive from such intimate communion with His children.

III. To God death means rest. Jesus said, "Come unto me, all ye that labor, and I will give you rest." It was His delight to quiet the heart and give rest to the weary mind. The voice from heaven said, "Blessed are the dead which die in the Lord; they rest from their labors." "There remaineth a rest to the people of God." To us death looks like a rest of the body—the lifeless form no longer suffers; it sleeps until the waking on the resurrection morning. God sees the rest of soul, and the event which introduces His children into this restful state is precious to Him.

IV. To God death means larger life. Christ came to give life, and to give it more abundantly. Whatever imparts

and increases the life of God's people is of great value. While to us death seems to be the cessation of life, to God it is an increase of life.

"Death is the crown of life.

Were death denied, poor man would live in vain;

Were death denied, to live would not be life;  
Were death denied, even fools would wish to die."

To us death is contraction. As we grow older memory fails, sight fails, hearing fails, strength fails. Our world narrows, and to the eye of sense death is the climax of successive failures. It is the final contraction into the narrow grave. Paul looked through God's eyes when he wrote, "The time of my departure is at hand." The word "departure" is a nautical term, which means lifting anchor and sailing out into the broad sea. Death is enlargement of life and opportunity. The last words of Drummond Burns were, "I have been dying for years, now I shall begin to live." It is passing from the land of the dying into the land of the living.

"Death is another life. We bow our heads  
At going out, we think; and enter straight  
Another golden chamber of the King's  
Larger than this we leave, and lovelier."

V. To God death means joy. All through the Bible we are exhorted to "Rejoice, rejoice evermore!" The joy of His children is precious to God.

We are apt to fear dying more than death. What death will bring we anticipate with pleasure, while we shrink from the pain and mystery of the dying moment; and yet even in this many are agreeably disappointed. Dying may be rapture.

Dying, Rutherford exclaimed: "I feed on manna; oh, for arms to embrace Him!"

President Wingate, of Wake Forest College, whispered to his wife with his last breath, "I thought it would be sweet, but I did not think it would be so sweet as this."

But however great the joy of dying, the joy of death is greater, for

"It is the key  
That opens the palace of eternity."

It is passing from shadow into sunshine; from the discords of earth into the music of the celestial harps; from contraction into everlasting expansion.

Oh, the joy of meeting and greeting! Death is still a gathering unto our people. To know that Christ is with us thrills our hearts. To behold Him as He is and be like Him will give such rapture that mortal frame could not endure it. Hope has its joy; hope realized will be ecstasy. If the joys of anticipation are so great, what will be the joys of realization? Pope's picture of the dying Christian is not overdrawn, and marks with vivid outlines the transition between earth and heaven:

"Hark! they whisper; angels say,  
'Sister spirit, come away!'  
What is this absorbs me quite,  
Steals my senses, shuts my sight,  
Drowns my spirit, draws my breath?  
Tell me, my soul, can this be death?"

"The world recedes, it disappears!  
Heaven opens on my eyes! my ears  
With sounds seraphic ring:  
Lend, lend your wings! I mount! I fly!  
O grave! where is thy victory?  
O death! where is thy sting?"

VI. To God death means ministry to the living. Death is a dusky servant of the King. Through death Jesus entered the family of the Jewish ruler, and the death of our friends often leads us to invite this Man of Sorrows to our homes. The departure of loved ones opens a window of heaven, and gives us a glimpse into the beyond; and in leaving us, they, in a very true sense, come to us. We appreciate them as we never did before; we see their virtues and forget their faults; they are to us transfigured, while everything about them shines with a peculiar glory. The most precious treasures in every family are its deaths. Like angels, they come to us daily from the past, making us more heavenly-minded, and we look for our loved ones toward the future, for "them that sleep in Jesus will God bring with Him."

## STRIKING THOUGHTS FROM RECENT SERMONS.

SO TERRIBLE is the indifference with which our every-day life is swathed, so thickened has become our spiritual hearing, so dull, so stupid, so dead have become our spiritual appreciations, we call it almost a blessing if great calamity, the death of a darling child, or any great personal shock stirs a man to feel that he is immortal. . . . I thank God for earthquake, if it will only shock men from their lethargy and their dreams. Let convulsions rock the solid globe, if only this poor, benumbed, frozen race of men can be kindled into life again.—*Rossiter*. (Luke xvii. 32.)

I know you three spectacles:

Spectacle the First—Napoleon passing by with the host that went down with him to Egypt and up with him through Russia and crossed the continent on the bleeding heart of which he set his iron heel, and across the quivering flesh of which he went grinding the wheels of his gun carriages—in his dying moment asking his attendants to put on his military boots for him.

Spectacle the Second—Voltaire, bright, and learned, and witty, and eloquent, with tongue, and voice, and stratagem infernal, warring against God and poisoning whole kingdoms with his infidelity, yet applauded by the clapping hands of thrones and empires and continents—his last words, in delirium supposing Christ standing by the bedside—his last words, "Crush that wretch!"

Spectacle the Third—Paul—Paul, insignificant in person, thrust out from all refined association, scourged, spat on, hounded like a wild beast from city to city, yet trying to make the world good and heaven full; announcing resurrection to those who mourned at the barred gates of the dead; speaking consolations which light up the eyes of widowhood, and orphanage, and want with glow of certain and eternal release; undaunted before those who could take his life, his cheek flushed with transport and his eye on heaven; with one hand shaking defiance at all the foes of earth and all the principalities of hell, and with the other hand beckoning messenger angels to come and bear him away as he says: "I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me."

Which of the three spectacles do you most admire? When the wind of death struck the conqueror and the infidel, they were tossed like seagulls in a tempest, drenched of the wave and torn of the hurricane, their dismal voices heard through the everlasting storm, but when the wave and the wind of death struck Paul, like an albatross he made a throne of the tempest, and one day floated away into the calm, clear summer of heaven, brighter than the dove, its wings covered with silver, and its feathers with yellow gold. Oh, are you not in love with such a religion—a religion that can do so much for a man while he lives and so much for a man when he comes to die?—*Talmage*. (Ps. lxxviii. 13.)

THAT there is on every side of us a vast sea of misery which rolls its turbid waves to our very doors; that there are thousands living in these our great crowded cities on the dim borderland of destitution; that there are among us thousands of the unemployed, many of whom are not, as some would persuade us, mere lazy impostors; that there are thousands, and tens of thousands, of

poor miserable little children who soak and blacken soul and sense in city slime; that there is everywhere around us a vast mass of suffering humanity, which looks to us with its silent appeal; that there is still among us the demon of drink, creating infamies daily in our cities such as could hardly be exceeded in literal truth by Dahomey or Ashantee, and still raking into its bursting coffers streams of gold, much of which is red with the blood of men, and swollen with the tears of women—that all this is around us is patent to every eye.

And God will work no miracle to alter this state of things. He works through human means. If we neglect these evils they will remain neglected and uncured until the pit swallows them, but we shall be held responsible for them. It is vain for us to ask, "Are we our brother's keeper?" In spite of political economists; in spite of superfine theories of chilly wisdom; in spite of trenchantly contemptuous leading articles which treat of propositions dictated, at any rate, by sincerity, as if they were, to quote their own language, "mere verbal politeness," "mere sickly fluidity," "mere hysterical gush"—I say, in spite of these influences, which tend against the passion and the enthusiasm of humanity, God will ask every one of us, with such a glance as struck Simon Magus with a curse, or Gehazi with leprosy, "What hast thou done? Smooth religionist, orthodox Churchman, self-satisfied worldling, befringed and be-phylacteried Pharisee, that voice of thy brother's blood crieth to Me from the ground."—*Farrar*. (Gen. iv. 9.)

A "CLOAK of religion" keeps sin out of view, but does not drive it away. A true religion does not undertake to save a man in his sins, but from them. If we so love to dwell in the pure presence of God that mean thoughts vanish, that sins, which we have tolerated or even enjoyed, are seen in their true and hideous character, and flee from us as the unclean insects that have found a home in some foul corner hurry out of sight when a stone is lifted from its bed and light falls on the place where till then damp and darkness held sway—if such things be true of us, we have grounds for the belief that God is with us of a truth. His presence "breaks the power of canceled sin." If, in addition, we find that His light shining on our souls robs death of its terrors, and points to better things beyond, so that the "dread specter of the lone valley" is itself scared instead of scaring us—we have surely in this some assurance that we are within that kingdom where He reigns, through whom one shall "chase a thousand, and two put ten thousand to flight."

But there no evil thing may find a home. And yet I hear a voice that bids me "Come."—*Rae*. (Zech. ii. 5.)

## THEMES AND TEXTS OF RECENT SERMONS.

1. The Defense and Glory of the Church. "For I, saith the Lord, will be unto her a wall of fire round about, and I will be the glory in the midst of her."—Zech. ii. 5. Rev. H. Rose Rae, Ryton-on-Tyne, Eng.
2. The Signs of an Enduring Sacrifice. "In the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain."—Rev. v. 6. John Hall, D.D., New York City.

3. Wounds that Have Healing Power. "With His stripes we are healed."—Isa. liii. 5. Rev. S. Kerr, B.A., Key West, Fla.
4. Christ, the King of Labor. "And Jesus gave them authority . . . and sent them forth to preach the kingdom of God . . . and they departed and went through the villages preaching and healing everywhere."—Luke ix. 2-6. Rev. O. W. Stubbs, London, Eng.
5. A Root for an Ensign. "And it shall come to pass in that day that the root of Jesse, which standeth for an ensign of the peoples, unto Him shall the nations seek, and His rest shall be glorious."—Isa. xi. 10. Rev. C. L. Palmer, New Brunswick, N. J.
6. Looking Backward. "Remember Lot's wife."—Luke xvii. 32. S. B. Rossiter, D.D., New York City.
7. Suicide. "And departed, and went and hanged himself."—Matt. xxvi. 5. Rev. C. W. Heisler, Denver, Colo.
8. The Ruler's Humility a Nation's Hope. "Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me," etc.—Ps. cxxxi. 1-3. R. Q. Mallard, New Orleans, La.
9. The Garden of the Lord. "For the Lord shall comfort Zion: He will comfort all her waste places: and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—Isa. li. 8. Rev. E. P. Chittenden, Winona, Minn.
10. The Sabbath a Gift, not a Law. "And He said unto them: The Sabbath was made for man; and not man for the Sabbath."—Mark ii. 27. W. G. Ready, D.D., Greensboro, Ala.
11. Woman's Political Rights. "That there may be an equality."—2 Cor. viii. 14. R. B. MacArthur, D.D., New York City.
12. Crime and Criminals. "Let the sighing of the prisoner come before thee!"—Psalm lxxix. 11. Rev. J. W. Horsley, London, Eng.
13. The Sustaining Power of Religion. "Though ye have lain among the pots, yet shall ye be as the wings of a dove covered with silver and her feathers with yellow gold."—Ps. lxxviii. 13. T. De Witt Talmage, D.D., Brooklyn, N. Y.
14. An Appeal for Mercy to the God of Righteousness. "Hear me when I call, O God of my righteousness: Thou hast enlarged me when I was in distress; have mercy upon me, and hear my prayer."—Ps. iv. 1. Rev. James Owen, Swansea, Wales.
15. Vallant through Knowledge. "And such as do wickedly against the covenant shall be corrupt by flatteries; but the people that do know their God shall be strong and do exploits."—Dan. xi. 32. Rev. George W. Greenwood, Brooklyn, N. Y.

## Suggestive Themes for Pulpit Treatment.

1. Hope the Child of Faith. ("For we through the Spirit wait for the hope of righteousness through [lit, out of] faith."—Gal. v. 5.)
  2. Two Inheritances: a Contrast. ("The wise shall inherit glory."—Prov. iii. 35. "The simple inherit folly."—Prov. xiv. 18.)
  3. Paltry Means to Grand Ends. ("Surely the wrath of man shall praise thee."—Ps. lxxvii. 10.)
  4. The Rubbish that Hinders the Building. ("And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall."—Neh. iv. 10.)
  5. Love's Giving. ("And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle."—1 Sam. xviii. 4.)
  6. The Stream that Never Runs Dry. ("And it shall be in that day that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in winter and in summer shall it be."—Zech. xiv. 8.)
  7. Summer Church-Closing. ("He that gathereth in summer is a wise son."—Prov. x. 5.)
  8. The Business of Idleness. ("And withal they learn to be idlers, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not."—1 Tim. v. 13.)
  9. Equalizing Responsibilities. ("For I mean not that other men be eased and ye burdened; but by an equality, that now at this time your abundance may be a supply to their want, that their abundance may be a supply to your want; that there may be an equality."—2 Cor. viii. 13, 14.)
  10. Unworthy and Worthy Love. ("Men shall be lovers of their own selves, . . . lovers of pleasures, more than lovers of God."—2 Tim. iii. 2, 4.)
- SEED-SOWING: A SERIES.
11. Where Not to Sow. ("Break up your fallow grounds, and sow not among thorns."—Jer. iv. 3.)
  12. Where to Sow. ("Blessed are ye that sow beside all waters."—Isa. xxxii. 30.)
  13. When to Sow. ("In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Eccle. xi. 6.)
  14. How to Sow. ("They that sow in tears shall reap in joy."—Ps. cxxvi. 5. "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully."—2 Cor. ix. 6.)
  15. What to Sow. ("The seed is the word."—Luke viii. 5. "To him that soweth righteousness shall be a sure reward."—Prov. ii. 18.)

## LIGHT ON SCRIPTURAL TRUTHS FROM RECENT SCIENCE AND HISTORY.

BY REV. GEO. V. REICHEL, A.M., BROCKPORT, N. Y., MEMBER OF THE AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE.

THE INSIDE NATURE OF EVIL.—The inside, all-pervading nature of evil is well illustrated in what the botanist terms the "migration of weeds." In a recent paper on this subject, Byron D. Halsted says: "A large number of our worst weeds came to us from foreign countries. Just how they emigrated in every case will never be known. Some came as legitimate freight; many were stowaways. Some entered from border countries upon the wings of the wind, on river-bosoms, in the stomachs of migrating birds, and clinging to the hair of passing animals, besides by a hundred other ways, not excluding the agency of man. Weeds, usually as seeds, go and come in all directions, no less as tramps catching a ride upon each passing freight train than in cherished bouquets gathered by the wayside and tenderly cared for by transcontinental tourists in parlor cars. For example: In *Argemone Mexicana* L. we have a common and miserable weed of the Southern States, which has come to us from tropical America and spread over many of the Northern States.

"The three species of *Brassica* are to be found in nearly every flora, no matter how local.

"*Sida spinosa* L. whose home is in the tropics and brought north in cotton bales, is now to be found throughout New England and many of the Middle States, and is even found in the Central States.

"The *Lespedeza*, a Japan clover, was accidentally introduced into South Carolina with imported goods, probably from China. It is an aggressive weed in Florida."

Similar migrations of the wild parsnip and carrot may be related, but the above examples are sufficient.

SOME CONDITIONS OF GROWTH.—Dr. W. P. Wilson, of the University of Pennsylvania, speaking upon the growth and habitat of the bald cypress (*Taxodium distichum*), said:

"The active growth of this remarkable tree begins at the upper or exposed portion of its root, which at once commences to thicken up, and sends down new lateral roots as supports. But the root never produces anything more than these supports if in a dry soil, and never fails to reach full development when flooded with water. After development has been attained, the fully grown tree will live with astonishing vigor in the driest of soils."

Let the Christian character but receive during its early periods of growth much of the waters of Divine grace, and it will maintain its life in the greatest beauty when times of spiritual drought come upon it.

"HE HATH NOT DEALT SO WITH ANY NATION."—J. Richards Dodge spoke recently on the "Standard of Living" in this country, and among other excellent things pointed out the following:

"The conditions here in America favorable to a high plane of living are that the barrier of primogeniture, the repression of caste, the compulsion of social distinctions, which are obstructions, have no existence here. The conscriptive clutch of arbitrary military rule holds in its own vise the youth and manhood of European nations, and drives the enterprising and ambitious into exile.

"Physical influences are here in harmony with the intellectual. The Western World in its most temperate zone, with long reaches toward the tropics and approaches toward the north pole, with a breadth bordered by the two

great oceans of the world and spanning practically the possibilities of climate by climate, is, in extraordinary measure, independent of other lands. It is a new world, geologically old; rich in soils, in woods and waters, minerals and metals. Labor has an incentive, enterprise a motive, and skill a phenomenal growth.

"The laborer stands on a relatively higher plane. If native born, he has no conception of the limitations by which the life of his brother in other civilized countries is restricted, and would not tolerate them for a moment.

"He requires more and better house room, food in larger quantity and greater variety, clothing for his family, books and facilities of education for his children, and something for social life—amusements, and even charities. Not that his foreign brother does not possess many of these things, but his exercise and enjoyment of these things are, in more restricted measure, under the limitations of purse and social usages."

Mr. Dodge further refers to the "superiority" of our "food supplies," the "clothing supply," our homes and their adornments, educational and esthetic considerations, high rate of American wages, and the status of our farmers.

ONE OF GOD'S WONDERFUL PROVISIONS IN NATURE.—Mr. Jacob Reese, of Philadelphia, gives us the following very interesting facts regarding what he terms "the refrigerating power of trees." He says: "Trees are living, breathing beings. Their leaves are their most important organs. By the agency of small openings in the leaves, called *stomata*, the carbonic acid is absorbed or inhaled from the atmosphere and deposited in the chlorophyll, which is the laboratory. The carbonic acid is there dissociated, the carbon put into wood fiber, and the oxygen exhaled as ozone. When we burn a pound of carbon to carbonic acid ( $C O_2$ ), 14,544 heat-units are set free; and in the act

of dissociation of carbonic acid to wood fiber in the ozone exhaled to the atmosphere the same number of heat-units—14,544—are abstracted from the atmosphere and made latent in every pound of carbon thus formed into wood fiber.

"We thus see that the trees not only purify the atmosphere by abstracting carbonic acid and surcharging it with ozone, but they are also nature's automatic refrigerators for abstracting atmospheric heat and tucking it, latent, in the wood fiber.

"The wonderful development of railway business has destroyed and is destroying the trees for ties, bridges, cars, and other uses to such an alarming extent, and thus lessening the refrigerating power of the forests to such a degree, that our summers are getting hotter and hotter every year.

"I, therefore, raise my voice against unnecessary destruction of forest trees. They are nature's atmospheric purifiers, nature's atmospheric refrigerators and conservators of health and comfort."

A MUTUAL DEPENDENCE OF HIGHER AND LOWER LIFE.—This is a truth taught generally throughout the Scriptures in various relations. In discussing recently the "biological factors in the nutrition of farm crops," Dr. Manly Miles, of Michigan, said: "The 'tubercles' or 'nodules' observed on the roots of leguminous plants are caused by microbes, and the relation between the roots and the bacterial organisms is a true symbiotic, or mutually beneficial, one, each developing more vigorously at the expense of the other; and thus free oxygen is made available for the higher organism through the agency of the lower." In this manner peas, vetches, lupins, red clover, and lucerne are constantly thriving. Bacterial life is a type of that lower sinful element in the moral nature, which, though antagonistic to the higher life, is nevertheless made subservient by certain Divine provisions to the higher life. Thus may it even be said, "Surely the wrath of man shall praise Thee" (Ps. lxxvi. 10).



**THE DESTRUCTIVE FORCES OF UNSEEN EVIL.**—The authority just quoted, namely, Dr. Manly Miles, tells us further concerning the nature of microbes, that in the course of his experiments with what he calls "soil microbes" they have "proved their ability to take their required supplies of lime and potash from solid fragments of gypsum and feldspar, and even from the glass tubes in which cultures were made, which were deeply etched by their action."

**MASTER AND SERVANT.**—That the Scripture doctrine touching the mutual relation of master and servant and of employee and employer would be a happy solution of the present difficulties existing between capital and labor, if only it were faithfully and correctly practiced, is acknowledged by many. Dr. W. H. Hale, of Brooklyn, an authority in economics, takes the ground that "there is a mutuality of obligation between employer and employed, just as there is in all contracts."

**RECLAIMING THE APPARENTLY VALUELESS.**—This is a task laid upon the Christian worker for which he may bring many an encouragement from the Scriptures. That the work of rescuing the so-called "valueless" is of the greatest importance may be illustrated in the recent efforts in the State of Indiana to reclaim what is known as the Kankakee marsh. This vast wasteland lies in the northwestern portion of the State, and covers with shallow water nearly half a million acres of land that might be utilized for farms. Scientific engineers have been busy determining the best method for draining off this large territory, and are now pushing the work to successful completion as rapidly as possible.

Professor Campbell, of Wabash College, says, "This entire problem is of the greatest interest to Indiana, and its proper solution involves interests of the greatest value."

Again. The reclaiming of the appa-

rently valueless may be illustrated in the treatment of another problem, touching the neglected vagrant children of our land. Their condition has been most ably brought to the attention of scientific men by Laura Osborn Talbott, of Washington, D. C. She says: "In economic subjects involving the happiness or misery of millions of human beings very little treatment of a scientific character is given to the early training of vagrant and neglected children."

"As American citizens, no doubt we are able to give our own estimates as to the rate of increase of population in the United States, but we are often helped by knowing how we are regarded by lookers-on."

"Carlyle tells us that Americans double their number every twenty years, and John Fiske makes this statement a basis for his calculations that at the close of the twentieth century we shall have reached the stupendous figure of fifteen hundred millions. With this rate of increase, and the fact that large masses of children are growing up in ignorance and vice to furnish criminals and become burdens upon our taxpaying communities, is it not time to consider, and to reflect upon the question from an economical standpoint, how this troublesome element in our country is to be at once benefited and utilized?"

This writer further declares that the present system of public schools does not reach this class. She quotes the Hon. William T. Harris, Commissioner of Education, as saying that the gamins of the street, to which the neglected child degenerates, cease developing by the time they have reached the age of twelve years and become dwarfed mentally and morally. At Coldwater, Mich., may be seen the only State method at present existing by which the public school seeks to save neglected children.

We add that, although the mission Sunday-schools of our great cities cannot take the place in any sense of the

public school, without doubt much training, neglected by the State on behalf of this destitute class, has been carried on through them, and has been widely instrumental in lifting these poor waifs to higher levels of thought, and consequently of life.

**THE CRITICAL PERIOD OF LIFE.**—Professor George Lincoln Goodale, speaking of the cultivation of plants, said: "It is impossible for us to ignore the fact that there appear to be occasions in the life of a species when it seems to be peculiarly susceptible to the influences of its surroundings. A species, like a carefully laden ship, represents a balancing of forces within and without. Disturbances may come through variation from within, as from a shifting of the cargo, or in some cases from without. We may suppose both forces to be active in producing variation, a change in the inter-

nal condition rendering the plant more susceptible to any change in its surroundings.

"Under the influence of any marked disturbance a state of unstable equilibrium may be brought about, at which times the species as such is easily acted upon by very slight agencies."

Analogous to the learned scientist's observation of growing plants is the experience of every growing human life. We cannot pass over its ever-repeated evidence that there are occasions when character, to use Dr. Goodale's phrase, "seems to be peculiarly susceptible to the influences of its surroundings;" and disturbances, whether from within or without, produce such a state of "unstable equilibrium," that the character is "easily acted upon by any very slight agencies." Then is it that, by the merest little only, life's important steps are taken, and lead to either success or failure.

## HELPS AND HINTS, TEXTUAL AND TOPICAL.

BY ARTHUR T. PIERSON, D.D.

### Marginal Commentary: Notes on Genesis.

GEN. viii. 1. *And God remembered Noah.* In chap. vii. 1., is the first formal acknowledgment of the covenant of grace. Nothing is said of the righteousness of Noah's house, but for his sake grace is extended to them all. The unit in the Scriptures is not the *individual*, but the *family*; and so important is this principle that it explains both the common ruin of man and the common redemption of the race as such. Adam was the federal and organic head, and in his fall the whole race went down into ruin. Christ became the second Adam, and stood for the race, and won back for the race the lost estate. There is a sense in which He is "the Saviour of all men," though "especially of those who believe." And John refers to this when he writes:

"He is the propitiation for our sins; and not for ours only, but also *for the whole world*" (comp. the Greek). Even the finally impenitent owe to Christ an unrecognized debt. But the present thought is the *unity of family life*, here a second time illustrated in God's remembrance of Noah and his house.

This chapter is occupied with details of the assuaging of the flood and the emergence from the ark.

4. In the mountain range known as Ararat, the highest peak rises 17,000 feet. But Ararat is probably the old name of the southern part of Armenia, a district or region, not a peak. Tradition points somewhat vaguely to a mountain called Baris, on which a vessel struck, parts of which were found (Josephus, *Antiq.* i. 4). The 17th of the 7th month, Abib or Nisan, was the very day of our *Lord's resurrection*.

6. *Noah opened the window.* The

word is not the same as in vi. 16. That refers to a means of giving light in the Ark—this is an opening or casement.

7, 8. The story of the raven and the dove has so beautiful a typical bearing that it seems a parable of life. The raven is the type of persistently rebellious natures that disdain all refuge in God, and are perpetually restless, like the birds which fly about the Golden Horn and are known by the people as "lost souls." The dove is the beautiful type of the loving, yearning natures that seek rest in the bosom of God. Note how the only form the Spirit ever took is that of the dove, as though to express the fellowship of those whom He fills and makes doves of God.

10. *He stayed yet seven other days.* The septenary division of time plainly hints Sabbatic observance as long antedating Moses. In the decalogue the Sabbatic command alone is prefaced by the word "Remember," as though to hint an emphasis upon an existing custom.

11. *An olive leaf plucked off.* This is one of the undesigned coincidences which give verisimilitude to the narrative. The olive may live under a flood when most trees would die, and it is said that olive trees have been found growing under water and bearing olives.

21. *The Lord smelled,* literally, *the savor of rest* (a play on the name of Noah, *nichaoch-noach*.) Noah's thank-offering, manifesting gratitude and faith, sent up a sweet savor of satisfaction, refreshing to God. What a hint of character reproduced in service and giving to it savor and flavor (comp. v. 29; Levit. i. 9).

As the flood reveals God's holy anger with sin, here His new covenant reveals His grace toward sinners, and the connection of this gracious attitude with the savor of sacrifice is significant. It was when the smoke from the altar of burnt offering ascended that God gave the new promise of deliverance from further curse. Noah's offering was a typical prophecy of that greater sacri-

fice for whose sake all curse is changed to blessing.

22. The flood had introduced confusion. Land and sea had been as one, and one long winter night had been regnant for over a year. Henceforth season is to succeed season. But while God promised no more to resort to a deluge of waters, to purge the earth of excessive sin, He did not promise to abstain from all visitations of judgment; for how quickly, then, would the earth have become again rotten with iniquity! Sodom's flood of fire succeeded, and pestilence, and famine, and war, and earthquake; and there is to be a final flood of fire.

GEN. ix. 1. Noah now becomes the second head of the race, and the blessing pronounced upon him should be compared with that upon Adam, the first head (i. 28). There is a sort of a new creation now, and a new beginning. Chaos has succeeded cosmos, by human sin; and once more, out of the destruction of the flood, comes a renovated earth. A small family of man now begins history anew, amid beasts which outnumbered them, and which, as some think, were especially wild after the deluge's catastrophe. Hence the assurance in verse 2.

3. *Every moving thing shall be meat for you.* Hitherto vegetable food only was expressly permitted (i. 29). The climatic and other conditions of the antediluvian world probably made vegetation so luxuriant and varied as to make animal food needless, as is the case now in some tropical climes.

4. *The flesh with the life thereof,* etc. Some think a monstrous custom had grown up among antediluvians of eating flesh cut from the animal while yet alive, and that this cruel brutality is forbidden. But it is enough to interpret this by Levit. iii. 17; vii. 26; xvii. 10, etc., where the *blood* is emphasized as the *life*. This need not be pressed as a *scientific* statement, but must be regarded in its moral and spiritual bearings.

A great law is here enunciated: life is identified with blood. Blood shedding therefore stands throughout the word of God for surrender of life; hence its connection with atonement. To shed blood is to pour out life's essence, and hence typical of vicarious sacrifice, whose full meaning is seen only in that Lamb of God who poured out His soul unto death, and by death gave life to sinners. The sentence of sin was, "The soul that sinneth it shall die." Hence sin forfeited life, and hence man's substitute must give up the blood which is the life, and "without shedding of blood there is no remission of sin." This verse, thus early in Scriptures, gives the key to *atonement by blood*.

6. *Whoso sheddeth man's blood, by man shall his blood be shed.* This is not simply a legal retribution, a life for a life; it is a part of redemptive philosophy. The blood is the life—hence man's blood represents man's personality as the foremost of God's creation. God provided a Redeemer for man's forfeited life, and so made that life doubly sacred. Here He puts special guards about the life He has so redeemed by the blood of Christ, and He adds man's special dignity: *for in the image of God made He man*. To destroy human life is more than manslaughter; it is sacrilege.

Here again we meet the *distinction* between man and the animals as such. Man alone was made in God's image and likeness. Brutes have animal life, will, self-consciousness, and some measure of rational instinct; but they have no self-determining will, no moral choice as to good and evil (though they have an instinctive choice as to what they see to be good, *i.e.*, expedient), no power of self-education, no capacity for unlimited improvement, and no true personality, which depends upon these and is possible only to a properly moral character. Man alone is like God, a responsible, free, personal, intelligent being. To destroy life in such a being is to interfere with God's moral gov-

ernment, and is akin to an attempt to destroy God! It is, humanly speaking, defeating God's providential and gracious plan concerning one of his moral creatures. As the sin of murder is the greatest crime against man, it is the highest indignity to God, who made man in His own image. Hence murder is thus early made a capital crime, that the strongest guards may be put about the greatest treasure, Life, on whose preservation all else depends. Note in the Decalogue murder is first prohibited, before adultery, stealing, false witness, etc.

The ancient Hebrews taught that to Noah were given seven unwritten precepts, universally binding:

1. Abstinence from murder.
2. " " eating the flesh of living animals.
3. Abstinence from blasphemy.
4. " " idolatry.
5. " " incest.
6. " " theft.
7. Submission to lawful authority.

13. *I do set My bow in the cloud.* The new covenant with man, through Noah as the second head, was a universal one. Every covenant has its *sign* or *seal*. The Adamic covenant had the Tree of Life, for it was a Covenant of Life. The Noachian Covenant has the *bow* in the cloud, for it is a covenant which touches *Nature*, and hence the propriety of a natural object as its sign; and it has to do with sunshine and rain, and hence a sign which demands sunshine and rain. Clouds brought disaster: clouds should now remind of promise. The Covenant was with man as man, and hence a sign—visible to all and apprehensible by all—arches Heaven, that God may "look upon it" as well as man. The reference to the Bow of Promise in Revelation iv. 3 shows us that from this time the rainbow became an emblem of God's covenanted mercy. Is there not a more precious symbolism here? The *flood* was a type of the holy wrath of God against sin. The *bow* became a type of the grace that arches the very cloud of divine anger with a radiant pledge of pardon,

and which is made more beautiful by its dark background. Moreover, as we observe the bow, it seems to touch the horizon of earth while it arches Heaven, and so typifies the grace that unites earth and heaven in covenant (18). And as every observer sees *his own rainbow*, to every believer the grace of God is an individual blessing; he can say, "He loved *me* and gave Himself for *me*." The seven colors blent in the bow symbolize the harmony of divine attributes in redemption.

We have referred to traditions of the flood. Assyrian tablets in the British Museum, dating 660 B.C., copy and preserve an older record of 1700 B.C. and refer to a great ship, birds sent out, an altar built, etc. Archeology is becoming the great apologist.

20. *Noah planted a vineyard*. No doubt the art of wine-making was not new, and Noah's drunkenness needs not to be excused on the ground of ignorance of the effects of wine. Intemperance was without doubt one of the great sins of antediluvian days. But with the marked impartiality of the biblical narrative, no vice or sin even of God's saints is ever hidden or extenuated. There is no other such biography. It stands absolutely unique. Noah, Abraham, Jacob, David, Moses were men of God—yet Noah got shamelessly drunk, Abraham lied, Jacob cheated, David was both adulterer and murderer, Moses was guilty of unholy anger and even self-glorifying. But one perfect man, Christ Jesus! Noah was an upright and holy man, but appetite betrayed him into a detestable vice, and entailed a sorrow and curse on his descendants.

22. The sin seems to have been Ham's, the curse Canaan's. The brevity of the narrative makes impossible any but a conjectural explanation. Most commentators incline to Origen's suggestion that the Jewish tradition is correct; that Canaan first discovered Noah's condition and made it known to the others. His may thus have been the leadership in this mockery of the dishonored grandsire. And the phrase

"younger son" in verse 24 may refer not to Ham but to Canaan, the grandson.

25, 27. *And he said, Cursed be Canaan*, etc. We have in these three verses the second of the great prophecies of the Bible, and it is so remarkable both for its antiquity and accuracy that it may be well to give it prominence. The patriarchs seem to have combined the functions of king, priest, and prophet in the family or tribe; and here is a prophetic utterance that is more than a parental blessing and curse. Noah spoke not of himself, but, being patriarchal priest, he prophesied. The prophecy forecasts the exact and even minute development of human history.

"Cursed be Canaan!

A servant of servants shall he be  
unto his brethren.

Blessed be Jehovah, the God of Shem;

And let Canaan be his servant.

Japheth, God shall enlarge,

And in the tents of Shem let him dwell.

And let Canaan be his servant."

Here is without doubt a *double curse* pronounced on Canaan. He is to be a servant of servants, both to Shem and Japheth. The land of Canaan was, long after, subjugated by Israel, and the Canaanites became servants of the Semitic race. In a wider sense, as Ham settled Africa, his descendants have also been for long centuries slaves of the Japhetic races.

*Enlargement* is pronounced to Japheth. This is a play on words, for, aside from vowel points, the Hebrew word "shall enlarge" is the same, letter for letter, as the name Japheth. Certainly the Japhetic races have been very remarkable for enlargement. They have been the *colonizing* races. Their wide realm has reached from the remote East, Persia, and even India, to the farthest West, extending from the Golden Horn to the Pillars of Hercules, and thence to the new worlds of America and Australia. While the Semitic races have remained stationary, the Japhetic races have spread abroad, as the term literally means, and have overspread the habitable globe.

## THE PRAYER-MEETING SERVICE.

BY WAYLAND HOYT, D.D.

JUNE 8-9.—OVER AGAINST THE TREASURY.—Mark xii. 41.

The Court of the Women in the temple at Jerusalem.

Thirteen great brazen chests—called shophareth, or trumpets, from the trumpet-shaped lips they opened, through which money might be cast—ranged round.

A ceaseless throng of givers, and from the hands of many rivers of gold and silver sliding into the boxes between the trumpet-lips.

As Overbeck has painted it—"A great, rich, burly Pharisee pressing forward and ostentatiously emptying his huge purse into the brazen chest, while, just back, out of the foreground and a little in the shadow, a poor woman with penury staring out of every gap in her mean, torn clothing, with two little children clinging to her and hiding their faces in her dress, modestly reaching forward to cast in her most humble gift."

How humble her gift was! A mill is a tenth of a cent; a mite was a poor bit of a copper coin about equal in value to a mill. Two such mites the widow had. Two only. "Of which the widow might have kept one," says Bengel, with thoughtful sympathy. But she gave both freely.

And Jesus, sitting over against the treasury, and accurately beholding and precisely understanding all!

And as Jesus, sitting over against the treasury, beholds the widow's gift, He calls unto Him His disciples, and this is what He tells them of her: "Verily, I say unto you that this poor widow hath cast more in than all they which have cast into the treasury."

This scene is significant of much.

First—that Jesus thus sits over against the treasury and thus beholds, is significant of the great practical truth, that *all our lives are going on beneath the precise Divine notice.*

Not in any crass and general way, as one of us would look upon such a scene, saying "the people are very generous to-day," "a great offering is being made," did Jesus, sitting over against the treasury, behold; but rather in the way of a searching and exact analysis and understanding of each one of the people, and of each separate gift as a signal and test of character. He beheld the much of the rich people, recognizing precisely how much it was for them. He beheld the two mites of the poor widow, recognizing precisely how much they were for her.

I saw once the wonderful performance of an automaton chess-player. There was the figure dressed like a Turk, sitting with his legs crossed. Before him was a chess-board. On that pieces were placed. Then any one who would was invited to play a game with him. The one playing against the automaton would make a move. Then the figure would strangely nod his head, and, lifting his hand and seizing a piece, would make his move. So the game would go on. Almost always the automaton was victorious. It was very strange. You could hear the click of the machinery. Apparently nobody was concealed within the automaton. The exhibitor threw back the clothing and nothing could be seen but a maze of brass wires. The playing of the figure was quite inexplicable.

Men are sometimes just as inexplicable to each other. The reason is we can only see the outside of our fellows; we cannot pierce into the inmost machinery of their actions. You can only see another's act when it is done. You cannot go back—except only in the most inferential and bungling way—into the hidden and mysterious interplay of conception, conscience, inclination, motive, volition, behind your fellow's act.

Hence arises the constant danger of

our misapprehension and misjudgment of each other.

But Christ notices all life in its most hidden depths, and motives, and meanings. He cannot misapprehend and misjudge. He knows utterly.

There is a comfort and a terror here. The comfort—that however men may misjudge, Jesus never will. The terror—that from His sight we can hide nothing.

Second—"Jesus sitting over against the treasury and beholding" furnishes the true test and measure of the moral quality of action.

At first sight and on the surface merely, that is a most strange judgment: "Verily, I say unto you that this poor widow hath cast more in than all they which have cast into the treasury."

Judged of as men judge things, it is not true. Two mills is not more than, say, ten thousand dollars. It is almost infinitely less. If you are going to use them as men use money, build or repair temples with them, buy animals for sacrifice with them, pay priests with them, your two mites will not do anything appreciable, while the "much" given by the others than the widow will do much.

And this is the test which men too frequently apply to action—the test external.

But the real test as to the moral quality of action is something other altogether. The realm of the *intention* is the realm God looks at.

Intention—there you put your finger on that which flushes an act with moral quality. Now the *intention* of this poor widow was most costly and worthy. The others flung out of their superfluity. She gave out of her deficiency. She would withhold not even the little she had from a loving service. And God's scales are hung back here in the realm of the intention. What men call a service of the poorest and most meager sort God often calls a service most opulent and achieving, because He sees that it springs out of pure intention. Verily, when God's judgment

discloses things, often shall the first be last and the last first.

Third—"Jesus sitting over against the treasury and thus beholding" is evidence of the fact that the Lord regards the unsuccessful as the world measures success.

"They only the victory win  
Who have fought the good fight and have  
vanquished the demon that tempts us  
within;

Who have held to their faith, unseduced by  
the prize that the world holds on high:  
Who have dared for a high cause to suffer,  
resist, fight—if need be, to die.

"Speak, History, who are life's victors?  
Unroll thy long annals and say—  
Are they those whom the world called the  
victors, who won the success of a day?  
The martyrs, or Nero? The Spartans who  
fell at Thermopylae's tryst,  
Or the Persians and Xerxes? His judges,  
or Socrates? Pilate, or Christ?"

JUNE 10-16.—THE GLORY OF JESUS.  
—John xiii. 31.

First—The Glory of Jesus is the glory of *sacrifice*.

"Celsus drew a picture of Christ's sufferings on the cross; and when he had vividly represented Him, arrayed in purple and crowned with thorns, and nailed to the tree, he exclaimed, 'In the name of wonder, why, on this occasion at least, does He not act the God, and hurl some signal vengeance on the authors of this insult and anguish?'" Such question by Celsus is the *natural* question of the world. Looking outwardly and speaking generally and naturally, we would say these were strange circumstances in which to expect glory—just ahead the agony, the cross.

But Christ came to introduce a new notion of glory. Would you know the meaning of my life? Christ said, "Behold the symbol of it. It is the *buried seed*" (John xii. 33, 34).

Celsus plainly suggests the *test* of a real sacrifice. "In the name of wonder, why does He not act the God?"—possessing God-like power, as He claims to, why does He not *use* His God-like power for Himself? Possession is the test of sacrifice. Think of the *power*

of Jesus. Power over nature—winds, waves, wine, bread, etc.; power over men—in the garden those coming to arrest Him fell backward at His simple presence; power over demons—how often was this power displayed; power over angels (Matt. xxvi. 58).

Think of the *sensitive purity of Jesus*. Thus writes a missionary's wife of her place of work in Africa, and as you read it think of the natural and necessary shrinking of her beautiful and cultured womanhood from close and steady contact with such barbarism and savagery:

"As to their clothing, the heathen dress admits of little variety. But many appeared dressed partly or wholly in European attire—and here there was variety enough. We had the usual members of the congregation, some of whom were neatly dressed. But sticklers for the 'proprieties' would have been shocked to see a man moving in the crowd who considered himself well dressed although wearing a shirt only; another with trousers only; a third with a black 'swallow-tail' closely buttoned to the chin—the only piece of European clothing which the man wore; another with a soldier's red coat, overshadowed by an immense wide-awake hat, the rest of the dress being articles of heathen wear, etc.

"The church doors were thrown open, and many strange remarks were made with reference to the building. One man said, 'What a splendid place to drink beer in!' another, 'What a capital pen for sheep and goats!' and a third declared that with a few people inside they could defy the Matabele nation."

And do you think enough, can you imagine even faintly, what must have been the shrinking of the immaculate purity of our Lord Jesus from personal and close contact with the frequently awful and various evil into which He came?

Now it is the tendency of such purity to withdraw itself from touch with defilement, and it is the tendency of

power to build a throne *for the self*. Such is the natural feeling and tendency. "Yes," says Celsus, "if He be God, let Him use His God-like power for Himself."

But now in Jesus you see no trace of this tendency. Never, in the least, does He use His power for Himself. Because He is so pure, therefore let Him touch the leper. Not self-aggrandizement, but *self-distribution* is the steady method of Jesus. His glory is the glory of sacrifice.

I have read of the lumber-room of the Castle of Dunregan on the Island of Skye, where hang tunics of knitted steel. But so worn and rusted have they been made by time that when you seek to bring them forth out of the dim light and lay your touch upon them, what once were the strong steel tunics fray out, as if they were woven but of worsted. So when I bring my life out into the light and under the touch of this *glory of sacrifice*, how it sinks and shrivels! Ah, let us test our lives a little, under this celestially dazzling light!

- (a) In the family.
- (b) In the neighborhood.
- (c) In the city.
- (d) In the church.
- (e) Among our friends.
- (f) Among our enemies.

Second—The glory of Jesus was the *glory of action*.

How easy it is to purpose good things, great things! How difficult it is to achieve that which is good and great! When we recognize anew our failure in the line of our noblest endeavors or of our highest opportunities, we are prompt to feel and to say that this shall never be again. But it is—again, and again, and yet again.

"The wave is mighty, but the spray is weak! And often thus our great and high resolves, Grand in their forming as an ocean wave, Break in the spray of nothing."

It is good to purpose wisely. It is better to perform faithfully.

But Jesus *actually yielded* everything that was most dear—heaven, home,



friends, the energies, the powers, the organs, the members of His body, the faculties, the endowments of His soul, the shining of His Father's face. He laid Himself out for terrific agony. He hastened to Gethsemane. He embraced the cross. He went on, with bleeding feet, and bleeding hands, and bleeding heart, until the last inch of that awful path of sacrifice was traversed. (See Liddon's "Our Lord's Divinity," p. 194.) Our Lord actually did all this. What He purposed He did. What rebuke here for a religion of slipped and lavender sentiment merely!

Third—The glory of Jesus was the glory of *consecration*. "My meat is to do the will of Him that sent Me, and to finish His work."

And this is the true glory. What little of such glory shines in us makes our lives watchful—the glory of our sacrifice, our veritable deed, our consecration.

---

JUNE 17-28.—THE ACCUMULATION OF POWER.—1 Chron. xii. 22.

For a long time David had been an exile and a fugitive. Like the hunted roe upon the mountains he had been, as he himself sings. At first he had been almost entirely alone. Then, gradually, there came to him a little company. When he had reached the Adullam-cave period, a little herd of people had rallied to his standard. But they were mostly of the somewhat un-reputable, broken sort. You remember how the Scripture tells of it: "And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them; and there were with him about four hundred men" (1 Sam. xxii. 2).

But prospects were not specially bright for David. A cave must be his home. All the royal power lodged in Saul's hand is alert to smite him. Every day is a danger. Every movement is menaced.

But will you particularly notice?—

David will be *steadily upright*, though fortune is so black and circumstances are so hard. He will seize no unfair advantage. He will not stain his hand with any wrong. He must be fugitive and exile, for Saul compels him, but he will be inflexibly right and loyal. Though the king breaks law, David will submit to law. He will be true and trust and wait (1 Sam. xxvi.).

But now the years have sped, and David has all the time been showing himself thus true, lawful, loyal, right. So, too, his great natural administrative capacity has been announcing itself. Saul, the king, has been growing more and more moody, gloomy, capricious, powerless, as a man must who consciously forsakes the right. The kingdom is in disorder. Enemies are encroaching. Disaster of all sorts threatens. Men are longing for some firm, fair, intelligent hand upon the helm.

In their extremity, more and more the thoughts of men turn to David. He has shown himself trustworthy, able, fit, and fitted for command.

So now, though he is still exiled, here at Ziklag men, and men of the best sort, begin to troop to him.

David has manifestly passed beyond the crest which divides probation from achievement; *men have come to recognize what he is, and what he can achieve*.

With steady and swiftly accelerating force, the movement toward David gathers head (1 Chron. xxii. 1, 2; viii. 16, 18, 20.).

There is a steady, natural, swift accumulation of power. "For at that time, day by day, there came to David to help him until it was a great host, like the host of God."

It seems to me quite possible, in the presence of this Scriptural incident, to find a quite easy statement of the law of the accumulation of power. I think the law may be stated thus: *Persistent action in one direction brings, after a time, surprisingly added power for further action in that direction*.

Consider certain practical and impor

tant illustrations of the working of this law :

(a) In the accumulation of property. You cannot have money and at the same time lavishly spend it. You cannot get money and be all the time fortuitously trying to get it, now in this way and then in that. Steady devotion to one method till one gains character in it and becomes adept in it is the only way. I do not think that the relations of capital and labor are ideal yet, but I do verily believe that vastly greater numbers might pass from the so-called laboring class to the property class—and everybody ought to seek to make such passage—were it not for lavish expenditure for drink. This is the great money-sucking abyss—wild and needless expenditure for drink.

(b) As to the formation of habits. "We inherit a nature, but we acquire a character." Character is the sum total of one's habits. If one set himself toward the formation of good habits, and so toward winning good character, steady attempt in this direction always and necessarily results in the increasing

accumulation of power in this direction. The law is as certain as gravity.

(c) As to increase in intellectual force. Steady determination toward intellectual discipline produces as steadily the power intellectual, which comes from discipline.

(d) As to advancing power in the spiritual life. Regeneration is but the beginning. The use of the self in the regenerate life makes steadily for accumulating and triumphant power in the regenerate life: that is sanctification.

Some lessons.

I. Be careful of the day. *Day by day*, because he day by day had been the man he was, they gathered to David. Especially toward the accumulation of any sort of power do not lose time in youth.

II. Have courage. Front toward such right accumulation of power, and this great law of its accumulation is steadily working for you.

III. This great law works as steadily the other way; e.g., King Saul, fronting and choosing wrong, was losing righteous power day by day, until at last he came to the sad wreck he made.

## EXEGETICAL AND EXPOSITORY SECTION.

### AN EXPOSITION.

BY ROBERT PATERSON, D.D., BELMONT, BLANTYRE, SCOTLAND.

*Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, etc.—Rom. i. 1-4.*

THE Gospel originated in God's mind. He is its author. It has been revealed from of old. Hence the apostle says WHICH HE PROMISED BEFORE. The Gospel has an outer and an inner. On the outside it is words, news; on the inside it is thoughts, God's thoughts. These thoughts again are regarding Jesus Christ. Thus Christ Himself, the personal Christ, is the inner essence of the Gospel. The Gospel then was promised before, in-

asmuch as Christ the Deliverer, the Saviour, the propitiation for sins, was promised all down through the pre-incarnate ages. It was, thus, even in Paul's day, no new-fangled and upstart theory of things. It certainly, as matter of fact, was no creation of his mind, or of the mind of his fellow-apostles and evangelists. Documentary evidence to the contrary, and in proof of his allegation, was then in existence and is extant to-day in the Old Testament Scriptures.

THROUGH HIS PROPHETS IN HOLY WRIT. If the word *writ* were plural the expression *in holy writ* would exactly reproduce the original. Supplying the article, we may say *in the holy writings*, or *in the holy scriptures*. The reference is to the Old Testament

Scriptures as a whole. They are "holy" because they are essentially God's writings. The ideas of God and holiness are inseparable. He is, as the infinite One, the infinite good; He must be holy, holy, holy. All the outcome of His infinite mind and heart, of his infinitely holy moral character must be morally perfect; like Himself, morally pure, morally clean, morally healthful and blissful.

The word *prophet* literally denotes one who *speaks before* God and *for* God. The prophet is thus conceived as standing in God's presence and speaking down as from the side of God to men. He speaks also *for* God under impulses from God. Such is the idea involved, particularly in the Hebrew term. The prophet was God's *spokesman* or *interpreter*, uttering by inspiration of God all that was divinely suggested to him. That such was the real idea is apparent from Exodus iv. 6. To Moses Jehovah says, "I have made thee a god to Pharaoh, and Aaron, thy brother, shall be thy *prophet*—thou shalt be, as it were, the inspirer, to suggest to him what he shall say, and he shall be thy spokesman to lay before Pharaoh all that thou suggestest." Again, "I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him" (Deut. xviii. 18). To Jeremiah also God says, "Thou shalt be as my mouth" (Jer. xv. 19). The biblical conception of the prophet, therefore, is that of one who speaks for God and under the inspiration of God. He may foretell events; he may not. That is a secondary matter. In the circumstances of the prophets *par excellence*, the grand realities concerning which they spoke being mainly in the future and connected with the Christ as "God manifest in the flesh," the predictive element of necessity entered largely into their prophesying, but that was because of the peculiarities of the case; the essential thing was the speaking for God, re-uttering the thoughts of

God, of which prediction was but accidental.

The expression "*through his prophets*" confirms the view just stated. God Himself promised. The promise was emphatically His promise; the speaking, essentially His speaking. The prophets were but the mediums *through* whom He communicated His mind to the people. Doubtless they would not be mere machines or unintelligent automatons in the Divine hands. Just as water takes the shape of the vessel into which it is poured, so we find that the peculiarities of mind, and temperament, and circumstances give figure, and tone, and complexion to the writings of the various prophets. Peculiarities there are. Differences there are. Drapery of varying style and proportion there is. The essential matter, however, is that not their own ideas of things, but God's, are embodied in their oracles. The matters of which they spoke, the ideas, originated not in their own mind, but in the Great Fountain of Intelligence around them and above them and within them, and were poured forth *through* them for the benefit of contemporary peoples, and also for all ages to the end of time. Thus when we think their thoughts we re-think the thoughts of God. It is consequently no mere fancy to say of the Old Testament Scriptures, "Holy Bible, book divine." Into the vexed discussions of to-day regarding the Old Testament we do not feel called upon here to enter. We have chiefly to do with the apostle's inspired teaching. What he says by authority of the Holy Spirit, and what is implied in his utterances, are especially the expositor's business. He here asserts that the writings of the prophets—of all the prophets, from Moses to Malachi—are essentially God's writings and are "holy." Let criticism go on and have its legitimate sphere. Let it have free scope. He is not wise who would seek to hinder it. In the end no damage can come to the Bible. At the beginning, as at the end, there can be no cause for fear with respect to the Bible. Paul

knew much better than the critics. Paul's inspired judgment will be countersigned by all legitimate criticism to the end of the ages.

It is delightful to notice that the Gospel in its essence is the sum and substance of all the writings of all the prophets. Indeed, apart from Christ there was nothing to be revealed. But for the fact that God had a Saviour to reveal to men, a grand propitiatory method of salvation, there could have been no reason and no place for either the prophet or the written revelation. The Divine revelation in words is, and must be, from the very nature of the case, a supernatural revelation; a revelation, that is, over and above the ordinary revelations of God in nature and in providence. But a supernatural revelation of necessity involves a supernatural method of salvation. And so, as a matter of fact, Christ Jesus is the alpha and the omega, the beginning and the ending, the grand subject matter of the Old Testament Scriptures in their entirety. Those who think otherwise differ from the Apostle Paul and must have misinterpreted the holy oracles. Paul, of course, is at one with Christ who says, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me" (John v. 39). Peter agrees with both in asserting that "The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Peter i. 21).

It is, from another point of view, more delightful still that the Gospel, in its essence, has been divinely proclaimed in all the ages. There never was a time when men were of necessity ignorant of the Gospel. God's method of saving is the same for all times and places and circumstances. Christ is the Saviour of the world. "The Lord, the Lord God, merciful and gracious, abundant in goodness and truth," is in all the ages, and reveals Himself graciously to all the ages, and to all men in all the ages. Thus the Gospel in one form or

another is revealed, promulgated to all the peoples of the earth, to all the individual sinners among the masses of mankind. Those especially who were privileged to read or hear read the utterances of the divinely inspired prophets had the Gospel in a superior form. They might and should have all been saved and holy. We in our circumstances are more highly favored still. We are privileged to possess the Gospel in its highest and final form. Solemn is the responsibility and fearful the destiny of the man who now rejects it and goes down to perdition.

One other suggestion seeks recognition before passing from this pregnant clause. Although the reference is to the inspired writers of the Old Testament scriptures, the principle, in a sense, is to be extended to believers in Christ generally. Not to speak of the accredited apostles and evangelists, there were New Testament prophets, men who spoke for God and under some measure at least of Divine inspiration. "And God hath," says Paul, "set some in the Church, first apostles, secondarily *prophets*, thirdly teachers" (1 Cor. iii. 28). Again he exhorts: "Follow after love; yet desire earnestly spiritual gifts, but rather that ye may *prophecy*. . . . But he that *prophesieth* speaketh unto men edification, and comfort, and consolation. . . . He that *prophesieth* edifieth the Church" (1 Cor. xiv. 1-5). Even women prophesied. Philip "had four daughters, virgins, which did prophecy" (Acts xxi. 9). They spoke for God, and under impulses from God, to their neighbors and fellow-countrymen. And why not? Why should not God, if He please, make use of a woman's mind, and a woman's heart, and a woman's sanctified tongue in this secondary sphere, at least, as well as a man's? Even Moses in his day rose sublimely above the prejudices common to his brethren. The Spirit came upon Eldad and Medad and "they prophesied in the camp. And there ran a young man and told Moses. . . . And Joshua, the son of

Nun, the minister of Moses, one of his chosen men, answered and said, My lord Moses, forbid them. And Moses said unto him, Art thou jealous for my sake? Would God that all the Lord's people were prophets, that the Lord would put his Spirit upon them?" (Num. xi.26-29.) It is the privilege, the duty as well, of every believer to

be filled with the Spirit, and in his own sphere and measure to re-utter the thoughts of God in the Gospel, in the Bible, and thus to speak for God to his fellow-men. When the principle is realized and acted on universally, the grandest revolution will have come for the Church and the world.

## SOCIOLOGY AND COMPARATIVE RELIGION.

### **The Sun Dance.**

#### **PAGAN PRACTICES OF MONTANA INDIANS DESCRIBED.**

BY CHAPLAIN C. C. BATEMAN, U.S.A.,  
FORT ASSINABOINE, MONT.

I HAVE witnessed the sun dance, though not every form of ingenious torture which at times lends a savage adornment to the accompanying barbarous rites. That I have not beheld all the "mysteries" is largely due to my disinclination to become a spectator to farther exhibition of human suffering voluntarily inflicted. I am, therefore, dependent in part upon the testimony of others for material facts contained in this article.

That such scenes as I am about to depict can be enacted anywhere within the territorial bounds of Christian America in the midsummer month of this year of grace (1893) is a sad reminder that the divine message of the adorable Master must still be preached to the heathen at home as well as abroad.

From time immemorial the sun dance has been an annual festival celebrated by nearly all the tribes inhabiting the great plains and mountain districts of the West and Northwest. The exercise, so far as I am informed, was never successfully introduced among the Indians of the Pacific coast.

While some of these latter tribes possess knowledge of this dance in honor of the sun, the celebration has remained apart from their forms of paganism. The sun dance reached perhaps its

height of atrocious cruelty among the Sioux, who are now our national wards and to whom this indulgence is forbidden. Rocky Mountain tribes generally seem to have patterned their sun festivals closely after those of the powerful Sioux nation. It is believed that the only tribe within our borders who this year (1893) indulged in the orgies of the sun dance is that of the Cree Indians, whose presence in the United States since the memorable though short-lived Riel rebellion against Canadian authority has been a subject of international correspondence.

Were the Crees our wards, 500 men with fixed bayonets would have marched out of this garrison a few days since and put an end to the sun festival, had a smaller show of force first failed to impress the savages with the majesty of civilized law.

It is, hence, with the sun sacrifice as practiced by the Cree Indians of Canada that I am concerned in this contribution.

The actuating motive of the sun dance, with this as with other tribes, is propitiation of the Great Spirit, whose power and might find, to the savage mind, their highest illustration in the incomparable splendor of the sun.

Indeed the dance is a carnival of worship. The celebration lasts three or four days, according to the size and representative character of the assembly and the number of braves who are willing to propitiate the Great Manitou, or Spirit, by undergoing the required tortures.

A suitable place is selected for the dance. This is usually near a stream, which commands a prospect of all approaches.

Here the tents are pitched in such order or disorder as may be suggested by the surface of the ground.

A central area is reserved for the circular pavilion. This is constructed of boughs and forks of trees around a center-pole, after the manner of a large booth. The roof is made of brush in full foliage. About one-half of the circle is inclosed to the eaves, and subdivided into separate stalls or compartments, each large enough to admit one person and no more.

Perhaps twenty such stalls, built up of willows woven in rude basket-fashion, are constructed for the benefit of female participants in the exercises.

These stalls are wholly closed to the outside, and across the front within is run a willow-wrought partition which screens the occupants when they sit down, and above which only the heads are visible when standing upright.

A still larger compartment is reserved for the chief and medicine-man of the tribe. The male participants are gaudily painted and, apart from a cloth about the loins, wholly nude.

The squaws are also in the highest style of Indian art, but not indelicately attired. The center-pole is wound with yards of red and yellow calico and painted buckskin, and from its top depend stout ropes and brilliant streamers. Into the depending ends of these ropes tough thongs are fastened.

Each participant, male and female, is provided with a willow whistle, which is blown as the breath is expired in the exercise. All things being in readiness, the chief, from behind the partition of boughs, announces the entrance of the medicine-man.

This hideously dressed and undressed dignity enters the ring and advances to the center-pole, where he mutters some introductory service, which is supposed to be in the nature of prayer. This done he retires to his stall and

hiding-place, where he squats on his haunches and whines a melancholy dirge. So many of the squaws as have been designated to participate now enter with lamentation, while the tom-toms well beaten keep up a deafening clatter.

The squaws fall upon all fours about the center-pole and groan and wail in hysterical frenzy for all the braves slain in the battles of the past.

When this ceremony has continued for a certain time, the squaws retire to their appointed stalls and proceed with a stamping motion of the feet, accompanying the same with vigorous whistling.

Strangely in common with all forms of religion having their origin in barbarism, the sins of the flesh must be purged away by the only sacrificial atonement known to the savage, namely, *intense bodily suffering*.

The only sins which burden the Indian are those of fear and cowardice. Physical weakness must be overcome by physical courage.

To endure with composure extreme torture is to the Indian the highest exercise of manly virtue.

The young men who are now to prove their manhood, and so win the approval of man and Manitou, are announced and enter the area about the center-pole one by one. The head men of the tribe (not including the chief) gather about the first victim after he has advanced and rested his head against the banners and ropes of the central support for a moment.

He sits down, with his feet under him. A blanket is thrown over him, and under this the head men are partially hidden from view.

The medicine-man now appears, and he too gets under the blanket.

All the figures are now sitting or squatting on the ground.

The medicine man has sharp skewers with thongs attached.

These he holds in his hands while he gathers up folds of flesh on the victim's breast and back.

Through these folds he forces the skewers, and seeks to check the flow of blood with salt and alum.

The young brave, now with skewers protruding from the breast and the flesh of his shoulders, is assisted to his feet and advances to the center-pole, where the thongs of the depending rope-ends are securely tied to the thongs which were made fast to the skewers by the medicine-man. Now the sun dance proper begins. The victim, with eyes presumably upon the sun, more likely gazing fixedly toward the sky only, and with a streamer in each hand throws the weight of his entire body upon the skewers and ropes, which tear the quivering flesh. His fortitude is sustained by encouraging words from his friends. Meantime the whistles and tom-toms are kept in active and discordant operation. If the victim can tear out the skewers at once, his suffering will the sooner be at an end; but should it happen, as it often does, that the skewers are in too deep or the weight of the body insufficient to secure the desired release, the brave must keep on his journey about the pole, bearing his weight upon the skewers until unconsciousness overtakes him and he falls headlong in a dead faint. In either event he has proved his character for endurance and bravery. If, however, he should faint before he has endured the torture for any considerable time, the victim is forever disgraced.

He is contemptuously thereafter re-

ferred to as that "*sun-dance woman*." To be known as a "*sun-dance woman*" is worse than death in the estimation of any brave.

Some, to show extraordinary character, will, after the breast-skewers have been torn out in the dance, cause buffalo skulls and other heavy weights to be attached to the skewers in the shoulders, and on hands and knees drag these loads of agony until the flesh gives way to the pressure or unconsciousness overtakes the benighted sufferer.

Others will cause a horse to be tied to the skewers in the shoulders, and, mounting other horses, will by quick jerks tear themselves loose. During all these three or four days of torture the participants wholly fast, if their strength is sufficient to sustain them. At the close of this carnival of cruelty and fanaticism a great council is held, in which gifts are exchanged. This closes with a feast. The favorite dogs are killed, and baked dog-meat is devoured in large quantities.

When intoxicating liquors can be obtained (and such are usually obtainable), the feast ends in a drunken debauch and crimes of unspeakable beastliness. As each year shows a diminishing number of participants, it becomes more evident that we are seeing the last of the sun dance, and that the Indian's bloody and barbarous gavot to the sun will soon be a thing of the past, to be recalled only in the aboriginal folk-lore of the North American continent.

## EDITORIAL SECTION.

### LIVING ISSUES FOR PULPIT TREATMENT.

#### A Dilemma in Education.

BY PROFESSOR EDGAR W. WORK,  
WOOSTER UNIVERSITY, WOOSTER,  
OHIO.

*And all thy children shall be taught of the Lord; and great shall be the peace of thy children.*—Isa. liv. 13.

THERE is scarcely a question before the nation to-day which more vitally

concerns every higher interest of the nation than the question, *What is the ideal college?* Nor is the deeper significance of this question reached by the discussion between the defenders of the two types, the college and the university. The more important question for the nation is rather this one: Shall the college be Christian or anti-Christian, or at least neutral? It could be

easily shown that the position of neutrality is illogical if not impossible, and promises very little more toward conserving the religious life of the nation than the position of open antagonism. It is to be admitted that the question of the denominational college lies not very far away from the question of the Christian college; but the denominational idea need not confuse our present discussion. The real contest is not between secularism and sectarianism, but between secularism and religion. The struggle is in reality a very old one, only it is in new forms. As Principal Shairp has shown, it is the Hellenic idea of culture pitted against the Hebrew idea of life. The latter idea is thus expressed, "The spirit that is in each man craves other nourishment than the bread he wins." It is voiced again sadly and longingly by an American father, himself all at sea in religious doubt, who has sent his four sons to a Christian college hoping, as he is reported to have said, that "they might be taught to believe something." One would like to know what the father's experience in college was.

America's indebtedness to her Christian colleges ought never to be lost sight of in the course of this discussion. President Carter holds that no church has ever made a gift equally as great and beneficent "as the great gift of Congregationalism, the colleges of New England." The early American type, as every one well knows, was that of the Christian college. The question now is, Shall the old type go out and the new type come in? Some modification may be conceded to the university idea as distinct from the College idea. A well-known professor at Yale is reported to have solved the vexed question of compulsory attendance thus: "The question whether attendance upon chapel exercises shall be required depends upon the question whether Yale is a university or a college." The wider question still remains unaffected by this narrower one—which type, the Christian or the non-Christian, shall ob-

tain in our higher education? Shall the old American idea, so nobly represented by Williams College in the days of Mark Hopkins, give way to the new idea, which, consulting the liberalism of the times and seeking an unfettered intellectualism in sympathy with the prevailing humanism, minimizes as much as possible the recognition of religion? The dilemma confronts us here again, usually in the hands of the confessed opponents of religious instruction. On the one side is secularism, on the other side is the complete theologizing of the schools. We are told that "if educators were thoroughly in earnest about the prior importance of religion over all other subjects, they would be obliged to give as much attention to theological and religious instruction as was given by them to scholasticism, if they had any hopes of regenerating the world on that plan." There is no space here to discuss the manifest misconception in this statement of the purpose of the introduction of religion into the college. I hope it will be believed that the defenders of religious education have no such extravagant notions of the value of religion in education. It is proposed to take neither horn of the dilemma, but to find the way out of the dilemma, which is usually, it will be conceded, the reasonable way.

What is reasonable and practicable in the effort to introduce religious influences into the higher education? It is remarkable how the opponents of religious education have sought to cover up their attack against the principle which stands in the case by a more noisy attack upon the methods in vogue. That the victory has inclined at all their way is due in no small degree to the many bungling attempts that have been made to serve a good cause. Probably the ideal Christian college, viewed from either side, does not exist on the American continent. That the ideal should be given up, however, because of the difficulties, limitations, and failures, is the last thing to be confessed. There are four reasonable ways of giving Chris-



tian character to a college, which should be operated conjointly: 1, Biblical and Christian instruction in the classroom; 2, worship; 3, Christian character in the teachers; 4, a religious atmosphere. These can be discussed but briefly here.

Of the first, I would like to say that, with the distinct forward movement in many of the colleges in the methods of English Bible study, it is a little late in the day to listen complacently to complaints about biblical instruction that "the students despise it," that "it alienates them permanently from a religious life, and is respected only by those who expect to adopt the ministry as a calling or by a few whose religious sympathies are already well settled." A simple statement of the case is, the facts do not warrant such complaints. It is safe to predict that the next ten years will see such an acceleration of college Bible study as will make such statements as the above impossible. The question whether the biblical study should be required or elective is of course debatable. Most of our larger institutions tend to put it among the electives. It would be preferable, I think, to have a course in biblical history required for one of the early years parallel to other lines of history, and to open the higher kinds of study as electives to the advanced classes. Such a required course would make impossible such an incident as is related by a professor of English literature in one of our largest colleges. He tells of flooring ten members of the junior class in succession upon a line of Dryden, in which allusion was made to the pathetic words of the blind Isaac, "The voice is Jacob's voice, but the hands are the hands of Esau." If any one ask, "Where were the Sabbath-school and the home training in those cases?" the reply is that that is the question which the college biblical instructor must often ask himself. The fact is that the Sabbath school has failed in the past, though there is already vast improvement, with promise of more, to do its

work well. The results that have already been attained by this quickened and newly directed study of the English Bible are highly gratifying. The Bible is, at length, being *studied*. Its historical value is appreciated. Its literary wealth is unfolded. Its relation to life in a hundred ways is observed. Its theological side need not constantly be presented. The instructor is not a sermonizer, yet its religious significance cannot for a moment be hidden. Such a system of biblical instruction skilfully administered is bound to bring excellent results. It has done so already in many colleges. In addition to biblical study and to Christian ethics, why should not a course in the evidences of Christianity be required or offered in every American college? Is the subject not of sufficient importance? Would there probably be much, if any, objection upon the part of those who do not themselves accept it, to having their children investigate it fairly under competent leadership? The prime object in such a course would not be to convert the student. That result, if it came, might be viewed as incidental. With the Christian religion built into our whole national life, why should it be thought a thing unreasonable to furnish the opportunity at least in our system of higher education for the study of the grounds and reasons of the Christian faith?

The necessity for *worship* comes when the theory is adopted that religion has a right in the college as ministering to the preparation for complete living. To leave that out would be to leave a gap in the wall. This is not saying that the Sabbath worship and the daily chapel will accomplish all that might be wished. Neither does the ordinary church service do that in the case of some in every audience. Neither does the family altar or the grace at table do that for every child of the home circle. I only say that we can find no justification for the omitting of worship from the institutional life of the college. There is need of skill and wis-

dom and of large resource. There are grave problems in the college worship. There are serious hindrances and limitations. But these aside, there is no place about the college where more can be done for the character of the student than in the appointed worship. It is hard to discover what one writer means when he says that the college worship is "a concession to public opinion of a very unintelligent sort." If the phrase means as much as it might mean, there is no argument to be offered in reply except the appeal to the religious instinct. The charge of perfunctoriness is no more easily proved than it is against the ordinary religious service, unless indeed the service be conducted by those who are manifestly out of sympathy with it, a condition which ought nowhere to exist. As to the influence of the college worship on the non-Christian student, that is a subject upon which statistics could not be easily gathered. I have myself frequently observed the most serious attention upon the part of non-Christian students to the skillfully handled service of the daily chapel. And I hold with President Carter, that "no graduate can wholly throw off the influence of these years. Even to the most thoughtless, serious lessons are brought home by the influence of the college, and a young man must be very insensible who is not at some point of his college life deeply impressed with the significance and scope of Christian character."

I cannot take the space to discuss adequately the third point at which religious influence may be lodged in the college, in the characters of the teachers. In many respects it is the truest of the influences. We have had in America many college presidents and professors, who have in themselves embodied and expressed the Christian system of faith and morals, and who have reached farther and done truer work by their lives, their sympathy, their enthusiasm for truth and for humanity than their direct teaching has

ever done. Emerson long ago said that the "who" in education is more important than the "what." From whatever quarter it comes, the insistence upon this truth should be warmly welcomed. It is not here affirmed that every teacher should be a professed Christian. Would that it might be! Wholesomeness of character must of course be everywhere in the teacher *a sine qua non*. And an intellectual and moral sympathy, an outreaching of soul after soul, apart even from the Christian motive, is justly to be demanded of those to whom the great task of molding so important a part of the manhood and womanhood of the nation is committed. Every true teacher must feel himself to be doing his work under some "great taskmaster's eye." But to place a college student under the tutelage of an avowed unbeliever, an active infidel or atheist, whatever the personal traits may be, is one of the gravest errors a parent or a member of a board of trust can commit.

By a *religious atmosphere* is not meant certainly the air of a theological seminary or the air of a church. Rather the meaning is this: that religion may be made a part of that "corporate life of the school" of which Dr. Noah Porter has written in his book on American colleges. Many influences must combine to produce this—those already named, and others less formal, less institutional. The argument for the Christian college is very strong here. It offers to supplement the work of the home and of the home church. It promises to do what it can to guard the student, fresh from the affections and restraints of home-life and of parental solicitude. It determines to create a healthful atmosphere for him to live and study in. And this it can do without making religion obtrusive, or without failing to furnish, under wise administration, every proper channel for youthful enjoyment, as well as abundant scope for free, natural, and broad intellectual growth. Upon such lines as these the character of the Christian college can be maintained, and that without artificiality, without fanaticism, without unreasonableness. That this is the true type of college for America, "a Christian nation," ought not anywhere to be doubted. "Secularism in education is scientific crime."

It might be added, *it is political blindness*.

## EDITORIAL NOTES.

**The Higher Critics at War.**

PROFESSOR CHEYNE, in his criticism of Professor Sayce's recent book, "The Higher Criticism and the Monuments," thinks that its author, without being any less useful as an archeologist, might have given more evidence of a critical study of texts, and that "*if he could cut himself entirely loose from the committee of his church society*, he might help forward the cause of a more completely furnished criticism of the Old Testament and a more thorough exploration of the recesses of biblical antiquity." The committee of the venerable Society for the Promoting of Christian Knowledge distinctly asserts that it is in no way responsible for Professor Sayce's opinions, but the mere fact that this exceedingly orthodox society, so honored in the annals of missionary work, undertakes to issue Professor Sayce's remarkable contribution to the study of biblical criticism is of itself significant. Professor Sayce maintains that there are popes in "higher criticism" as well as in theology, and it is because these popes (including, of course, Professor Cheyne) have proclaimed somewhat loudly the doctrine of their infallibility that it is most desirable to test the conclusions of these critics, so far, at least, as the Old Testament is concerned, by the discoveries of Oriental archeology. The learned author bravely asserts that the apologist for the Bible who deliberately shuts his eyes to archeological light is far less blameworthy than the higher critic who does the same. The one is defending what he believes to have been a time-honored doctrine of a community, while the other rejects the testimony of the archeologist for the sake of the theory of some modern scholar. The busy pastor and preacher may therefore safely leave the "higher critics" in the hands of the Rev. Archibald Henry Sayce, M.A., of Queens College, Oxford, who has been a critical student of all ancient monuments

(including the Bible) for a quarter of a century. They can fight the matter out. For it is not reason that they should leave the ministry of the Word to study ancient tablets when such men as Professor Cheyne, Driver, and Sayce, all of Oxford University, cannot agree as to the interpretation of ancient monuments. They will peacefully study that exceedingly ancient monument (the Bible) for the edification of their flocks while the critics are at war.

**We Are a Christian Nation.**

THE desirability of placing in the Constitution of the United States some clause which shall acknowledge the existence of a Supreme Being and a belief in the Christian faith is occupying the attention of our organized bodies, and petitions are being signed and presented to Congress on the subject.

The question is an exceedingly difficult one to decide. No believer in divine revelation can view the matter with indifference. The rapid influx of a foreign element with avowed atheistical opinions must excite the alarm of all Christian people, but whether an amendment to the Constitution of the United States will effect any change may be discussed, if not questioned. In Great Britain the Protestant succession is secured by an act of Parliament, and yet this enactment has not prevented the appointment of Roman Catholic "viceroys" and secretaries of state.

The American nation inherits its belief in God and in Christianity just as it inherits many important principles of old English jurisprudence, and it may be assumed that the United States is a Christian country. But if an amendment to the Constitution is proposed to establish this fact, and is rejected, it would seriously imperil the present satisfactory position. Let us guard and defend the Christian institutions which we have, and insist as far as possible on the sanctity of the Lord's day and the nation's purity in morals, and this will do more for keeping the nation *Christian* than any amendment to the Constitution. We are a Christian nation by inheritance, and it does not require an act of legislation to establish the fact that every man is the son of his father.

# INDEX TO VOL. XXVII.

JANUARY TO JUNE, 1894.

	PAGE		PAGE
General Index .....	571	Index of Sections .....	571
Index of Authors .....	571	Index of Subjects .....	572
		Textual Index .....	575

## INDEX OF SECTIONS.

	PAGE		PAGE
Editorial Section ..80; 185; 286; 382; 475; 566		Review Section .....	3; 99; 105; 291; 387; 483
Exegetical and Expository Section ..67; 168; 269; 363; 487; 561		Sermonic Section ..20; 119; 223; 320; 410; 511	
Helps and Hints; Textual and Topical 56; 158; 200; 355; 448; 553		Sociology and Comparative Religion ..70; 176; 273; 365; 460; 564	
Light on Scriptural Truths from Science and History ..53; 153; 255; 351; 444; 550		Striking Thoughts from Recent Sermons, 52; 151; 254; 349; 442; 548	
Miscellaneous Section ..76; 179; 278; 370; 465		Suggestive Themes for Pulpit Treatment, 64; 153; 255; 350; 443; 549	
Prayer-Meeting Service.60; 162; 263; 358; 451; 557		Themes and Texts of Recent Sermons.54; 152; 254; 350; 442; 548	

## INDEX OF AUTHORS.

	PAGE		PAGE
Abbott, S. C., D.D., An Exposition of Luke xvi. 1-13 .....	272	Cook, Rev. James E. W., Notes on Eph. ii. 10 .....	363
Anthony, C. V., D.D., Pure Religion .....	524	Cooper, Prof. Jacob, D.D., LL.D., The Christian Evidence of Teleology .....	324
Anthony, Prof. Alfred W., Changing Pas- torates .....	280	Cumming, Dr. Elder, An Old Psalm in a New Light .....	40
Atterbury, Anson P., D.D., Mohammed- danism in Africa .....	365	Da Costa, B. F., D.D., How Shall the Pul- pit Deal with Social Reform? .....	460
Balgarnie, Robert, D.D., Our Trinitarian Prayers .....	15; 106	Dixon, A. C., D.D., Precious Death .....	546
Bateman, Chaplain C. C., The Sun Dance .....	564	Dods, Prof. Marcus, D.D., The Evidential Value of Miracles .....	483
Batten, Rev. J. Hoffman, The Province and Necessity of Faith .....	151	Douglas, Rev. James M. A., Onesided- ness in Religion .....	47
Beardslee, Rev. William Armitage, The Epistle of Christ .....	135	Eaton, T. T., D.D., Do Justly .....	143
Berry, Rev. F. P., Pentecostal Power, 334; The Church and Unjust Criticism .....	527	Fenwick, Rev. T., R. P. and the Sleeping Deacon, 473; A Few Specimens of Faulty English Examined .....	283
Blaikie, Prof. W. Garden, D.D., The Evi- dential Value of Prophecy .....	393	Franklin, Rev. B., Criticism .....	84
Borgius, K., D.D., The Pentecostal Spirit, 433 .....	433	Grant, E. S., Churches vs. Societies .....	181
Bryce, Rev. William E., Saving Material, 470 .....	470	Greene, Rev. George Francis, One Way to Study the Gospels .....	269
Burrell, David J., D.D., Walking with God .....	338	Greenwood, F. W., A Voice from Maori- land .....	472
Burrows, Rev. William B. A., Perseverant and Not Monastic Separatism .....	543	Greer, David H., D.D., An Easter Gos- pel .....	212
Campbell, Rev. James M., The Mission of the Church, 176; Christian Obliga- tion .....	440	Hall, John, D.D., How I Prepare My Ser- mons .....	114
Chester, Rev. Nelson E., The Mission of the Christ .....	540	Hallock, Rev. Gerard B. F., Pastor's As- sistant and Associate .....	207
Clemans, F. M., Ph.D., D.D., The Atonement as Influencing the Universe .....	225	Hart, Dean H. Martyn, "He that is Born of God sinneth Not" .....	374
Coburn, Rev. Camden M., The Last Treas- ure from Egypt .....	487	Hoffmann, Pastor Bernhard, Our Prayer at the Beginning of a New Year .....	33
Collier, Rev. George Zabriskie, Hebrews xi. 19 .....	457	Hoyt, Prof. Arthur S., D.D., Reality in Pulpit Speech .....	398

	PAGE		PAGE
Hoyt, Wayland, D.D., The Person of Christ, 212; 218; The Prayer-Meeting Service.....	60; 162; 263; 358; 451; 537	Reichel, Rev. George V., Light on Scriptural Truths from Recent Science and History.....	153; 255; 351; 444; 530
Hubbard, Rev. George H., The Backbone of Character.....	342	Remensnyder, J. B., D.D., The Real Presence.....	500
Hulbert, C. B., D.D., Christian Form the Product of Christian Life.....	490	Riggs, Prof. J. F., D.D., Charge to a Pastor.....	427
Hunt, Prof. Theodore W., Ph.D., Litt. D., English Literary Reading, 111; Vocation—Avocation—Vacation.....	425	Roads, Rev. Charles, The Faith Which Overcomes the World.....	44
Jackson, Rev. J. C., M.A., God's Thoughts Toward Good Men.....	138	Roger, Rev. Walter M., Freedom by the Truth.....	346
Judson, Edward, D.D., The Decline of the Prayer-Meeting.....	201	Ross, Rev. James H., Isaac Watts, the (Congregational) Founder of English Hymnody.....	304
Kelter, Pres. Isaac H., Ph.D., D.D., The Problem of Life.....	129	Schaeffer, Rev. William C., Emotion in Religion.....	19
Kennard, J. Spencer, D.D., The Use and Abuse of Wit and Humor in Preaching.....	99	Schaff, David S., D.D., The Church and Its Authority.....	518
Kern, H., D.D., Lessons of our Lord's Ascension.....	426	Schodde, Prof. George H., Ph.D., Passion Texts.....	262
Lloyd, Rev. J., Christ's Empty Grave....	246	Scoon, W. G., M.S.A., Present Aspect of the Church of England.....	278
Locke, Charles E., D.D., The Evidences of Immortality Outside of the Bible.....	838	Shaw, John Balcom, D.D., The Second Service.....	402
Loomis, B.B., Ph.D., D.D., Ideal Worship	79	Sheldon, Rev. Preston K., Flexibility of the Church.....	377
Macdonald, Rev. Norman, The Believer Separated from His Sins, 348; Jesus Drinking the Appointed Cup, 251; The Thirsty and the Fountain.....	150	Smyth, Newman, D.D., Labor Problems for Pulpit Discussion.....	193
Maclaren, Alexander, D.D., Whose Image and Superscription? 320; Memory, Hope and Effort, 29; The Resurrection as a Foundation Fact of the Gospel, 226; The World's Sin-Bearer, 119; The Lord's Supper a Declaratory Rite....	410	Stanton, Rev. Horace K., Ph.D., Some Lessons of Gratitude from the Columbian Exposition.....	194
Macleod, P. F., National Pride.....	380	Stiles, William Curtis, D.D., Making Preachers.....	179
McClintock, Rev. E. P., Fellowship with Christ in His Sufferings an Essential Qualification for the Work of the Ministry.....	76	Sutherland, Rev. D., The Highland Minister.....	373
McKinney, Rev. A. H., Ph.D., The Ainu.....	70	Talmage, T. DeWitt, D.D., The Kind of Preaching Needed.....	465
McNabb, Rev. John, Awakening Sleepers.....	377	Thursby, S. D., Longevity of Ministers.....	184
Miller, Rev. Edgar Grim, The Relation of the Church to Socialism.....	273	Townsend, Rev. C. W., The Christian Warrior's Breastplate.....	429
Mosher, C. G., Preaching without Fatigue.....	84	Tupper, Kerr B., D.D., America's Privileges and Perils, 60; How I Prepare My Sermons, 217; Our Public Schools, Their Privileges, Protection and Perpetuity.....	511
Murray, Rev. D. A., The Authorship of Isaiah xl-lxvi.....	168	Vogel, Pastor George, The Social Ills and Their Cure.....	328
Murray, Prof. J. O., D.D., The Preacher and Secular Studies.....	287	Ward, William Hayes, D.D., Light on Scripture Texts from Recent Discoveries.....	27; 117; 221; 318; 408; 500
Norris, Rev. Jacob, Christ at the Grave.....	228	Wells, Rev. Newell Woolsey, The Unchanging Lord.....	35
Pierson, A. T., D.D., An Easter Sermon, 260; Helps and Hints, Textual and Topical.....	56; 158; 260; 355; 448; 553	Wetherbe, C. H., Pastoral Busybodies, 85; The Abuse of Helpers, 184; The Pulpit Scold, 84; The True Shepherd.....	85
Quandt, Emil, D.D., Lenten Thoughts and Suggestions.....	223	Wharton, Rev. Henry M., How to Conduct a Revival.....	370
Rankin, Pres. J. E., D.D., LL. D., Knowing God by Love.....	414	Whitney, Rev. S. W., A Question in Textual Criticism.....	67
Rankin, Rev. James D., Memorial Day Sermon.....	532	Woodworth, James, English Undeified... ..	378
Reade, H. L., How Shall Our Churches Become More Fruitful?.....	467	Work, Prof. Edgar W., A Dilemma in Education.....	566

## INDEX OF SUBJECTS.

[The abbreviations in parentheses indicate the section or department in which the articles named may be found. Rev., Review Section; Ser., Sermonic; H. H., Helps and Hints; P.M.S., Prayer-Meeting Service; Ex., Exegetical and Expository, etc.]

	PAGE		PAGE
Ainu, The. By Rev. A. H. McKinny, Ph.D. (Soc.).....	70	Atonement, The, as Influencing the Universe. By F. M. Clemans, Ph.D., D.D. (Ser.).....	225
America's Privileges and Perils, By Kerr B. Tupper, D.D. (Ser.).....	50	Believer, The, Separated from His Sins. By Rev. Norman Macdonald (Ser.).....	246
Ascension, Our Lord's, Lessons of, By H. Kern, D.D. (Ser.).....	426	Belshazzar. By William Hayes Ward, D.D. (Rev.).....	27
Assistant Pastors and Associate. By Rev. G. B. F. Hallock (Rev.).....	207		

	PAGE		PAGE
Benevolence, Practical, Christianity Con- sidered (Ed.).....	187	Form, Christian, the Product of Chris- tian Life. By C. B. Hulbert, D.D. (Ser.).....	420
Blessing, Conditions of (H.H.).....	57	Gambling Evil, The (L.I.).....	80
Blue Monday.....	97; 194; 290; 386; 482	Genesis. Marginal Notes on. By A. T. Pierson, D.D. (H.H.), 57; 158; 280; 385; 448; 558	
Books, Some Helpful (Ed.).....	383	Getting, not, The Good of (P.M.S.).....	362
Born of God, He that is, Sinneht Not. By Dean H. Martyn Hart (Mis.).....	374	Glory, The Gospel of (P.M.S.).....	381
Bravery, A Foolish (P. M. S.).....	62	God, Knowing, by Love. By Pres. J. E. Rankin, D.D., LL.D. (Ser.).....	414
Breastplate, The Christian Warrior's. By Rev. C. W. Townsend (Ser.).....	439	God, Some Thoughts of (P.M.S.).....	359
Busybodies, Ministerial (P. E. V.).....	285	God, Walking with. By David J. Bur- rell, D.D. (Ser.).....	238
Busybodies, Pastoral. By C. H. Wetherbe (P. E. V.).....	85	Gospel, An Easter. By David H. Greer, D.D. (Ser.).....	242
Character, The Backbone of. By Rev. George H. Hubbard (Ser.).....	842	Gospels, the, One Way to Study. By Rev. George Francis Greene (Ex.).....	260
Child-Murder (L. I.).....	476	Gratitude, Some Lessons of, from the Columbian Exposition. By Rev. Hor- ace C. Stanton, Ph.D. (Ser.).....	124
Christ, the, The Mission of. By Rev. Nel- son B. Chester (Ser.).....	540	Grave, the, Christ at. By Rev. Jacob Norris (Ser.).....	228
Christ, The Person of. By Wayland Hoyt, D.D. (Rev.).....	813	Grave, Christ's Empty. By Rev. J. Lloyd (Ser.).....	246
Christianity, The Attitude of, toward Other Religions. By Prof. W. C. Wil- kinson (Rev.).....	3	Habit, The Sunward Side of (P.M.S.) ..	358
Church, the, and Its Authority. By David S. Schaft, D.D. (Ser.).....	518	Hebrews xi:19. By Rev. George Zabriz- kie Collier, (Ex.).....	457
Church, the, The Mission of. By Rev. James M. Campbell (Soc.).....	176	Helpers, The Abuse of. By C. H. Weth- erbe (P.E.V.).....	184
Church, the, Flexibility of. By Rev. Preston K. Sheldon (P. E. V.).....	377	Historical Study, The Homiletic Value of. By Arthur J. Brown, D.D. (Rev.).....	297
Church, The, and Unjust Criticism. By Rev. F. P. Berry (Ser.).....	527	Hoarseness, On (P.E.V.).....	381
Churches, How Shall Our, Become More Fruitful? By H. L. Reade (Misc.).....	467	Hold to, The One to (P.M.S.).....	454
Communism, Christian, and not Monas- tic Separatism. By Rev. W. Bur- rows, B. A. (Ser.).....	543	Humility (P.M.S.).....	455
Creation Story, The Babylonian. By Wil- liam Hayes Ward, D.D. (Rev.).....	221	Illa, The Social, and their Cure. By Pas- tor George Vogel (Ser.).....	328
Criticism, By B. Franklin (P. E. V.).....	84	Image and Superscription? Whose. By Alexander Maclaren, D.D. (Ser.).....	320
Criticism, Sermonic (Ed.), 190; (P.E.V.).....	474	Immortality. The Evidences of, Outside of the Bible. By Charles E. Locke, D.D. (Ser.).....	333
Cup, the, Appointed, Jesus Drinking. By Rev. Norman Macdonald (Ser.).....	251	Isaiah xi.-lxvi, The Authorship of. By Rev. D. A. Murray (Ex.).....	168
Deacon, the Sleeping. R. P. and. By T. Fenwick (P. E. V.).....	473	Jesus, The Glory of (P. M. S.).....	558
Death, Precious. By A. C. Dixon, D.D. (Ser.).....	546	Justly, Do. By T. T. Eaton, D.D., LL.D. (Ser.).....	143
Defiance, A Right (P.M. S.).....	265	Labor Problems for Pulpit Discussion. By Newman Smyth, D.D. (Rev.).....	195
Divorce (L.I.).....	92	Lenten Thoughts and Suggestions: The Cross. By Emil Quandt, D.D. (Ser.).....	223
Drink Bill, Great Britain's (L.I.).....	476	Letter-Box, The Editor's... 192; 220; 285; 478	
Duty, the, Daily, God in (P. M. S.).....	162	Life, The Problem of. By Pres. Isaac H. Keller, Ph.D., D.D. (Ser.).....	129
Easter Sermon, An. By A. T. Pierson, D.D. (Ser.).....	250	Lift Me? What Shall (P.M.S.).....	263
Education, A Dilemma in. By Prof. Edgar W. Work (L. I.).....	566	Light on Scripture Texts from Recent Discoveries. By W. H. Ward, D.D. (Rev.).....	27; 117; 221; 318; 408; 553
Egypt, The Last Treasure from. By Rev. Camden M. Cobern, Ph.D. (Rev.).....	487	Lord, The Unchanging. By Rev. Newell Woolsey Wells (Ser.).....	35
England, the Church of, Present As- pect of. By W. G. Scoon, M. S. A. (Misc.).....	278	Maoriland, A Voice from. By F. W. Greenwood (P.E.V.).....	872
English, Faulty, A Few Specimens of, Examined. By Rev. T. Fenwick (P. E. V.).....	283	Masking (P.M.S.).....	165
English, Undeified. By James Wood- worth (P.E.V.).....	378	Material, Saving. By William E. Bryce (P.E.V.).....	70
Ephesians ii. 10, Notes on. By Rev. James E. W. Cook (Ex.).....	363	Me and Him (P.M.S.).....	167
Epistle, The, of Christ. By Rev. William Armitage Beardslee (Ser.).....	185	Memorial Day Sermon. By Rev. James D. Rankin (Ser.).....	582
Exposition, An, of Luke xvi. 1-13. By D. C. Abbott, D. D. (Ex.).....	272	Memory, Hope and Effort. By Alexan- der Maclaren, D.D. (Ser.).....	29
Faith, The, Which Overcomes the World. By Rev. Charles Roads (Ser.).....	44	Minister, The Highland. By Rev. D. Sutherland (Misc.).....	372
Faith, The Province and Necessity of. By Rev. J. Hoffman Batten (Ser.).....	151	Ministers, Bread-and-Butter (Ed.).....	481
Fatigue, Preaching Without. By C. G. Mosher (P.E.V.).....	84	Ministers, The Longevity of. By S. D. Thursby (P.E.V.).....	184
Fellowship with Christ in His Sufferings an Essential Qualification for the Word of the Ministry. By Rev. E. P. McClintock (Misc.).....	76	Miracles, The Evidential Value of. By Prof. Marcus Dods, D.D. (Rev.).....	483
Fervent in Spirit. By Rev. W. Burrows (Ser.).....	149	Mohammedanism in Africa. By A. P. Atterbury, D.D. (Soc.).....	365
Fever, Heart, and their Cure (P. M. S.).....	164		

	PAGE		PAGE
Obligation, Christian. By Rev. James M. Campbell (Ser.)	440	Sermons Without Divisions (Ed.)	473
Passion Texts. By Prof. George H. Schodde, Ph.D. (Ser.)	252	Service, The Second. By Francis E. Marsten, D.D. (Misc.)	281
Pastor, a, Charge to. By Prof. J. F. Riggs, D.D. (Ser.)	437	Service, The Second. By John Balcom Shaw, D.D. (Rev.)	402
Pastorates, Changing. By Prof. Alfred W. Anthony (Misc.)	280	Sheba, The Queen of. By William Hayes Ward, D.D. (Rev.)	408
Pattern, a, For (P.M.S.)	63	Sheep, the, Knowing (Ed.)	96
Pentecostal Power. By Rev. F. P. Berry (Ser.)	334	Shepherd, The True. By C. H. Wetherbe (P.E.V.)	85
Pentecostal Spirit, The. By K. Borgens, D.D. (Ser.)	433	Shushan, the Palace. By William Hayes Ward, D.D. (Rev.)	509
Pews, Empty (Ed.)	477	Sin-Bearer, The World's. By Alexander MacLaren, D.D. (Ser.)	119
Place, The, Where the Lord Lay (P.M.S.)	268	Sinless Man, The. By W. T. A. (P.E.V.)	66
Plagiarism. By F. W. I. (P.E.V.), 87; By C. Y. S. (P.E.V.)	576	Sleepers, Awakening. By John McNabb (P.E.V.)	377
Poverty, The Causes of (L.I.)	185	Sleepers, Waking. By R. P. (P.E.V.)	49
Power, The Accumulation of (P. M. S.)	440	Social Reform, How Shall the Pulpit Deal with. By B. F. Da Costa, D.D. (Soc.)	460
Prayer at the Beginning of a New Year. Our. By Pastor Bernhard Hoffmann (Ser.)	33	Socialism, The Relation of the Church to. By Rev. Edgar Grim Miller (Soc.)	273
Prayer-Meeting, the, The Decline of. By Edward Judson, D.D. (Rev.)	201	Societies, Churches vs. By E. S. Grant (P.E.V.)	181
Prayers, Our Trinitarian. By Robert Balmie, D.D. (Rev.)	15; 106	Strike, Coal, The English (L.I.)	98
Preacher, The, and Secular Studies. By Prof. J. O. Murray, D.D. (Rev.)	287	Sun Dance, The. By Chaplain, C. C. Bateman, U. S. A. (Soc.)	564
Preachers, Hints for, A Few More (Ed.)	384	Sunday, the, The Secularization of (L.I.)	286
Preachers, Hints for, Some (Ed.)	191	Supper, The Lord's, a Declaratory Rite. By Alexander MacLaren, D.D. (Ser.)	410
Preachers, Making. By William Curtis Stiles, D.D. (Misc.)	179	Teleology, The Christian Evidence of. By Prof. Jacob Cooper, D.D., LL.D. (Ser.)	324
Preachers and Preaching (Ed.)	189; 287	Tenement House Problem, The (L.I.)	475
Presence, The Real. By J. B. Remensnyder, D.D. (Rev.)	500	Textual Criticism, A Question in. By Rev. S. W. Whitney (Ex.)	67
Pride, National. By P. F. Macleod (P.E.V.)	280	Theology, Novelty in (Ed.)	481
Prophecy, The Evidential Value of. By Prof. W. Garden Blaikie, D.D. (Rev.)	393	Thing to Do, The Best Possible (P.M.S.)	438
Prosperous, The Unprosperous (P.M.S.)	66	Thirsty, The, and the Fountain. By Rev. Norman Macdonald (Ser.)	150
Psalm, An Old, in a New Light. By Dr. Elder Cumming (Ser.)	40	Thoughts, God's Toward Good Men. By Rev. J. C. Jackson, Ph.D. (Ser.)	134
Public School Question, The (L.I.)	94	"Tired?" (P.E.V.)	282
Pulpit Attractions (Ed.)	478	"Tired?" Yes. (P.E.V.)	474
Pulpit Speech, Reality in. By Prof. Arthur Hoyt, D.D. (Rev.)	398	Tongue, The (P.M.S.)	280
Puritan Preachers (Ed.)	479	Topics, Prayer-Meeting, for 1894	97
Reading, English Literary. By Prof. T. W. Hunt, Ph.D., Litt.D. (Rev.)	111	Treasury, the, Over Against (P.M.S.)	257
Religion, Emotion in. By Rev. William C. Schaeffer (Rev.)	19	Tree of Life, The. By William Hayes Ward, D.D. (Rev.)	117
Religion, Onesidedness in. By Rev. James Douglas, M.A. (Ser.)	47	Truth, the, Freedom by. By Rev. Walter M. Roger (Ser.)	346
Religion, Pure. By C. V. Anthony, D.D. (Ser.)	524	Uprisings, Popular (L.I.)	94
Request, A (Ed.)	384	Usefulness, Ministerial, Prolonging (Ed.)	96
Responsibility, My, to Christ's Church for the New Year (P.M.S.)	60	Vanity, Pulpit (Ed.)	96
Resurrection, The, as a Foundation Fact of the Gospel. By Alexander MacLaren, D.D. (Ser.)	226	Virtue, Condemned to (Ed.)	188
Revival, a, How to Conduct. By Rev. Henry M. Wharton (Misc.)	370	Vocation - Avocation - Vacation. By Prof. T. W. Hunt, Ph.D., Litt.D. (Rev.)	495
Risen Lord, The, the Christian's Hope. By J. E. H. Maier, D.D. (Ser.)	231	Warfare, the Good, Warring (P.M.S.)	451
Schools: Our Public, their Privileges, Protection and Perpetuity. By Kerr B. Tupper, D.D. (Ser.)	511	Watts, Isaac, the (Congregational) Founder of English Hymnody. By James H. Ross (Rev.)	304
Science and History, Recent Light on Scriptural Truths from. By Rev. George V. Reichel, 153; 255; 351; 444; 550	550	Wheels, Churches on (L.I.)	281
Scold, The Pulpit. By C. H. Wetherbe (P.E.V.)	84	"Who is This?" (P.M.S.)	266
Sermons, My, How I Prepare. By John Hall, D.D. (Rev.)	114	Wit and Humor in Preaching, The Use and Abuse of. By J. Spencer Kennard, D.D. (Rev.)	99
Sermons, My, How I Prepare. By Kerr B. Tupper, D.D. (Rev.)	217	Word of God, Symbols of the Value and Power of (H.H.)	57
		Working Classes, the, The Church and (P.E.V.)	284
		Worship, Ideal. By B. B. Loomis, Ph.D., D.D. (Misc.)	79

## TEXTUAL INDEX.

	PAGE		PAGE		PAGE
Gen. i:1	58	Prov. xiv:12	105	xvi:28-33	254
i:2, 6, 11, 14-16, 20-31	59	xiv:18	511	xviii:1-11	252
i:20-31	158	xvi:32	249	xviii:11	251
ii:2	158	xxx:18, 19	324	xix:25-27	253
ii:3, 7, 9, 15, 17	159	EccI. viii:1	442	Acts i:8	394
ii:18	160	xii:18	66	ii:1	442
iii:1, 4, 6, 7, 8	260	Isa. xxxii:1, 2	254	ii:4	443
iii:9, 14-19, 21, 22, 24	261	xl-lxvi	168	iii:6, 8	242
iv:1-4, 7, 10, 13, 16	262	liv:13	566	iv:13	271
iv:9	263	Jer. xxxvi:24	62	xvi:25	53
iv:23, 26	263	xlvii:6-7	522	xvii:6, 7	53
v:1	355	Dan. iii:18	152	Rom. i:1-4	561
v:23, 24	356	Hos. vii:8	47	xii:11	119
v:24	358	Micah vi:8	113; 187	xii:13-16	543
vi:3-5	357	Zech. ii:5	548	xiii:14	420
vi:6	358	ii:8	527	xiv:7	167
vi:8, 9, 13-15	448	Mal. iv:6	53	1 Cor. i:2	518
vi:17, 19	449	Matt. v:32	92	i:18	223
vii:11, 20	450	ix:1-8	328	ii:22	527
viii:1, 4, 6, 7, 11, 20	450	xi:19	293	ii:26	410
21	450	xii:37	566	xv:3, 4	226
viii:1, 4, 6-8, 10, 11	450	xxi:10	266	xv:20	250
21, 22	553	xxv:27	440	xv:25	349
ix:1, 8, 4, 6, 13, 20	554	xxvi:10	185	2 Cor. iii:3	135
22, 25, 27	554	26, 29	252	x:5	53; 54
xli:15, 16	437	xxvii:15-26	253	Eph. ii:10	363
1 Sam. xvii:5-7	55	xxviii:6	246; 268	iii:10	235
1 Kings xvii:1	64	Mark xi:22	151	iv:3	53
xix:13	342	xii:41	557	vi:14	429
1 Chron. xii:22	560	Luke iii:14	93	Phil. iv:19	362
2 Chron. xvi:9	198	xii:15	129	Col. i:24	60
Job xvi:22	523	xvi:1-13	272	1 Thes. v:4	67
Psaln xi:1	265	xvii:32	548	1 Tim. i:1	162
xxiii	40	xix:10	540	i:2	164
xxxiv:8	453	xxii:24	320	i:17	359
lxviii:13	548	54, 62	253	i:18	451
lxxiii:24	442	xxiii:33, 38	252	ii:11	361
lxxviii:7	29	John i:29	119	Heb. xi:19	457
cii:27	35	ii:3, 4	349	James i:27	524
ciii:12	348	vii:37	150	1 Pet. i:3-9	231
cxvi:15	546	viii:32	346	1 John iv:7, 8	414
cxviii:22	152	xi:35	238	v:4	44
cxviii:26	53	xiii:5	455	Rev. i:4	33
cxvii:20	50	xiii:31	538	xxi:26	124
		xiv:6	454	xxii:11	358





# TO OUR PATRONS.

## THE Standard Dictionary

### The Review in The New York Evening Post.

The following letter was sent to the New York *Evening Post* and its weekly edition, *The Nation*, on March 20. The letter has not as yet appeared in the columns of either paper :

*To the Editor of the Evening Post :*

In your review of the "Funk & Wagnalls Standard Dictionary" are statements that have made an erroneous impression upon the minds of some of your readers, indicated by letters daily received by us, which kindly permit us to correct. Your table, showing the proportionate space occupied by different letters in several dictionaries, is interesting, and you justly intimate that it is important that a dictionary should be well proportioned in the sense of doing equal justice to different parts of the alphabet.

To avoid the error which "so easily besets" the makers of dictionaries and cyclopedias—that of unintentional favoritism to certain letters, especially to those in the upper half of the alphabet—the following plan was adopted by the editors of the "Standard": A table was compiled, somewhat after the plan suggested in your review, in which was given the number of pages allotted to each letter in all of the well-proportioned dictionaries and cyclopedias, with the proportion that each letter bore to the whole of the work containing it. From this a scale was carefully calculated which showed the exact space to be occupied by each letter. This plan was not adopted until after the completion of "A" and a portion of "B," but it has been followed closely for all of the succeeding letters of the alphabet, the variation of any letter from the scale being only a slight percentage. So deeply impressed were the editors with the importance of the Dictionary being well proportioned, that not only were the different sets of galley-proofs measured, to know how much to "cut" (it was always "cut," never "add," for copy and proof invariably showed too much), but at frequent intervals all words in the copy (first in handwritten copy, then again in the typewritten copy) were counted, and not vocabulary words alone, but every word of the text. So carefully was this watched

by the editors that when the printers reached the end of the letter "L" the actual number of pages (1,060) was only six in excess of the number called for by the scale (1,054). The variation of your table from the working one which the editors of the "Standard" framed for their guidance is due possibly to the fact that their measurements were applied to a much wider range of word-books.

Your reviewer, in estimating the number of words in the "Standard," says that he has taken, "in the D's, F's, G's, and H's, evenly distributed alphabetic intervals, amounting in the well-proportioned International Webster to the 150th part of the whole," and has counted the words in both the Century and the "Standard," "rejecting mere variations of spelling and other very slight differences," finding "1,207 in the former and 1,243 in the latter, making a total of 181,000 words in the Century and 188,000 in the "Standard," which, he thinks, "no doubt, is about the truth." This is comparatively a slight matter, but your reviewer errs in taking too few words to make a safe average. We have had counted, and have verified the count, the first ten pages in the same letters selected by your reviewer—D, F, G, and H, ( $\frac{1}{10}$  of the 2,120 pages allotted to definition), and find the following :

Vocabulary words,	$4,585 \times 53 =$	243,005
Variants.....	$478 \times 53 =$	25,334
Phrases.....	$479 \times 53 =$	25,387
Total.....		293,726

It happens that these selected 40 pages are somewhat less than the average, as they do not contain any "tables" or extended "lists" as under *apple, coin, constellation, element, in-*. The Appendix, which will have nearly 50,000 entries, is not counted in the above.

These figures agree substantially with estimates based upon the actual count of the words and phrases in several entire letters; also with the estimate based upon the working vocabulary cards, which are numbered consecutively to 262,863. Variants and phrases are "run in," in each instance, on the card on which is written the accepted form of the word, or the word that is the principal element in the phrase.

In the following your reviewer is ungenerous :

"Dr. Funk has inserted all the words in the Century Dictionary, with a very few omissions, for which no reason is discernible, unless they were made because good manners prescribes that something shall be left."

The vocabulary of the "Standard" was made: (1) By compiling into one alphabetical list the vocabularies of all authoritative, general, technical, and dialectal dictionaries—nearly 50 in all. (2) By reading the works of several thousand representative authors of the various ages of English literature, from Chaucer to the present time, for words and meanings not recorded by other lexicographers. (3) By extensive inquiries for new important terms in the sciences and arts and for general handicraft terms. (4) By a wide search for important dialectal terms. If there is any good word to be found in the Century or in any other dictionary, and not to be found in the "Standard," that would be a defect calling for criticism.

Judgment will differ as to whether this word or that should be included or excluded. Your reviewer calls attention to several words that were omitted, some of which we find had been upon our vocabulary cards, but were canceled by the editors as, in their judgment, unimportant. Other of the words, as *heterokinesy*, *disruava*, *dozocopy*, *dyadison*, are, as far as our investigation has gone, nonce words, so very rare indeed as not to be recorded in Stormonth, Worcester, International, Encyclopedic, Imperial, or the Century. The definition of "Burton ale" is given under *ale*; "drop-handkerchief," under *drop*; *dupper* appears in its proper vocabulary place. The problem of inclusion or exclusion of words is one of the most perplexing the editors of a dictionary have to solve.

It is impossible in so extensive a work to avoid all errors, and we are earnestly inviting closest criticism, that the errors may be detected and corrected. The criticisms sent to us are submitted to the editors in charge of the departments to which the words criticized respectively belong. Professor Simon Newcomb has just written us that the 47th proposition in Euclid, *cases' bridge*, is correctly drawn, and that the face of a polyhedron is correctly and fully defined under *face*, *a side or surface of a solid*; and that he advises no change.

The many variants given of "daffodil" look rather amusing, we confess, but are they excessive? We give five variant forms; the Century, which all admit was edited with discriminating judgment, gives six, three of which are accorded vocabulary prominence. Your reviewer, we suspect, was in a mirthful mood in pointing his finger at this word, as he himself was one of the editors of the Century, he personally and good-humoredly having revealed to us his identity.\*

FUNK & WAGNALLS COMPANY.

New York, March 21, 1894.

## A LETTER IN THE NATION.

### ZOOLOGY IN THE "STANDARD DICTIONARY"

To the Editor of the Nation.

SIR: When I assumed the charge of the zoological department of the "Standard Dictionary," I surveyed, with all the care I could give, the field before me, and concluded that the wisest course was to admit most of the current family names, in the higher classes at least. The chief reason for so doing was that the family is a large unit, much used in the discussion of morphological and zoogeographical problems, and any one may come up in some important and unexpected connection. For example, the family *Gracilariidæ* (not *Gracilariidæ*, as your printer has made you say) is of interest to horticulturists and arboriculturists on account of its attacks upon the leaves of various plants. One of the best-known species infests the common lilac in some regions, and it has been the subject of extensive studies. It seems to me that the name of a group with such a record deserves the admission it has obtained in a dictionary having the scope of the "Standard" or "Century." The derivatives apt to be used are given in the simple words "*gracilariid*, a. and n." and "*gracilarioid*, a.," and indicate the peculiar usage of entomologists. Examples of the constant use of analogous names are innumerable. In *Insect Life*, published by the Department of Agriculture, kindred words may be found in every issue. The function of such words is chiefly to avoid circumlocution. Thus, *gracilariid* is preferable to a "moth of the family *Gracilariidæ*," or even to "one of the *Gracilariidæ*."

My own desire and deed were to keep out unnecessary words and such as should not be in an English dictionary. Many thousands found in other dictionaries were therefore excluded. Doubtless I have often failed in judgment, but my own action was the reverse of "padding" or unnecessary augmentation of the mountain of words.

THEO. GILL.

Washington, D. C., March 17, 1894.

\* A somewhat amusing incident is connected with this review, which, of the nearly 500 American, English, and Canadian reviews that have been published, is the only one that could be called hostile, or even unfriendly. Some two years ago a gentleman of unquestioned ability in several directions applied repeatedly for a position on the office editorial staff of the Dictionary. The editors in charge did not think it well to grant him his request, but did assign him a special task. This task, either through a misunderstanding or otherwise, was not done in a satisfactory manner, and it was assigned to another to be done *de novo*. The price agreed upon, however, was paid in full, the same as if the work had been acceptable. The gentleman renewed his application for an editorial position, and being again denied he became, it was thought, unduly wroth, and took the trouble to give the superintending editor to understand verbally and in writing that he would "review" the Dictionary when published. Shortly after the "review" in the *Nation* and the *Post* appeared, we were much amused on being informed by this gentleman, with evident glee and much emphasis, that *he* wrote it, and on being asked by him "How did you like it?"

# To Clergymen

We marked down some clerical coats and vests two weeks ago—to a half or a third former prices. We advertised them and sold a third.

Broadcloth or Thibet, standing or rolling collar, some cassock vests, some not—everybody's size in some sort. Coat, \$5; vest, \$2.

Good? Yes. Then, why mark them down? We're not going to keep these particular fabrics any more in clerical suits.

Can't send samples. Come or write. Tell us what you want and let us send it, if we have your size—by the way, state your height, weight, and chest measure. Send it back at our expense.

Would you like to see our Spring book?

Broadway and Prince Street, New York.

ROGERS PEET & CO.

## The California "Grape Cure"

Delicious as a Bunch of Fresh Grapes.

The Purest Medicinal Fruit Food and the finest non-alcoholic beverage ever placed before the people.



## SANITAS GRAPE JUICE.

Concentrated, Unfermented, and Pure.

UNSURPASSED AS A NON-ALCOHOLIC COMMUNION WINE.

A valuable dietetic and curative agent in cases of Consumption, Gastric Fever, Nervous Debility, Dyspepsia, Constipation and kindred complaints. Forms a superior food tonic for nursing women.

Without an equal as a system-builder for weak and pallid children.

A safe and successful reconstructor for fever patients during the convalescent period.

Sanitas Concentrated, Unfermented Grape Juice

IS BOTTLED ONLY BY

THE CALIFORNIA GRAPE FOOD CO., at Los Gatos, Cal.,

in pint bottles containing a HALF GALLON OF JUICE, and is for sale by leading DRUGGISTS and GROCERS at seventy-five cents per bottle. Send your address to Los Gatos, Cal., and receive, post-paid, a booklet telling all about Grape Juice

NEW YORK—145 Broadway.

SAN FRANCISCO—408 Sutter St.

NORMAN BARBOUR, Selling Agent, 77 Warren St., N. Y.

## THE ONLY FRENCH, GERMAN, SPANISH, ITALIAN

Actually Spoken and Mastered in Ten Weeks, without leaving your homes, by the Meisterschaft System. 550th Thousand. Pupils taught as if actually in the presence of the teacher. **GENUINE** Terms for membership, \$3.00 for each language. All questions answered and exercises corrected free of charge. Specimen copy of Part One, any language, sent free on receipt of 3 cent postage stamp.

Meisterschaft Publishing Co.

Summer St.  
No. 196  
Boston, Mass.

**MEISTERSCHAFT**

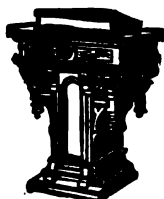
**CLINTON H. MENEELY**

.. **BELL COMPANY**

**TROY, N. Y.,**

and 177 Broadway, New York,  
Manufacture Superior

## CHURCH BELLS



**GEORGE D. SWAN**

Successor to Bazier & Co., Boston.

..... MANUFACTURERS OF .....

**CHURCH**

Hall, and Lodge Furniture

IN GREAT VARIETY.

Pulpits, Pulpit Chairs, Communion and Altar Tables, S. S. Teachers' Desks, etc.

Write for information to

246 S. 2d St., Philad'a, Pa., U.S.A.



**BUCKEYE BELL FOUNDRY**

THE YARDLEY & TIFT CO., Best Ingot Copper

Cincinnati, Ohio, U.S.A., and E. India Tin.

**CHURCH BELLS, PEALS AND CHIMES.**

Best Work & Satisfaction Guaranteed. Price, Terms, etc., Free.

Visitors to the World's Fair may remember the

**CHIME OF TEN BELLS IN THE**

**S. E. TOWER OF MACHINERY HALL.**

The finest Set of Bells at the Fair. They were purchased by the New Congregational Church, Nashua, N. H.

All our work is The Finest and Best Class only.

**SONG JEWELS** for S.S., C.E., etc. By Hoffman

and Williams. Good; cheap.

20c.; sample, 10c. \$14 per 100; manilla, \$7. Ready now.

**SILVER TONES** Latest temperance song-book,

by S. L. Quartet and Williams.

30c.; \$8 per doz.; W. A. Williams, Pub., Warnock, O.

**FREE**

COMET FOUNTAIN PEN

As a sample of our 1000 BARGAINS we will send FREE this Hard Rubber Fountain Pen. Warranted a perfect writer, & immense ill. Bargain Catalogue, for 10c. to cover postage. **ROBT. H. INGERSOLL & BRO., 65 Cortlandt St., N. Y. City.**



The Leading Conservatory of America.  
Founded by Dr. E. Tourjée. **CARL FAELTEN, Director.**  
Illustrated Calendar giving full information free.  
New England Conservatory of Music, Boston.

**THE GREAT CHURCH LIGHT**  
**FRINK'S PATENT REFLECTORS**  
AND FIXTURES OF EVERY DESCRIPTION  
FOR LIGHTING CHURCHES, HALLS, AND PUBLIC BUILDINGS WITH OIL, OR GAS, ELECTRICITY  
SEND FOR DIMENSION TABLE  
**I. P. FRINK 551 PEARL ST. N. Y.**

## TYPEWRITERS.

Largest like establishment in the world. First-class Second-hand Instruments at half new prices. Unprejudiced advice given on all makes. Machines sold on monthly payments. Any Instrument manufactured shipped, privilege to examine. **EXCHANGING A SPECIALTY.** Wholesale prices to dealers. Illustrated Catalogues Free.

**TYPEWRITER** { 45 Liberty St., New York.  
**HEADQUARTERS,** { 186 Monroe St., Chicago.

## FRENCH, GERMAN, SPANISH

Easily Mastered at Home.

Dr. R. S. Rosenthal, who wrote the Meisterschaft System 22 years ago, has just finished his greatest work **ROSENTHAL'S PRACTICAL LINGUISTRY** With this work any one can master the languages at home in a few weeks. "Linguistry study is short of its drudgery and becomes a pleasure by this method." Circulars and sample pages free. Part I (6 lessons) 50 cents. Complete books (either language) and membership in our Correspondence School, \$5.00.

**POLYGLOT BOOK CO., CHICAGO, ILL.**



**PRINTING OFFICE 15c**

A large font of Type (over 4A) with Figure Holder, Indelible Ink, Pad, Tissues, Carbons, etc., as shown in cut, complete in neat case. Best Linen Marker, Card Printer, etc. Regular Price 50c. Sample postpaid for 15c. to introduce, with Catalogue of 1000 new articles. **CAT. FREE.** **INGERSOLL & Bro., 65 Cortlandt St., N. Y. City.**

**Dr. SLOAN'S LINIMENT.** All Dealers have it **25c.**  
Cures Rheumatism, Aches & Pains

**Wanted in Every County an Eligible Person to Represent Our House.**

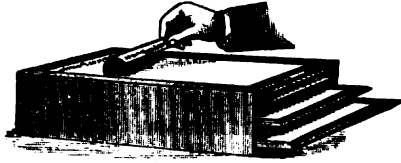
The publishers of **THE HOMILETIC REVIEW** offer a substantial paying business to one eligible person in each county in the United States.

Applicants must be of good character and fair education, and be so situated as to devote their whole time to the business.

Address, with references, stating age and previous business experience, **Business Manager, Funk & Wagnalls Company, 80 Lafayette Place, New York.**

# The Simplex Printer

100 copies of any writing or drawing  
in 20 minutes.



The "SIMPLEX" is the easiest, cleanest, best, and cheapest duplicating process. Its work is an exact fac-simile of the original writing.

Requires no washing or cleaning, always ready, and will save its cost over and again in sending out notices. It costs but little (\$3 to \$10). Send for circular.

LAWTON & CO.,

20 Vesey Street, NEW YORK.

## The True Theory of Christianity; — OR — **THE · LOST · BOOK**

By ANDREW W. MADISON.

### The Lost Book

contains a condensed statement of **Four Hundred Facts** in harmony with the teachings of Christ, showing what He actually taught, or what His Doctrine really, literally, and truly was and is, when the records concerning it are stripped of figurative language, perversions, and interpolations.

#### OPINIONS.

**From an Episcopalian:** "The pure wheat without the chaff."

**From a Methodist:** "Enough truth to save the whole world."

**From the Author:** "There are facts connected with the origin of 'The Lost Book' too remarkable for general belief, even among professed Christians, and I have, therefore, refrained from making them public. In a sworn statement, which may at some future time be published, I have explained how, during the years of 1887-'88-'89, I came by the ideas—and in some instances even the words—in the book. See Part First, ver. 3, 39; Part Second, ver. 36, 37, 38, 39; Part Third, ver. 45, 53; Part Fourth, ver. 48, 58 of 'The Lost Book.'"

**From a Presbyterian:** "Every fact stated would furnish a text for a sermon."

**From an Unitarian:** "The morality of 'The Lost Book' is above reproach, and I truly believe if that sort of a 'gospel' had been preached all these hundreds of years since Christ came into the world, the world would be far better than it is now and mankind much more Christian."

**From an Agnostic:** "It is primitive Christianity as against Atheism and modern so-called Orthodoxy. 'The Lost Book' opposes alike the skepticism that rejects all and the credulity that accepts all."

**From the Brooklyn Courier:** "One of the most interesting and, in a certain respect, most remarkable books ever issued."

**86 PAGES. PRICE, 15 CENTS.**

Sent post-paid on receipt of price. Address,

A. W. MADISON, 20 Fourth Ave., New York.

# A Cry in the Night



**A Mother Wakes to Find Her Little One Strangling.**

**SHE SAVES ITS LIFE BY THE PROMPT USE OF**

## Ayer's Cherry Pectoral

The following is but one of many testimonials, showing the great value of this emergency medicine: "One of my children had Croup. The case was attended by our physician, and was supposed to be well under control. One night I was startled by the child's hard breathing, and

on going to it found it strangling. It had nearly ceased to breathe. Realizing that the child's alarming condition had become possible in spite of the medicines given, I reasoned that such remedies would be of no avail. Having part of a bottle of Ayer's Cherry Pectoral in the house, I gave the child three doses, at short intervals, and anxiously awaited results. From the moment the Pectoral was given, the child's breathing grew easier, and, in a short time, she was sleeping quietly and breathing naturally. The child is alive and well to-day, and I do not hesitate to say that Ayer's Cherry Pectoral saved her life."—C. J. WOOLDRIDGE, Wortham, Tex.

## Ayer's Cherry Pectoral

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.

**Prompt to Act, Sure to Cure**

EVERY  
WATCH  
GUARANTEED  
NO  
KEY REQUIRED



NEW \$1.50

**AMERICAN WATCH & CHAIN**

The cut exactly represents our new 1894 American Lever Watch and Chain. It is not an imported watch, but entirely American produced in this country by the best skilled mechanics. Neither is it a clock, but a perfect watch of ordinary size, 2 1/8 inches in diameter, 1/4 larger than cut. It is perfect in mechanism and we furnish with each a **POSITIVE GUARANTEE** as an accurate time-keeper for one year. Our factory produced last year nearly 500,000 watches and we have proven beyond doubt that America can make not only the **BEST** but the **CHEAPEST** watches. Do not be deceived by its low price or your past experience with other watches. Though cheap, it is good. The publisher of this paper will tell you that our guarantee may be relied on. **DESCRIPTION:** The movement is regular American Lever; Lantern pinion; 240 beats to minute; keyless (or stem) wind and set; 4 turns runs 24 hours; steel pinions; all parts of great durability and perfectly adjusted; patent escapement and regulator; dust proof case, handsomely finished in nickel or gilt; weight of watch 3 1/2 oz., diameter 2 1/8 in.; fully **GUARANTEED** one year—same as an Elgin or Waltham. **SAMPLE** post-paid with **HANDSOME CHAIN & catalogue** \$1.50; 3 for \$4.00; 12 for \$15.00 by Express. **AGENTS** and Store-keepers apply at once. Mention Paper. **R. H. INCERSOLL & BRO., 65 CORTLANDT ST., N. Y. CITY**

Special 10 per cent. discount to Clergymen.

**DEAFNESS & HEAD NOISES CURED**  
by my Invaluable Tubular Ear Cushions. While  
pers heard. Successful when all remedies fail.  
Sold only by F. H. Hox, 648 Broadway, New York.  
Wey, Dec. 14th, New York. Write for book of proofs.

Correspondence Solicited

### FOR BEAUTY

For comfort, for improvement of the complexion, use only Possoni's Powder; there is nothing equal to it.

# CHURCH ARCHITECTURE



Pastors, Building Committees, and others who are interested in the erection of new churches or reconstruction of old ones, should procure Osgood's work on Church Architecture, as it contains 16 modern church designs, ranging in cost from \$1,800 to \$43,000. These designs are a selection from among the 54 Churches that I have designed and superintended during the past 13 years. Price, post-paid, \$1.00.

**SIDNEY J. OSGOOD, Architect,**

Widdicombs Bldg.

GRAND RAPIDS, MICH.



MUNSON No. 1.

The Highest Grade  
Standard Machine.

THE MOST  
ELASTIC AND  
EASY TOUCH.

The Highest Medal.  
World's Fair, '98.

Awarded to the

**Munson  
Typewriter,**

**No. 1.**

**ABSOLUTE ALIGNMENT.**

Interchangeable Type-wheel. Writes Any Language.

**PERFECT WORK.** Impossible to tell you the whole story here. Send us your address for a catalogue giving full description and particulars.

**THE MUNSON TYPEWRITER CO.,**  
162 La Salle Street, Chicago, Ill., U. S. A.

**BRAIDED LINES**

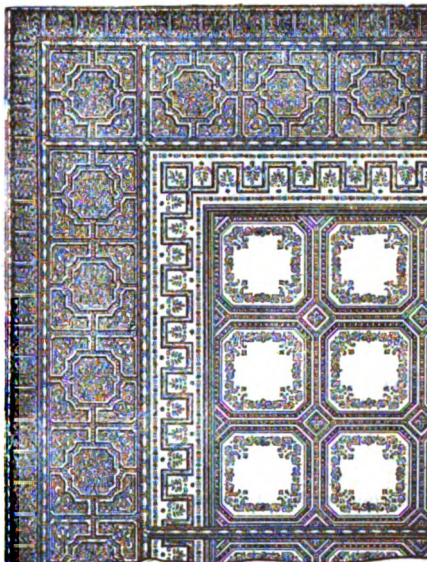
**FOR FISHING**



The "Pawtucket" is a perfect line—made from first quality stock—best braid—never kinks. 25 yd. lines by mail. Raw or Oiled Silk, 30c.; Hard Braided Silk, 40c.; Enameled Silk (waterproof), size F. or G., \$1; Linen, any size, 20c.; Lisle Thread, 15c.; Sea Island Cotton, 15c.  
**PAWTUCKET BRAIDED LINE CO.,**  
Box 5, Pawtucket, Rhode Island.

## NORTHROP'S STEEL CEILINGS

• DURABLE • DECORATIVE •



Especially adapted for Church Ceilings. Easily put up without removing old plaster. Send diagram and particulars for an estimate.

**HENRY S. NORTHROP,**

Catalogue free.

29 Rose Street, NEW YORK.

*The Parsonage, Third Presbyterian Church,  
Kittaboth, N. J., March 13, 1894.*

*Mr. I. P. Frink, 551 Pearl St., New York.*

*Dear Sir: The reflector ordered for the chapel is in place; works to our thorough satisfaction—just as well as those you placed in the church. We can not imagine a better light.*

*If the sun ever suffers a prolonged eclipse or goes out into darkness we shall confidently look to "FRINK" to light the world.*

*You are free to refer to me concerning the character of your work.*

*Respectfully, John T. Kerr.*



**ELECTRO-MAGNETIC**

**TELEPHONES**

Our "PEERLESS" \$5.00 outfit comprises two Combined Transmitters and Receivers, two Electric Call Bells, two Batteries, 200 ft. Wire, (extra wire 10c. per 100 ft.) 6 Porcelain Insulators, complete connections and instructions; Price \$5.00 by express; sent C. O. D. if \$1.00 accompanies order. Everything fully GUARANTEED; Not a single set, but complete, both ends. Simply perfect for all short lines, 1-4 mile and

COMPLETE under; Send for catalogue for long lines. AGENTS wanted everywhere. Sample in carrying case \$2.00.  
**B. N. INGERSOLL & BRO., 65 CORTLAND ST., N. Y. CITY.**

**THE ETHICAL STATUS OF WOMAN.**

"Gunethics," by Rev. W. K. Brown, A.M., D.D., Pres. Cincinnati Wesleyan College, aims to answer, in favor of woman, questions of the hour. "A most timely book."—*Union Signal*. 12mo., cloth, 162pp. Price, 75 cents; post-free. Funk & Wagnalls Company, Publs., 80 Lafayette Place, New York.



**SPURGEON:** "A stupendous work: its accomplishment lies within the possibilities of Dr. Parker's fertile mind should life and health be spared."

**PARKER:** "My life work."

**CHRISTIAN LEADER, London:** "Since Matthew Henry, no one has arisen with the same qualifications for the work, and if he is spared to complete it, Joseph Parker will, in the centuries to come, have the same place as Matthew Henry has had in all English-speaking lands."

# PARKER'S PEOPLE'S BIBLE

Discourses Upon Holy Scripture—Expository, Sermonic.

By **JOSEPH PARKER, D.D.,**

Minister of the City Temple, Holborn, Viaduct, London.

8vo, Fine English Cloth. Price, per Volume, \$1.50. Carriage Free.

THE PEOPLE'S BIBLE is not a Commentary in the *ordinary* sense of the term; it is rather a *Pastoral Exposition*, seeking out and applying the spiritual meaning of the Scriptures. In addition to this there is much critical matter collected from the best authorities and made available for ordinary readers. In the PEOPLE'S BIBLE considerable space is occupied by

## "HANDFULS OF PURPOSE,"

supplying hints and suggestions upon many unfamiliar texts, which are profitable to preachers and teachers as starting-points for useful lessons.

## CONTENTS OF VOLUMES NOW READY.

- I. Genesis. 332 pp.
- II. Exodus. 336 pp.
- III. Leviticus—Numbers XXV. 368 pp.
- IV. Numbers XXVI—Deuteronomy. 416 pp.
- V. Joshua—Judges V. 304 pp.
- VI. Judges VI—1 Samuel XVIII. 363 pp.
- VII. Samuel XIX—1 Kings XIII. 366 pp.
- VIII. 1 Kings XIV—1 Chronicles IX. 368 pp.
- IX. 1 Chronicles X—2 Chronicles XX. 368 pp.
- X. 2 Chronicles XXI—Esther. 366 pp.
- XI. Job. 463 pp.
- XII. The Psalter. 463 pp.
- XIII. Proverbs. 464 pp.

- XIV. Ecclesiastes—Isaiah XXVI. 464 pp.
- XV. Isaiah XXVII—Jeremiah XIX. 464 pp.
- XVI. Jeremiah XX—Daniel. 464 pp.
- XVII. Hosea—Malachi. 456 pp.
- XVIII. Matthew I—VII. 318 pp.
- XIX. Matthew VIII—XVI. 384 pp.
- XX. Matthew XVII—XXVIII. 381 pp.
- XXI. Mark—Luke. 464 pp.
- XXII. John. 464 pp.
- XXIII. Acts I—XII. 367 pp.
- XXIV. Acts XIII—XIX. 361 pp.
- XXV. Acts XX—XXVIII. 365 pp.

**The Christian Observer, Louisville:**

"Throws new light on the old stories of the Bible."

**The Canadian Baptist, Toronto:**

"There is more help in it than in loads of so-called homiletic literature."

**The Christian Advocate, Buffalo:**

"Hints are given and light is flashed here which will be found nowhere else."

**Zion's Herald, Boston:**

"Dr. Parker is always fresh and suggestive. To the clergyman these volumes are of almost incalculable value."

**The Advance, Chicago:**

"Every passage starts a train of copious and picturesque suggestions. There is only one Dr. Parker, and there could only be one such commentary, either in form or matter."

**The Christian Union, New York:**

"The work is not laid out on the plan of other Bible interpreters. . . . His teaching is at times thrilling by his graphic delineations."

**The New York Observer:**

"It might almost be called a pictorial Bible. Each course is characterized by vivid verbal pictures, profuseness of illustration, literally orientalisms of the Scriptures. It is a remarkable work. . . . A great addition to the Biblical literature of the age."

**The Baptist Quarterly Review, New York, says:**

"Dr. Parker gives to almost every chapter of the Bible a new meaning and a genuine charm. . . . The publication of these volumes will doubtless have a marked influence upon the pulpit ministrations of our time and succeeding generations."

**FUNK & WAGNALLS COMPANY, Publishers, 30 Lafayette Place, New York.**

**New York Observer:** "*We shall always keep it ready to hand, as the work of its kind. A remarkable tribute to the extent of missions.*"

---

# THE ENCYCLOPEDIA OF MISSIONS

**A New Thesaurus of Facts, Descriptive, Historical, Statistical, Geographical, Ethnological, Biographical, Etc., with Maps, Bibliography, Statistical Tables, and a General Index.**

EDITED BY REV. EDWIN MUNSELL BLISS,

*Late Asst. Agent, Am. Bible Society for the Levant.*

**Complete in Two Large Octavo Volumes; Cloth, Over 1,400 Pages. Price, \$12.00.**

"*Facts are the fingers of God. To know the facts of modern missions is the necessary condition of intelligent interest.*"—A. T. PIERSON, D.D., Editor "**MISSIONARY REVIEW OF THE WORLD.**"

**B. S. MacArthur, D.D.,** New York: "The whole Church of Christ should be grateful for this work."

**Professor Patton,** President Princeton University: "A valuable addition to the literature of missions, and invaluable help to every minister."

**Bishop John F. Hurst,** Washington, D. C.: "Of great help to the better understanding of the momentous movement in the missionary life of the Christian Church."

**U. S. Supreme Court Judge Strong:** "The rise, progress, present condition and promise of Christian missions are among the most stupendous facts of modern times. Nothing can exceed in interest the story and full knowledge of them. I can not understand how any intelligent person can fail to be interested and instructed by knowledge of these facts; but to make that accessible an *Encyclopedia of Missions, carefully and accurately prepared, is indispensable.*"

**Ex-Judge Enoch L. Fancher,** President American Bible Society: "The entire Christian world will appreciate so grand a work. . . . It covers *all the important facts touching the numerous missions of all denominations in all lands, and of all peoples, their language and surroundings, among whom missions are founded.*"

"The work, prepared with abundant ability and diligence, and at an extensive cost, will be invaluable for information and reference for many years to come."

**FUNK & WAGNALLS COMPANY, Publishers, 30 Lafayette Place, New York.**

# FUNK & WAGNALLS' STANDARD SERIES.

The following books are in *Ais* (Nos. 1-45) and *Bee* (Nos. 6-79) class, and are bound in heavy manilla paper covers.

No.	\$ c.	No.	\$ c.
1. John Ploughman's Talk. By Rev. C. H. Spurgeon.....	12	36. The Hermita. Canon Kingsley.....	15
Spurgeon's celebrated book, semi-humorous in style; 300,000 sold in England.		40. John Ploughman's Pictures. C. H. Spurgeon.....	15
Choice of Books. Thomas Carlyle.....	10	The book is illustrated, and each sentence is a cluster of diamonds.— <i>The Christian</i>	
2. Manliness of Christ. Thomas Hughes... 10		41. Pulpit Table Talk. Edward B. Ramsey.. 20	
Its value lies in its simplicity, earnestness, and in its high ideal of life.— <i>Scrivener's Monthly</i> .		42. Bible and Newspaper. C. H. Spurgeon... 15	
3. Macaulay's Essays. Lord Macaulay..... 15		How to garner Bible truths from the newspapers.	
Essay on Milton, Dryden, the Athenian Orators, History, Bunyan, Johnson, and Montgomery's poems.		43. Lacon. Dr. C. C. Colton... 20	
4. Light of Asia. Edwin Arnold..... 15		44. Goldsmith's Citizen of the World..... 20	
It is a work of great beauty. It tells a story of intense interest.— <i>Oliver Wendell Holmes</i> .		Europe through the eyes of a Chinese philosopher.	
5. Imitation of Christ. Thomas A. Kempis... 15		45. America Revisited. Geo. Augustus Sala. 20	
One of the sweetest of books.— <i>Canon Farrar</i> .		A very suggestive review of what he saw and thought of America.	
6-7. Life of Christ. Canon Farrar..... 50		46. Life of C. H. Spurgeon. Wm. H. Yarrow.. 20	
Most popular; over 400,000 copies sold.		The life of this great preacher should be one of great interest to all.	
8. Carlyle's Essays. Thomas Carlyle..... 20		47. John Calvin. M. Guizot..... 15	
Essays on Goethe, Burns, Schiller, etc.		Guizot is famous as an impartial and reliable French historian.	
9-10. Life and Work of St. Paul. Canon Farrar..... 50		48-49. Dickens' Christmas Books. C. Dickens. 50	
Most interesting life of Paul ever published.— <i>Boston Congregationalist</i> .		Illustrated with character engravings.	
11. Self-Culture. John Stuart Blackie..... 10		50. Culture and Religion. Prin. S. C. Shairp. 15	
We warmly commend the book to all.— <i>Episcopal Recorder</i> .		We especially commend it to all young men and women.— <i>The New York Examiner</i> .	
12-13. Knight's History of England..... 3 50		51. The Nutritive Cure. Robert Walter, M.D. 15	
The best history of England.— <i>Pres. Noah Porter, D.D., LL.D.</i>		A valuable book on Doctor Diet, a statement of principles and methods.	
20-21. Letters to Workmen. John Ruskin... 80		60. Sartor Resartus. Thos. Carlyle..... 25	
They are a mine of riches.— <i>The Presbyterian, Philadelphia</i> .		One of the most quaint and highly entertaining philosophical stories by this celebrated writer.	
22. Idyls of the King. Alfred Tennyson..... 20		61-62. Lothair. Disraeli, Earl of Beaconsfield. 50	
23. Rowland Hill. V. J. Charlesworth..... 15		None of the novels of Rt. Hon. Benjamin Disraeli have created so great a sensation as this.	
Life, anecdotes, and pulpit sayings of a great, good noble man.— <i>C. H. Spurgeon</i> .		63. The Persian Queen. E. P. Thwing..... 20	
24. Town Geology. Canon Kingsley..... 15		The Persian Queen (Esther) is very bright, genial, sparkling.— <i>Foxton Hood, D.D.</i>	
Geology of the soil, the pebbles, the stones in the wall, coal in the fire, lime in the mortar, etc.		64. Salon of Madame Necker. D'Haussonville. Part III..... 15	
25. Life of Alfred the Great. Thos. Hughes. 20		65-66. History of the Bible Translation. Thos. J. Conant, D.D..... 50	
26. Outdoor Life in Europe. E. P. Thwing... 20		The best history of the English translations of the Bible with which we are acquainted.— <i>The Christian Union, N. Y.</i>	
27. Calamities of Authors. D'Israeli..... 20		67. Ingersoll Answered. Joseph Parker, D.D. 15	
28. Salon of Madame Necker. Part I. O. D'Haussonville..... 15		One of the most thoughtful and valuable answers to Ingersoll that we have seen.— <i>N. Y. Christian Advocate</i> .	
Madame Necker was one of the most famous women of her age.		68-69. Studies in Mark. Thomas Hughes..... 50	
29. Ethics of the Dust. John Ruskin..... 15		Distinguished by great learning and ability, and a deep reverence for the Word.— <i>Episcopal Teacher, Philadelphia</i> .	
Not anything from the pen of John Ruskin is more quaint or valuable.		70. Job's Comforters. Joseph Parker, D.D... 10	
30-31. Memories of My Exile. Louis Kossuth. 40		I shall endeavor to make this book known.— <i>Wm. E. Gladstone</i> .	
32. Mister Horn and His Friends. Mark Guy Pearse..... 15		71. Reviser's English. G. Washington Moon. 20	
Full of religious humor, satire and remarkable spiritual fervor.		Mr. Moon shows himself master of the situation.— <i>Christian Guardian</i> .	
33-34. Orations of Demosthenes..... 40		72. New Testament Helps. Rev. Wilbur F. Crafts..... 20	
The celebrated translation by Thomas Leland (complete).		A miracle of condensation.— <i>N. Y. Christian Advocate</i> .	
35. Froudes Agrestes. John Ruskin..... 15		74. Opium—England's Policy. C. F. Liggins. 10	
Readings in modern painters: art, the sky, stream, and sea, mountains, stones, plants, flowers, etc., etc.		A full discussion of England's coercive opium policy; opium in America, etc.	
36. Joan of Arc. Alphonse de Lamartine.... 10		79. Reminiscences of Lyman Beecher..... 10	
Lamartine was a master of style.		In this entertaining little volume is given many incidents not heretofore published. The author was converted under Dr. Beecher's preaching.— <i>Christian Herald, Detroit</i> .	
37. Thoughts of Aurelius Antoninus..... 15			
The thoughts of the celebrated Roman Emperor, Antoninus, is one of the classics.			
38. Salon of Madame Necker. Part II. O. D'Haussonville..... 15			

ORDER BY TITLE AND NUMBER.

FUNK & WAGNALLS COMPANY, Publishers, 30 Lafayette Place, New York.

TWIN TOPICS—EACH BOOK IS NEEDED.

# Manual OF Revivals

A VOLUME OF  
PRACTICAL HINTS and SUGGESTIONS

FROM  
HISTORIES OF REVIVALS AND BIOGRAPHIES OF REVIVALISTS

With Themes for the Use of Pastors, including Texts, Subjects, and Outlines of the Sermons of Many Distinguished Evangelists.

PREPARED BY  
REV. G. W. HERVEY, A.M.

12mo, Cloth, 332 pp. Price, \$1.25, Post-free.

**PARTIAL CONTENTS:** Working and Waiting for a Revival.—Subjects and Texts for Revivals.—Style for Revival Subjects.—Revival Hymns.—Temperance in Revivals.—Awakenings among S. S. Children.—Inquiry Meetings.—Relations of Pastor and Evangelist.—Instructive Books on Revivals.—Revival Sermons, Texts, Etc.

## HIGHLY COMMENDED.

**The Churchman**, New York: "This manual is very evidently a growth, the patient result of many years of reading, of observation and of practical experience."

**Charles Haddon Spurgeon**: "This work is very useful. The author speaks most judiciously and instructively."

**The Christian at Work**, New York: "Not the least striking feature of the book is its sterling common sense. It is evidently the result of wide observation and the importance of revivals, their relations to other church work is clearly and forcibly presented."

**The Lutheran Observer**, Philadelphia: "It will be a great help to a conscientious, faithful minister, as well as save him from mistakes that sometimes mar and spoil the work of the earnest preacher."

**The Christian Observer**, New York: "Of especial value to young preachers, and helpful to all. Texts and themes are given from the sermons of Wesley, Whitfield, Spurgeon, Moody, and other successful preachers."

# Pulpit AND Grave

A VOLUME OF  
FUNERAL SERMONS and ADDRESSES

FROM  
LEADING PULPITS OF AMERICA, ENGLAND,  
GERMANY, AND FRANCE.

Containing 90 Sermons, Sketches of Sermons, and Obituary Addresses; also 450 Classified Texts and Full Miscellany.

EDITED BY  
E. J. WHEELER, A.M.

8vo, Cloth, 365 pp. Price, \$1.50, Post-free.

**CONTENTS OF THE MISCELLANY:** About Funeral Addresses, Muller.—Etiquette in Funerals.—Scripture Readings.—The Carnage of War.—Words From the Dying.—Practical Hints.—Appropriate Hymns for Funeral Services.—Curious Facts Concerning Funeral Rites.—List of Appropriate Poems.—Textual Index, and Index of Subjects.

## HIGHLY COMMENDED.

**The Religious Herald**, Richmond, Va.: "Pre-eminently suggestive."

**Methodist Recorder**, Pittsburg: "Far superior to any other work of a similar kind."

**National Baptist**, Philadelphia: "A volume that can not fail to be very acceptable."

**The Wesleyan**, Halifax, N. S.: "Its merits will secure for it a wide mission of usefulness."

**St. Louis Christian Advocate**: "There is no volume of this class so full and complete."

**Christian Observer**, Louisville: "More useful than ordinary volumes of helps to preachers."

**Presbyterian Observer**, Baltimore: "A *vide mecum*. . . We heartily commend this volume."

**Lutheran Observer**, Philadelphia: "A decided help to those actively engaged in the ministry."


**Christian Advocate**, Nashville: "The matter is varied and rich, and will be found very useful."

FUNK & WAGNALLS COMPANY, Publishers, 30 Lafayette Place, New York.

# FUNK & WAGNALLS' Standard Library

The books of "The Standard Library" are designed for popular reading, in biography, travel, hygiene, fiction, poetry, science, philosophy, political economy, temperance, prohibition, religion, and general literature, including tales, criticism, etc. The works of fiction are mostly by eminent American authors. The type is large and clear, and the paper good. All editions are handy 12mo size, with titles on back, and will stand erect on shelf. The price of Standard Library Books, printed on superior paper and bound handsomely in cloth, is \$1 per volume for those whose prices in paper binding are 85 cents each, and 75 cents per volume for those whose prices in paper binding are 15 cents each.

## PAPER EDITION.

 Order by Title and Number. Books will be Sent Post-Paid.

No.	Cts.	No.	Cts.
90. Life of Cromwell. Paxton Hood. 286 pp. 25		94. Scottish Characteristics. Paxton Hood. 247 pp. 25	
Mr. Hood's Biography is a positive boon to the mass of readers.— <i>N. Y. Sun.</i>		Crowded with amusing anecdotes and illustrations of ready wit, humor, and keen sarcasm.— <i>Christian Intelligencer.</i>	
91. Science in Short Chapters. W. M. Williams. 306 pp. 25		95. Historical and Other Sketches. Jas. Anthony Froude. 288 pp. 25	
92. American Humorists. H. R. Haweis. 179 pp. 15		A most readable and valuable collection of papers.— <i>The Mail, Toronto.</i>	
Unusually entertaining from first to last.— <i>Cincinnati Commercial Gazette.</i>		96. Jewish Artisan Life. Franz Delitzsch, D.D. 91 pp. 25	
93. Lives of Illustrrious Shoemakers. W. E. Winks. 287 pp. 25		Translated from the third revised edition.	
A real novel and good book.— <i>New York Herald.</i>		97. Scientific Sophisms. Samuel Wainwright. 203 pp. 25	
94. Flotsam and Jetsam. Thos. Gibson Bowles. 266 pp. 25		Adapted to opening the eyes.— <i>The Standard, Chicago.</i>	
His description of the sea and life upon it cannot be excelled.— <i>Interior, Chicago.</i>		98. Illustrations and Meditations. Rev. C. H. Spurgeon. 288 pp. 25	
95. Highways of Literature. David Pryde. 156 pp. 15		Full of most striking and epigrammatic passages, meditations, etc.— <i>Public Ledger, Philadelphia.</i>	
Of great practical use.— <i>New York Herald.</i>		99. French Celebrities. Part I. Ernest Daudet. 189 pp. 15	
96. Colin Clout's Calendar. Grant Allen. 288 pp. 25		Crisp, clear, and animated.— <i>Christian Statesman, Philadelphia.</i>	
The record of a summer in the country; the orchard, etc., quaint and instructive.		100. By-ways of Literature. D. H. Wheeler. 247 pp. 25	
97. Essays of George Eliot. Nathan Sheppard. 288 pp. 25		This volume is rich in scholarship and suggestion.— <i>Evening Transcript, Boston.</i>	
In her essays we gain access to her deepest convictions.— <i>The Sun, N. Y.</i>		101. Life of Martin Luther. Dr. Wm. Rehn. 219 pp. 25	
98. Charlotte Bronte. Laura C. Holloway. 144 pp. 15		An attractive and readable biography.— <i>The Critic, N. Y.</i>	
An admirable sketch of the distinguished author of "Jane Eyre."		102. French Celebrities. Part II. Jules Clar-ette. 150 pp. 15	
99. Nature Studies. Prof. R. A. Proctor. 253 pp. 25		104. With the Poets. Canon Farrar. 290 pp. 25	
A series of popular scientific expositions for all readers, by this distinguished astronomer.		Canon Farrar's Preface alone is worth the price of the book three times over.— <i>N. Y. Christian Intelligencer.</i>	
100. India. What Can it Teach Us? Max Muller. 283 pp. 25		105. Life of Zwingli. Jean Grob. 195 pp. 25	
Opens the door to a vast storehouse of information.— <i>Interior, Chicago.</i>		Decidedly the most solid and condensed life of the great reformer now before the English public.— <i>Christian World, Dayton.</i>	
98. A Winter in India. Hon. W. E. Baxter, M. P. 154 pp. 15			
A bright, intelligent, and late account of India.— <i>The Mail, Toronto.</i>			

No.	Cts.	No.	Cts.
106. Story of the Merv. Edmond O'Donovan. 818 pp.....	25	128. '49—Gold Seekers of the Sierras. Joaquin Miller.....	15
One of the most interesting and attractive books of travel.— <i>Times, London.</i>		Full of power, pathos, and humor.— <i>Advertiser, Boston.</i>	
107. Mumu, and A Superfluous Man. Ivan Turgeneff. 181 pp.....	15	124. A Yankee School Teacher. Lydia Wood Baldwin.....	25
Two graphic novels by the great Russian writer. Translated by Geonli.		Has all the value of truth and all the interest of fiction.— <i>Hawkeye, Burlington.</i>	
108. Memorie and Rime. Joaquin Miller. 287 pp.....	25	125. Old Sailor's Yarns. Roland F. Coffin....	15
The most interesting of this American writer's books.		They have all the flavor of the salt sea wave.— <i>New York Herald.</i>	
109. Christianity Triumphant. John P. Newman, D.D. 186 pp.....	15	126. Life of Wycliffe. John Laird Wilson.....	25
An overwhelming array of facts.— <i>Christian at Work, N. Y.</i>		This is the fullest, fairest, and most accurate memoir of the great reformer.— <i>William M. Taylor, D.D.</i>	
110. Bowsham Puzzle. John Habberton. 223 pp.....	25	128. True. George Parsons Lathrop.....	25
Realistic, full of exciting incident, thoroughly readable.— <i>Evening Gazette, Boston.</i>		A tale of abiding interest and much dramatic power.— <i>The Post, Washington.</i>	
111. My Musical Memories. H. R. Hawsels. 238 pp.....	25	129. Prince Saroni's Wife. Julian Hawthorne.	15
It is full of history and art, of genius and inspiration.— <i>The Advance, Chicago.</i>		Julian Hawthorne has written nothing that surpasses this.— <i>Mail and Express, New York.</i>	
112. Archibald Malmesoun. Julian Hawthorne. 126 pp.....	15	131. Edwin Arnold as Poetizer and Paganizer. Prof. William Cleaver Wilkinson.....	15
Terrible in its climax, dramatic in intensity.— <i>The London Times.</i>		Mr. Wilkinson strikes his foe with a smile and bow, but his rapier is sharp, both at the point and along the edge.— <i>The Independent, N. Y.</i>	
113. In the Heart of Africa. Sir Samuel W. Baker. 286 pp.....	25	133. Aboard and Abroad. W. P. Breed.....	15
In all the literature of African Travel no single work can be found more exciting, and also more instructive than this.— <i>Journal of Commerce, N. Y.</i>		A very interesting book of travel.— <i>The Christian Secretary, Hartford.</i>	
114. The Clew of the Maze. Rev. C. H. Spurgeon.....	15	138. The Timid Brave. William Justin Harsha.	15
"Roundabout" Papers, full of interesting associations and anecdote.— <i>The Brooklyn Eagle.</i>		An interesting story in which the wrongs of the Indians are graphically portrayed.	
115. The Fortunes of Rachael. Edward Everett Hale.....	25	139. Destruction of Gotham. Joaquin Miller.	25
A purely American story; original all through.— <i>Journal of Commerce.</i>		A graphic story showing the conflict between the upper and lower strata of society in New York.	
116. Chinese Gordon. Archibald Forbes.....	25	140. The Trial of Gideon and the Countess of Almara's Murder. Julian Hawthorne.	15
Gen. Gordon's life is here told in a fascinating manner.— <i>Saturday Evening Gazette, Boston.</i>		The name of Julian Hawthorne, as the author of this, is a sufficient guarantee of its intense dramatic power.	
117. Wit, Wisdom, and Philosophy. Jean Paul Richter.....	25	141. My Lodger's Legacy. R. W. Hume.....	25
Richter has been called an intellectual colossus, and moreover, he is a humorist from his inmost soul.— <i>Thomas, Carlyle.</i>		The history of a recluse, written by himself. Compiled and arranged by Hume.	
119. The Home in Poetry. Laura C. Holloway.	25	142. An Unfortunate Woman. A novel. Ivan Turgeneff.....	15
The arrangement is happily planned, and shows good taste and excellent judgment.— <i>Evening Post, Hartford.</i>		The author is an artist of the first order.— <i>The World, London.</i>	
120. Number One: How to Take Care of Him. Joseph J. Pope.....	15	145. Bulwer's Novels: Lella; or, the Siege of Grenada, and The Coming Race; or, New Utopia. By Edward Bulwer (Lord Lytton).....	25
Full of instruction that is vitally important.— <i>Interior, Chicago.</i>		Two of Bulwer's most celebrated novels.	
121. Rutherford. Edgar Fawcett.....	25	147. Back Streets and London Slums. Frederick Hastings.....	20
The interest from one chapter to another never flags.— <i>The Independent, New York.</i>		Portraying with effective pen the slums of the Whitechapel district, made famous by horrible tragedies.	
122. Ten Years a Police Court Judge. Judge Wiglittle.....	25	158. The Light of the World; or, The Great Consummation. By Sir Edwin Arnold (author of the Light of Asia), with portrait.....	50
Nothing in this book is overdrawn.— <i>Judge Clark Jilson.</i>		It will please all readers of poetry, and fill Christian souls with rapture.— <i>New York Herald.</i>	

# Books on the Labor Question, Sociological Books, Etc.

**Thoughts on the Relations of Employer and Workman.** A Lecture by William H. Sayward, Secretary of the National Association of Builders; delivered in Boston, Mass., 1893. 8vo, paper, 17 pp. Price, 10 cents; per hundred, \$7.00; post-free.

This able essay emphasizes the fundamental facts which underlie the labor problem, reviews the causes of existing relations between employer and workman, and teaches the business value of harmonious relations between the employer and the employed. It makes manifest the facts that neither party to the joint interests in the labor problem can handle the question alone, and that the remedy for existing dangers and difficulties exists only in associated efforts. As an example is given the case of two large mining companies in Germany, employing 6,000 men, and whose Boards of Arbitration and Conciliation are successfully conducted, and on which the companies and the workmen are equally represented. Nothing but good to the employer can come from a study and wide circulation of Mr. Sayward's lecture.

**Joseph Mazzini's Addresses to Working Men.** We have reprinted, under the title "The Duties of Man," the famous Italian patriot's masterly addresses to working men, and have issued them in one 12mo, paper-bound book of 146 pp. Price, 15 cents per copy; post-free.

"These addresses consist of the most enduring thoughts of a man who was born before his time, and in a nation two centuries behind its age; a mine of suggestion for writers and speakers on the ethics of labor."—*The Churchman*, New York.

**Working People and Their Employers.** By Washington Gladden. 12mo, cloth, 241 pp. Price, \$1.00; in paper covers, 25 cents; post-free.

*Contents:* Duty and Discipline of Work, Labor and Capital, Rising in the World, The Household and the Home, Strong Drink, Society and Societies, Duties of Employers, Hard Times and How to Ease Them, the Future of Labor, Appendix.

"This book we cordially recommend. It is sound and economic in principle, and Christian in spirit."—*The Examiner*, New York.

**Christian Sociology.** By J. H. W. Stuckenberg, D.D., of Berlin, formerly Professor in the Theological Department of Wittenberg College. New edition. 12mo, cloth, 379 pp. Price, \$1.00, post-free.

*Partial Contents:* Study of Christian Society, Genesis of Christian Society, Social Teachings of Christ, Christian View of Humanity, Relation of Church Members, Christian Self-culture, Christian Social Ethics, The Unity of Christian Society, Diversity in Christian Society, etc.

"The range of topics is very wide, the author's views are everywhere sound, moderate, and practical, and the book is an able and impartial one on this subject."—*The Interior*, Chicago.

**The Ethics of Marriage.** By H. S. Pomeroy, M.D. Prefatory note by Thomas Addis Emmet, M.D., LL.D., and introduction by Rev. J. T. Duryea, D.D., of Boston. With an appendix showing the Laws of Most of the States and Territories Regarding Pertinent Forms of Crime. 12mo, cloth, 150 pp. Price, \$1.00; post-free.

"To the earnest man and woman everywhere, who has watched the reckless manner in which marriages are contracted, the wicked way in which responsibilities are shifted and ignored, and the slow and sure defilement of society because the criminal classes are allowed to propagate their vile species, while Christian households and moral parents ignore their duty to this and to the next world, this book is almost like a voice from heaven. Should reach its hundred-thousandth edition."—*Chicago Journal*.

**Is Man Too Prolific?—The So-called Malthusian Idea.** By H. S. Pomeroy, M.D. (author of "The Ethics of Marriage"). 12mo, leatherette, 64 pp. 35 cents, post-free.

"The work is a strong argument on the side of right, and a bold rebuke to wrong."—*Messiah's Herald*, Boston.

"I can find no words strong enough to express my sense of the sacredness of the cause to which your labors are devoted; or of the degradation which, if and in proportion as that cause should be defeated, threatens the whole human race within the scope of the controversy."—*Hon. W. E. Gladstone in letter to the Author*.

**Criminology.** A Psychological and Scientific Study of Criminals with Relation to Pysical and Physical Types, etc. By Arthur MacDonald, Specialist in Education as Related to the Abnormal and Weakling Classes, U. S. Bureau of Education, and U. S. Delegate to the International Society of Anthropology at Brussels, 1894, etc., etc. Introduction by Professor Cesare Lombroso, of the University of Turin, Italy. In an Appendix is given an Extensive Bibliography of the Best Books on Crime, in the several languages. 12mo, cloth, 350 pp. Price, \$3.00; post-free.

"Of undoubted interest and special value to all concerned."—*The Arena*, Boston.

"The result of years of expert study and research."—*Critic*, Baltimore.

"Exhaustive, logical, and convincing."—*New York World*.

"We have read this book with profit."—*New York Herald*.

"Mr. MacDonald's book is clear and thoughtful . . . the spirit is excellent and the method scientific."—*New York Tribune*.

**Hints on Early Education and Nursery Discipline.** A book full of the wisest hints, suggestion-, and practical ideas in the interest of the most effective and satisfactory training of children. 12mo, cloth. Price, 60 cents, post-free.

It passed through eighteen editions. It was first published 60 years ago, and many attribute it to Elizabeth Fry, the eminent philanthropist. The name of the author never appeared on its title-page. An American reprint of 1884 long since disappeared from circulation, and its present re-issue secures for it an extended usefulness. Dr. John Hall, who contributes the prefatory note, writes: "I can not recall a sentence that requires remodification, nor is there anything in the volume that tends to limit the book to any one class or any one denomination."

"It should be compulsory on every young mother in the land to study this book. . . . If we should quote from it we should begin at the beginning and give every word entire to the end."—*The Chicago Journal*.

**What Our Girls Ought to Know.** By Mary J. Sudley, M.D., Graduate Physician and Teacher of Natural Sciences in the State Normal School, Framingham, Mass.; also Graduate of the Woman's Medical College, New York. 12mo, cloth, 262 pp. \$1.00, post-free.

*Partial Contents:* About the Husband, Bands that are Forbidden, Best Hours for Sleep, Brain and Nerves, Careful on Clothes, Causes of Disease, Clothing the Feet, Close-fitting Undergarments, Hygiene of the Skin, the Mate and the Home, Nerves and Nervousness, Self-development, Time to Marry, How to Cook, What to Eat, What Causes Cold Feet, What Causes Varicose Veins, What Causes Palpitation, How to Become Handsome Old Women, etc., etc.

"These lectures, familiar, delicate, and straightforward, should be read by all young women."—*The Sunday-School Times*.

**The Dance of Modern Society.** By Professor William Cleaver Wilkinson. Revised edition. Will prove invaluable to all who can not settle this disputed question of Dancing. They will hail a clear, vigorous, thorough and courageous treatment of the question. 12mo, cloth. Price, 60 cents; post-free.

"The most pungent attack on the modern dance we have ever read."—*Harper's Magazine*.

"If there is in our language any better discussion of the subject, we would be glad to have it pointed out."—*Baptist Quarterly*.

"No man in his senses will dance."—*Cicero*, 106 B. C.

"Dancing is a fitting recreation, even for a philosopher."—*Socrates*, 470 B. C.

Prof. Wm. Cleaver Wilkinson's "Dance of Modern Society" brings the question down to date.

**The Cyclopaedia of Temperance and Prohibition.** This magnificent work contains over 700 octavo pages, double column, in "excellent type," on "good paper, and is bound in cloth. It will prove of greater value to students, speakers, writers, editors, and the public generally, than any other volume in the whole scope of the literature of temperance reform. It covers all phases of the question. It treats every pertinent subject; has statistical tables, sketches of organizations, and a complete and perfect index. Signed articles are contributed by many eminent men and women in this country and in Europe, thoroughly familiar with their subject. Price, \$3.50, carriage free.

"Nearly every possible question that can be asked, with respect to temperance and prohibition, will hear find an answer."—*National Baptist*, Philadelphia.

"A standard book of reference for years to come."—*Michigan Christian Advocate*.

**The Foundation of Death.** A masterpiece in temperance literature. By Axel Gustafson. It is among the fairest and most original of all literature that has yet appeared on the temperance question. 12mo, cloth, 600 pp. Price, \$1.50, post-free.

"No other work is so complete, and its arguments are irresistible."—*Cardinal Manning*.

**Prohibition: the Principle, the Policy, and the Party.** A dispassionate study of the arguments for and against Prohibition. By E. J. Wheeler. Third edition, revised. 12mo, cloth, 227 pp. 75 cents; paper, 25 cents; post-free.

"We have not, since the beginning of the Temperance Controversy, had a keener Damascus blade than this."—*Frances E. Willard*.

**The Economics of Prohibition.** Full of illustrations, making its argument plain to any one who can read the English language. By Rev. J. C. Fernald. 12mo, cloth, 515 pp., with an index of nearly 800 topical references. Price, \$1.50, post-free.

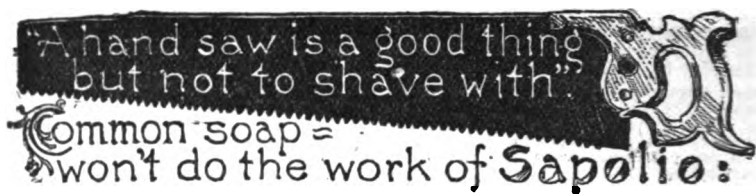
"This is the best book on temperance we have ever seen. It is unanswerable."—*The Morning Star*, Boston.

**The New Hand-book of Prohibition Facts.** A Pocket Arsenal for Prohibition Workers and Speakers. By W. F. Copeland. Handy pocket size; flexible cloth covers. Price, per copy, 50 cents; dozen, \$3.60; hundred, \$35.00.

"We advise all our interested readers, especially our preachers, if they do not own the "Cyclopaedia of Temperance and Prohibition," to have this book always on hand."—*The Apostolic Guide*, Louisville, Ky.

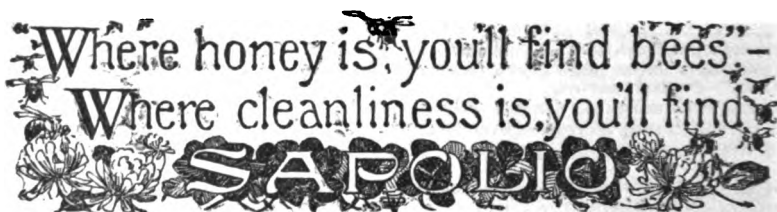
FUNK & WAGNALLS COMPANY, Publishers, 30 Lafayette Place, New York.





What folly it would be to cut grass with a pair of scissors! Yet people do equally silly things every day. Modern progress has grown up from the hooked sickle to the swinging scythe and thence to the lawn mower. So don't use scissors!

But do you use SAPOLIO? If you don't you are as much behind the age as if you cut grass with a dinner knife. Once there were no soaps. Then one soap served all purposes. Now the sensible folks use one soap in the toilet, another in the tub, one soap in the stables, and SAPOLIO for all scouring and house-cleaning.



## BEFORE AN AUDIENCE; OR, THE USE OF WILL IN PUBLIC SPEAKING.

### OPINIONS.

#### NATIONAL BAPTIST:

"*Elocutionists, take notice! Your craft is in danger, your occupation is threatened! That is to say, if public speakers will heed the advice of the author of this book. How many beautiful stories of the advice given by actors and orators he spoils! How many beautiful bubbles he bursts! The talks are decidedly interesting, witty and philosophical. No public speaker can fail to get much good from Mr. Sheppard's suggestions, and no one can fail to find every page of real value.*"

12mo, Cloth.

By NATHAN SHEPPARD.

"**BEFORE** you attempt to become a public orator or a preacher, you should be sure that you possess the necessary qualifications of a successful speaker. How to gain these qualifications is the all-important question. If the judgment of public men and students may **AN** answer to this question will be found in the pages of a neatly printed volume by NATHAN SHEPPARD, just published. It is devoted to the subject of Public Speaking. The Use of the Will, Physical Earnestness, Self-reliance, Art of Being Natural. Dramatic Element, Rhetoric, Audiences, How to Think of Something to Say, Shape for An Audience-room, are the subjects treated in this **AUDIENCE.**"

### OPINIONS.

#### REV. J. T. DUREA, D.D.:

"*It is capital, familiar and racy, but profoundly philosophical. I shall recommend it to the students of our three large schools of education.*"

PRESBYTERIAN WITNESS, N.S.: "*The talks are of the most sensible and practical character. . . . It is a book which public speakers and persons training for the platform or the pulpit will find very useful.*"

NORTHERN CHRISTIAN ADVOCATE, SYRACUSE: "*Full of directions and suggestions of the most practical sort. . . . Interesting as a tale. We have read few books recently that seem so wide awake.*"

Price, 75 Cents.

FUNK & WAGNALLS COMPANY, Publishers, 30 Lafayette Place, New York.

## EFFECTS OF LA GRIPPE.

BOSTON, MASS., Sept. 4, 1891.

I had a violent attack of La Grippe which left me in a feeble state. I was persuaded to try the Electropoise; now after a year (during which time I have used no medicine) I find myself in better health than for fifteen years and all traces of La Grippe are gone. Its effects have been remarkable. . . .

Rev. M. McDONALD.  
(Editor  
*Boston Christian Witness.*)

## CURES

## WHEN

## ALL

## ELSE

## FAILS.

## CONVINCED OF ITS MERITS.

NEW YORK, Dec. 20, 1893.

Myself and family have derived so much benefit from the Electropoise, and I have become so thoroughly convinced of its merits, that I feel warranted in commending it without reserve to the public. A friend, a highly esteemed clergyman and educator, has said he "would not take one thousand dollars for his Electropoise." . . .

Rev. W. H. DePUY,  
A.M., D.D., LL.D.  
(Assistant Editor of  
*Christian Advocate.*)

## THE

# Electropoise.

TRADE MARK.

It is a Scientific, Simple, Safe, Easily-applied  
**HOME CURE** for Disease without Medicine.

Curing by causing the absorption of Oxygen in the quantity needed to give the system Vitality sufficient to throw off Disease. Not a battery or belt. No shock on applying. Our book tells all about it, and can be had for the asking.

## COUGH—INSOMNIA.

WASHINGTON, D. C.,  
Feb. 5, 1894.

We use the Electropoise in our family and would not part with it under any circumstances. I have found that no medicine will so quickly give relief as the Electropoise, and particularly is this true with a cough or in case of sleeplessness. I have taken frequent occasion to speak of its wonderful curative powers. . . .

Mrs. HOWELL E. JACKSON.  
(Wife of Asst. Justice of U. S.  
Supreme Court.)

## DO NOT DESPAIR.

The Electropoise has made its reputation by curing supposedly "incurable cases." We court investigation.

**Electrolibration Company,**  
345 Fourth Avenue,  
NEW YORK.

## RHEUMATISM.

NASHVILLE, TENN.,  
Mar. 14, 1893.

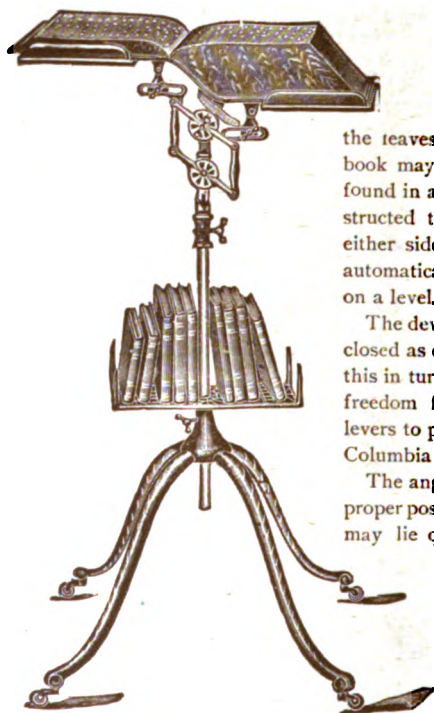
I have suffered with constitutional rheumatism all my life; for several years I was compelled to use a crutch, and then could not walk fifty yards. I commenced the Electropoise with no faith in it, and the good results have been wonderful. I can now walk without a crutch and my heart trouble is cured. . . .

Dr. W. H. MORGAN, D.D.S.  
(Former President of  
National Dental Association.)

# The Columbia Dictionary Holder.

THE MOST PERFECT DEVICE FOR HOLDING

Any book which is too heavy to be easily handled.



## The Columbia Holder

combines the merits of the best makes and possesses the new feature of *self-adjustment*, by which the leaves will all lie flat, no matter where the book may be opened. This advantage is not found in any other book-holder. It is so constructed that when the volume is opened on either side of its center, the heavier side sinks automatically until the open pages are exactly on a level.

The device by which the book is kept open or closed as desired is simple in the extreme and this in turn adds the features of durability and freedom from derangement. There are no levers to press either in opening or closing the Columbia Holder.

The angle is so adjustable that it may be in proper position for a person sitting, or the book may lie quite flat and sufficiently high to be read by a person standing.

Fastened to the main rod of the holder is a receptacle or book-shelf which not only adds to the utility but also to the attractive appearance of the stand.

**The Columbia is Manufactured Both as a Single-Volume and a Two-Volume Holder.**

The Double Holder is made specially for the Standard Dictionary when in two volumes, and does not possess the feature of self-adjustment, it being unnecessary with the thinner volumes.

### PRICES:

		Single Vol. Stand	Double Vol. Stand
Ant. Oak Boards, Framework	Japanned, or Gold Bronze,	\$5.00	\$7.50
" " " "	Antique Bronze, - - -	10.00	15.00
" " " "	Nickel-Plated, - - -	10.00	15.00

• • • • •  
**ANSTICE & WARNER, - ROCHESTER, N.Y.**













